

INVENTORY
of
UNIVERSALIST ARCHIVES
in
MASSACHUSETTS



JOHN MURRAY

Boston, Massachusetts
THE HISTORICAL RECORDS SURVEY
Division of Community Service Program
Work Projects Administration
1942



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"To bring together the records of the past and to house them in the buildings where they will be preserved for the use of men living in the future, a nation must believe in three things. It must believe in the past. It must believe in the future. It must, above all, believe in the capacity of its people so to learn from the past that they can gain in judgment for the creation of the future."-----Franklin Delano Roosevelt.

✓ Historical records survey, Mass.



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Prepared by
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PREFACE

The Inventory of Universalist Archives in Massachusetts is the first history and inventory of church records published by the Historical Records Survey of Massachusetts, and is one in a series of such studies to be made. The purpose of this project is to survey, preserve and render accessible historical source materials of all kinds. The work is divided into the following main classifications: Public records, private manuscripts, church records, and early American portraits. In the development of this survey, certain techniques have been found practicable, depending on the nature of the subject matter, such as the methods of the inventory, the guide, the calendar, the check list, and the index.

Work being carried on in the field of church records will result in the publication of an Inventory of the Archives of the Western Diocese of Massachusetts, Episcopal, an Inventory of the Archives of the Unitarian Historical Society, and an Inventory of the Archives of the Methodist Episcopal Historical Society, as well as histories and listings of records of other religious groups in Massachusetts. An earlier publication of the Historical Records Survey, A Description of the Manuscript Collections in the Massachusetts Diocesan Library will also have special interest for the church historian.

In the preparation of histories of the societies surveyed in this volume, use has been made of primary sources, officials of the church have been interviewed, and biographies, year books and journals of the period have been searched. In the case of defunct societies, the latter sources have sometimes provided the only available material, and diligent research has been necessary to piece together fragmentary bits of information.

This Inventory of Universalist Archives in Massachusetts includes not only the churches and societies organized by the Universalists, but also those previously established which formally adopted the Universalist faith. A number of the Congregational societies of the Established Order became Universalist when the Congregational-Unitarian schism occurred in the early part of the 19th century, or later came into fellowship with the denomination.

Four churches in Berlin, Mendon, Needham and West Bridgewater are considered briefly at the end of the regular entries, lettered A, B, C and D. These churches, apparently not Universalist, are treated here because reference has been made to them as Universalist in secondary sources. The histories and inventories of these churches will appear in later publications, Inventory of Unitarian Archives in Massachusetts and Inventory of Congregational Archives in Massachusetts. Universalist churches which have federated with other churches are included in this volume only when the church has retained its identity and maintained independent records after the federation.

The writer wishes to express her sincere appreciation on behalf of the Historical Records Survey to Professor Alfred Storer Cole of Tufts College, author of a life of John Murray soon to be published, and to Rev. Lee Sullivan McCollester, dean-emeritus of the Tufts College School of Religion, who have given their time and support to this work, examining a considerable part of the manuscript of this volume before publication, and to the many Universalist officials and laymen who have cooperated in this endeavor.

This work was first carried on under the supervision of Rev. Aron S. Gilmartin, now minister of the Church of Our Father, in Newburgh, New York. The research and writing of the historical sketch of the denomination was handled by Mr. Maurice R. Wheeler: Mr. Guy A. Livingston served first as a field worker and later as an editor, and Mr. Ernest F. Symonds rendered valuable assistance in the compilation of the volume.

Mary Elizabeth Sanger
State Supervisor
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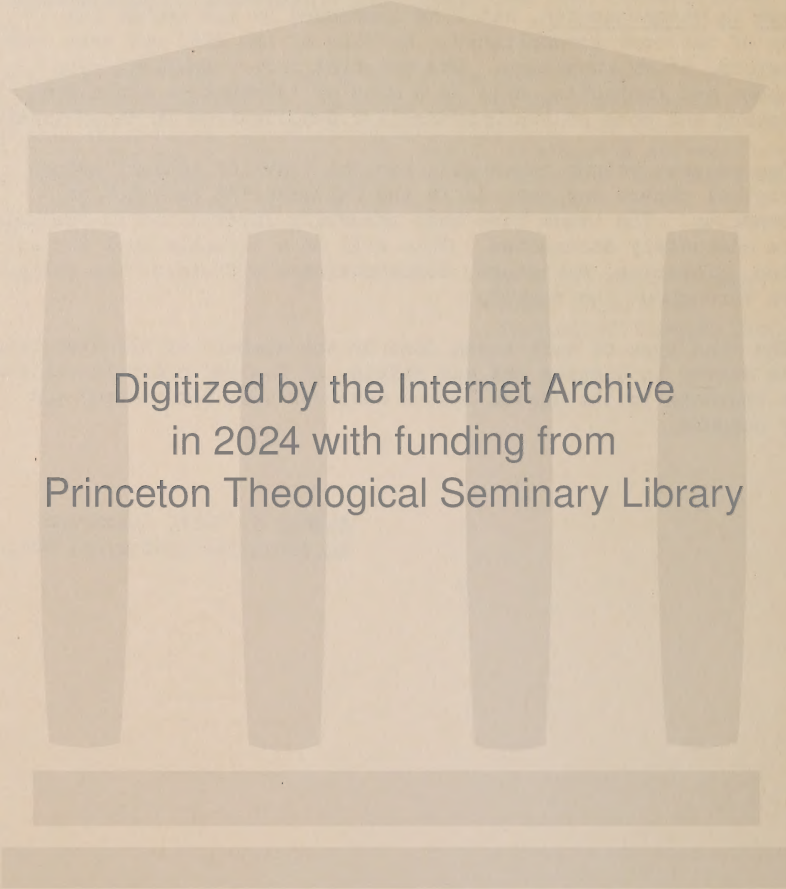
FOREWORD

I have examined the manuscript of the Inventory of Universalist Archives in Massachusetts, and I am impressed by the amount and quality of the work accomplished. Nothing of the kind has ever been done before, to my knowledge. The material here assembled, with references and footnotes, will be a mine of information concerning the history and work of the Universalist denomination in Massachusetts.

The present volume represents several years of patient search for original papers and records in the Universalist parishes of Massachusetts. The items have been carefully checked and re-checked, and are adequately documented. This will be a valuable book for our churches, libraries, ministers, denominational officials, and religious workers throughout the country.

The fine type of work being done by the members of the Historical Records Survey in digging out and putting in logical order the history of the churches in the United States deserves our appreciation and hearty support.

ALFRED S. COLE, Librarian
Universalist Historical Society



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THE HISTORY OF UNIVERSALISM IN MASSACHUSETTS

Origin

The early history of the Universalist church is the history of an idea, its development and spread, quite as much as the history of an organized religious body.

The basic distinguishing tenet, - ultimate universal salvation, - was a concept by no means original at the time of its first consistent enunciation in America by Dr. George de Benneville who made this thesis the central and dominant theme of his preaching beginning in 1742. "The teachers who lived immediately after the Apostles, Clemens, Romanus, Ignatius, Polycarp, Barnabus, and others, wrote epistles in which our distinctive tenet is often asserted and never controverted. A large class of Christian Gnostics . . . believed and taught the Universalist idea. The Basilideans, the Carprocatians, and the Venitians, who lived before the year of our Lord 130, were pronounced Universalists; . . . And so on to the middle of the sixth century we find the names of the most notable Christian scholars associating with ideas of complete restoration, Clement of Alexandria, Origen and his celebrated pupils, Gregory Nyssen, Didymus, Jerome, and Didodorus of Jersusalem."¹ During the Middle Ages the doctrine was held by Clement of Ireland, Scotus Erigena, Almaric of France, the Lollards of Germany, and Tauler, the Dominican monk of Strassburg, and with the new spirit of freedom generated by the Reformation it was revived in Italy, Switzerland, France, Germany, and England.² However, it was in the last three of these countries that the writings which directly influenced the early preachers of Universalism in America appeared. The more important of these were

1. Prof. C(harles) H(all) Leonard, The Universalist Church: Its Historical Ground, and its Function in Modern Life, (A sermon preached before The Society for Good Work connected with the Universalist Parish of Melrose on Sunday evening, Nov. 2nd., 1873), pp. 5, 6. cf. Hosea Ballou, 2nd., The Ancient History of Universalism: from the time of the Apostles to its condemnation in the Fifth General Council, A.D. 553. With an appendix tracing the doctrine down to the Era of the Reformation, and Richard Eddy, D.D., "History of Universalism" in Richard Eddy and Joseph Henry Allen, A History of the Unitarians and Universalists in the United States, The American Church History Series, X, pp. 256-83.

2. (Horace Greeley), Universalism in America - Its Centenary Year: 1870, p. 5. cf. Eddy, op. cit., pp. 293-356.

The Everlasting Gospel by Paul Siegvolk (George Klein-Nicoli),¹ Union: or, a Treatise of the Consanguinity and Affinity between Christ and His Church by James Relly,² and Universal Restitution, a Scripture Doctrine by Sir George Stonehouse.³

Moreover, prior to John Murray's preaching in New England, occasional sermons were delivered and several tracts printed by ministers and others of various denominations. As early as 1636 Sir Henry Vane, who was then Governor of the Colony of the Massachusetts Bay in New England, is reported to have held Origen's views on universal salvation and to have advocated them during his incumbency, but it was not until 1655 that he published in London The Retired Man's Meditations; or, The Myserie and Power of Godliness Shining Forth in the Living Word, to the Unmasking the Myserie of Iniquity in the Most Refined and Purist Forms, in which he clearly set forth his beliefs.⁴ Then in 1684 the Court of Assistants sitting in Boston sentenced Joseph Gatchell of Marblehead to the pillory and to have his tongue pierced by a hot iron for "that he not having the feare of God before his eyes being Instigated by the diuill at the house of Jerremiah Gatchell in discourse about General Salvation, (wch he sajd was his beliefe) and that all men should be saved, . . ."⁵ But the main stream of Universalist exposition gushed forth during the latter half of the 18th century. In 1761 Rev. Jonathan Mayhew, D.D., of the West Church (see forthcoming Inventory of Congregational Archives in Massachusetts), Boston, preached on the availability of salvation to all men⁶ and in his

1. This was originally printed in German as a part of the three-volume compilation, The Mystery of the Restoration of All Things of John William Petersen, c. 1700-10. It was probably the English translation by John Sower published in Germantown, Penn., in 1753 that so profoundly influenced Rev. Elhanan Winchester. cf. Elhanan Winchester, The Universal Restoration exhibited in Four Dialogues between a Minister and His Friend; comprehending the Substance of Several Real conversations which the Author had with Various Persons Both in America and Europe, on that Interesting Subject: chiefly designed fully to state, and fairly to answer the most common objections that are brought against it from the Scriptures, pp. iii-iv, vii, x, xvi.

2. It was this book, printed in London, 1759, which converted John Murray to Universalism and prepared the way for the acceptance of his teachings in Gloucester. cf. John Murray, The Life of Rev. John Murray as written by himself: with Mrs. [Judith Sargent] Murray's continuation, and an index and notes, pp. 34, 45, 276.

3. This was published in London in 1761, cf. Eddy, op. cit., pp. 350-51, and influenced Rev. Elhanan Winchester, cf. Winchester, op. cit., p. xiii.

4. Eddy, History of Universalism, pp. 373-75.

5. Commonwealth of Massachusetts, Records of the Court of Assistants, Colony of the Massachusetts Bay, 1630-1692, I, pp. 253-54.

6. Jonathan Mayhew, D.D., Striving to enter in at the Strait Gate explained and inculcated; and the Connexion of Salvation therewith proved from the Holy Scriptures, in two Sermons on Luke XIII, 24, p. 47 ff.

Origin

Thanksgiving Day sermons of 1762 explicitly said, "But when we consider the declared end of Christ's manifestation in the flesh,--to give his life a ransom for all, . . . that he must reign till he hath put all enemies under his feet, . . . and till he hath subdued ALL THINGS unto himself."¹ Apparently at about the same time Dr. Charles Chauncey, pastor of the First Church (see forthcoming Inventory of Unitarian Archives in Massachusetts), Boston, was writing his magnum opus on the same theme, but prior to its anonymous publication in London in 1784 under the title, The Mystery Hid from Ages and Generations, Made Manifest by the Gospel-Revelations: or, The SALVATION OF ALL MEN the Grand Thing Aimed At in the Scheme of God, he wrote the preface to a pamphlet, entitled Salvation for all Men illustrated and vindicated as a Scripture Doctrine, in Numerous Extracts from a Variety of Pious and Learned Men, who have purposely writ upon the Subject; together with their Answer to the Objections urged against it. By one who wishes well to all Mankind, containing extracts from the writings of English Universalists, which his assistant, Dr. John Clarke published, also anonymously, in 1782.² Another Congregationalist believer in Universalism but whose espousal of it was confined to correspondence with friends, was Dr. Jeremy Belknap, pastor of the Federal Street Meeting House in the Town of Boston,³ (see forthcoming Inventory of Unitarian Archives in Massachusetts), from which Rev. William Ellery Channing later preached Unitarianism.

In the rest of New England, Universalism was avowed by several clergymen of divers denominations. Rev. John Tyler, rector of Christ's Church, Norwich, Connecticut, (see Inventory of Protestant Episcopal Archives in Connecticut, p. 92), whose Universal Damnation and Salvation clearly proved by the Scriptures of the Old and New Testament, was anonymously published by members of the Church of God, commonly called Universalist, in Boston (see entry 47), and several other Episcopalian clergymen of Connecticut advocated this belief.⁴ Among the Congregationalist ministers who advocated Universalism, the outstanding was Rev. Dr. Joseph Huntington of the First Church, Coventry, Connecticut (see forthcoming Inventory of Congregational Archives in Connecticut), whose Calvinism Improved: or, the Gospel Illustrated as a system of Real Grace, issuing in the Salvation of All Men, published two years after his death, was a vigorous defense of the doctrine.⁵ Toward the close of the century, several clergymen of New Hampshire, Rev. Thomas Fessenden of the First

1. Jonathan Mayhew, D.D., Two Sermons on the Nature, Extent and Perfection of the Divine Goodness, delivered December 9, 1762. Being the Annual Thanksgiving of the Province, &c. On Psalm 145, 9, pp. 89, 90.

2. Eddy, History of Universalism, pp. 382-83; Jeremy Belknap, "The Belknap Papers" in Collections of the Massachusetts Historical Society, Fifth Series, Vol. II, pp. 171-172.

3. Eddy, History of Universalism, pp. 384-85.

4. Ibid., pp. 381-82.

5. Ibid., p. 386: cf. Joseph Huntington, D.D., Thoughts on the Atonement of Christ, with an Address to young ministers and students in divinity.

Congregational Church, Walpole, (see forthcoming Inventory of Unitarian Archives in New Hampshire), Rev. Jacob Mann and Rev. Samuel Mead of the First Parish, Alstead (see forthcoming Inventory of Congregational Archives in New Hampshire), and Rev. Dan Foster of the South Parish Church, Charlestown, (see forthcoming Inventory of Unitarian Archives in New Hampshire), who wrote A Critical and Candid Examination of a Late Publication, Entitled The Doctrine of Eternal Misery, reconcileable with the infinite Benevolence of God, by Nathan Strong, A.M., and Rev. Samuel Whiting of the Church of Rockingham and Chester, Vermont, (see forthcoming Inventory of Congregational Archives in Vermont), became believers in Universalism and, with the exception of the Rev. Mr. Fessenden, were dismissed for their heterodoxy.¹ Thus the America of the 18th century was not entirely the impregnable stronghold of Calvinism, as has so often been contended, but several breaches had been made in its walls to the consternation of its earnest defenders.²

The establishment of Universalism as an organized church begins with the ministry of Rev. John Murray and his call by the Rellyans of Gloucester. This eloquent preacher of universal redemption was born in Alton, Hampshire, England, on December 10, 1741 (O.S.) of very Calvinist parents.³ When he was 11 years old, his family moved to Cork, Ireland, before long moved to another town, and shortly thereafter joined the Methodist society there. The following year young Murray was appointed by John Wesley as leader of a class of forty boys, and when he was 16, he was confirmed into the Church of England. It was probably within a year that his father died and that John Murray, without benefit of counsel, won a legal suit to recover part of his mother's patrimony. Very shortly after his father's death, John Murray went to live with a well-to-do family by the name of Little, who were close friends of the Murrays and with whose younger son, lately deceased of a malignant fever, he had formed an intimate friendship. But within a year, due to the envious slander of Mr. Little's relatives who feared that Mr. Little would make him his heir, so many misunderstandings arose that he decided to leave Ireland and go to London. Being compelled to stay over in Cork, he met Rev. George Whitefield, a Calvinistic Methodist who impressed him greatly and with whose teachings he agreed since at this time he still adhered to the Calvinism of his parents.⁴

1. Eddy, History of Universalism, p. 386; Rev. Emerson Davis, S.T.D., Congregational Pastors of New England, V, p. 236; I, pp. 12-13; I, pp. 12, 15; V, pp. 103, 286, 420-21; and Lyman Simpson Hayes, History of Town of Rockingham, Vermont, 1753-1907, pp. 126, 129.

2. For a list of works condemning Universalism, cf. "Bibliography" in Richard Eddy, D.D., Universalism in America, A History, II, pp. 485 ff.

3. Murray, Life, pp. 2, 17.

4. Ibid., pp. 18, 27, 37-38, 53-56, 62-64, 67-70, 78, 87-88.

Origin

For a year after his arrival in London (ca. 1759) Murray lived a gay life and frittered away the money given him by Mr. Little, until becoming destitute, he came to his senses, attended the Rev. Mr. Whitefield's tabernacle, and later joined a Baptist society. It was at the meetings of this society that Murray met Eliza Neale whom he married 18 months later in spite of her grandfather's objections.¹ It was shortly after his marriage that Murray was asked to "rescue a brand from the burning," a young woman who had left the Rev. Mr. Whitefield's tabernacle to follow Rev. James Relly, but he was confounded by the logic of her argument.² His feelings of the inadequacy of Mr. Mason's polemic against Union by Rev. James Relly was confirmed a few months later when he came across a copy of Relly's work in the library of his wife's uncle. After several months of reading and re-reading Relly's Union and the Bible, and listening to the Rev. Mr. Relly's preaching, the Murrays were converted to Universalism, or Rellyanism as it was then called, and were subsequently excommunicated from the Rev. Mr. Whitefield's congregation.³ Then the misfortunes of Job came upon Mr. Murray: the woman, whom he had recommended as a servant for his newly-reconciled grandfather-in-law, alienated the latter's affections; former religious associates not only ostracized him but sued him for sums originally given him as presents; his only child, a son, lived only a year; and final calamity -- his wife quickly sickened of tuberculosis died. Overwhelmed by the loss of his wife and child, Mr. Murray's health suffered,-- he almost lost his sight,-- and he became so apathetic that his business declined, his debts accumulated, and his creditors finally had him committed to a "spunging house" whence he was rescued by his brother-in-law, William Neale, who discharged his debts and secured a partnership in a mercantile house for him.⁴

Although Mr. Murray was able to pay off all his debts and his financial situation became comfortable, and though he was partially consoled by Mr. Relly's friendship, he continued to take no interest in any thing until he happened to encounter a visitor from the colonies whose account of the life there convinced him that there was a place where he could live in solitude. Thus it came to pass that he set sail on the brig, Hand-in-Hand, from Grove's End, London, on July 21, 1770. The ship reached Philadelphia in September, but the enforcement of the non-importation agreement among the colonial merchants was so effective that the master had to try his luck in New York. On the way thither the ship went aground in a dense fog in Cranberry Inlet opposite Good Luck, N. J.⁵ While seeking provisions for the crew of the sloop to which part of the Hand-in-Hand's cargo had been transferred, Mr. Murray met Thomas Potter who averred that Mr. Murray was the preacher he had been awaiting for several years and who prophesied that the wind which was preventing the sloop's sailing would not shift until Mr. Murray had preached in the meeting house he had erected. The

1. Ibid., pp. 102-11, 118, 121-32.

2. Ibid., pp. 102-11, 134-36.

3. Ibid., pp. 141-42, 142-43, 144-49, 151-52.

4. Ibid., pp. 152-53, 153, 153-154, 154-58, 160, 164-68, 170-71.

5. Ibid., pp. 172-74, 178, 182.

prophecy was fulfilled, and thus it came to pass that on Sunday, September 30, 1770, John Murray first preached the doctrine of universal salvation in America.¹

There followed 4 years of itinerant preaching up and down the Atlantic seaboard from Philadelphia to Portsmouth, N. H. At first Mr. Murray was welcomed by the ministers and congregations of many churches because he did not openly avow his Restorationist ideas. But as soon as he began to speak more plainly and the meaning of his message became clear,-- while he made many scattered converts,-- he also aroused bitter opposition from most of the clergy who violently and unscrupulously attacked him.² In fact, the feeling against him ran so high on one occasion that, while he was preaching in the Eleventh Congregational Church, also known as Groswell's Church, (see forthcoming Inventory of Congregational Archives in Massachusetts) at the request of the proprietors, stones were thrown through the windows. To this primitive barrage he rejoined, "With your good leave, then, I pursue my subject, and while I have a 'Thus saith the Lord' for every point of doctrine which I advance, not all the stones in Boston, except they stop my breath, shall shut my mouth, or arrest my testimony."³ Finally Mr. Murray arrived in Gloucester on November 3, 1774. There he found a small group of people who had already been converted to Universalism through reading James Rely's Union loaned to them about four years previously by an Englishman named Gregory.⁴ About a month later Mr. Murray returned to Gloucester where until 1793, with the exception of preaching trips to neighboring towns, he made his home. The First Parish meeting house was closed to him in January of 1775, but he continued to hold services in the homes of his adherents until his appointment on May 24, as chaplain to the Rhode Island brigade by Colonel James M. Varnum, an appointment confirmed by George Washington on September 17. Illness forced him to leave the army after 8 months' service, and he returned to Gloucester where he resumed his preaching and became the object of bitter persecution.⁵ This persecution took the form of threatened mob action, of attempted expulsion for vagrancy, of malicious libels, of insulting interrogations by the local committee of correspondence, and of a town meeting vote of 54 to 8 requiring his departure, but all this personal attack ceased upon publication of a testimonial dated May 27, 1777, and signed by Major-General

1. Ibid., pp. 184, 186-88, 194.

2. Ibid., pp. 198-276. cf. Hosea Ballou, 2nd, "Dogmatic and Religious History of Universalism" in Universalist Quarterly and General Review, V. (1848), p. 791.

3. Ibid., pp. 284-85.

4. Ibid., p. 276.

5. Ibid., pp. 287, 291, 293, 294.

Origin

Nathaniel Greene.¹

From February to September, 1778, a series of meetings of the First Parish Church, Gloucester, (see forthcoming Inventory of Unitarian Archives in Massachusetts) culminated in a vote of suspension of 15 of Mr. Murray's adherents who thereupon proceeded to the organization of a separate society. And on January 1, 1779, 61 persons signed the Association of the Independent Church of Christ stating, "As therefore it has pleased God to make us acquainted with the voice of the good sheperd, the Lord Jesus Christ, the great sheperd and bishop of souls; we cannot from henceforth follow the voice of a stranger; nor even given attention to such who are unacquainted with the Savior of the works. . . . As an independent church of Christ thus bound together by the words of love, and meeting together in his name; we mutually agree to receive as our Minister, . . . our friend and christian brother John Murray; . . . But should he at any time preach any other gospel, than that we have received, we will not wish him Godspeed, but consider him a stranger." The steady increase in members necessitated the building of a house of worship, and on Christmas Day of 1780 the Rev. Mr. Murray preached the dedicatory sermon in the first organized Universalist church in America (see entry 44).²

Shortly after this dedication began a series of legal actions which culminated in a suit whose outcome was one of the most significant milestones on the road to religious freedom and the separation of church and state. During 1781 the assessors of the First Parish claimed that the Universalists were still liable to taxation for the support of the Congregational ministry. The Universalists denied the claim, contending that the Bill of Rights of the Constitution of Massachusetts exempted them therefrom: "All religious societies shall, at all times, have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance. And all moneys paid by the subject for the support of public worship, shall, if he require it, be uniformly applied to the public teacher or teachers, of his own religious sect or denomination, provided there be any one whose instruction he attends."³ To this the assessors countered that this provision did not apply, since "the congregation of Mr. Murray was not a Religious Society, or if it was, it had no Incorporation; nor was Mr. Murray a Teacher of Religion, or if so, he was not an Ordained Minister."⁴

1. Richard Eddy, D.D., Universalism in Gloucester, Massachusetts, an Historical Discourse on the One Hundredth Anniversary of the First Sermon of Rev. John Murray in that Town, delivered in the Independent Christian Church November 3, 1874, pp. 16-18, 107-10. The original letter by Major-General Nathaniel Greene is in the possession of the Universalist Historical Society, Tufts College, Medford, and in the custody of Prof. Alfred Storer Cole, librarian.

2. Eddy, Universalism in Gloucester, pp. 19, 20, 154-56.

3. Ibid., pp. 21-22; Commonwealth of Massachusetts, General Court, Constitution of Massachusetts, Part I, Article 3.

4. Eddy, Universalism in Gloucester, p. 22.

The Universalists could have evaded the assessors' attempts to collect the taxes by applying to the legislature for an act of incorporation. This procedure they rejected on the grounds that "Providence has so ordered it, that we should in the first instance be called upon to contend for those religious liberties preserved by our excellent Constitution. . . . We should feel ourselves very unhappy if there was no other security in these matters than acts of legislation, which might be repealed at any time when a particular party should prevail."¹

In 1782 the assessors of the First Parish seized the goods of three members of the Universalist society, and lodged another, William Pearce, in the Salem jail for his resistance. Failing to recover their goods by replevin, the society instituted a suit against the assessors. The suit was withdrawn because it was not tenable in that form. In order to be sustained in court, such a suit had to be brought in the name of the religious teacher from whom the money had been diverted. This the Rev. Mr. Murray was extremely reluctant to do, since to accept money for preaching the gospel was contrary to his principles; but finally he was persuaded to allow his name to be used, and the suit was formally instituted in 1783. With Hon. Rufus King, and later Judges James Sullivan and William Tudor, as counsel, the case was carried through appeals, to the trial in June 1785, in which the jury gave the verdict to the plaintiff in spite of the judges' partisan summing up to the contrary. The First Parish demanded a review of the case, but the former verdict was sustained in June 1786.²

While exemption from the payment of church taxes had been granted by legislative enactment to Quakers in 1728 and to Anabaptists (or Antipdobaptists as they preferred to be called) in 1729,³ this decision extended exemption from double taxation to members of differing Protestant (Christian) denominations or sects whether incorporated or not.⁴ Thus the Universalist societies in Massachusetts were freed from prosecution on this score.⁵ And in fact the enactment in 1800 of a provision that the

1. John Murray et al., "An Appeal to the Impartial Public" in Eddy, Universalism in Gloucester, p. 151.

2. Eddy, Universalism in Gloucester, p. 23-26.

3. Province Laws, 1728-29, ch. 4; 1729-30, ch. 6.

4. Nathan Dane, LL.D., A General Abridgment and Digest of American Law, II, p. 330. Note that this decision rendered Jews, Hindoos, Mohammendans, and Roman Catholics still subject to the payment of taxes for the support of existing Parishes.

5. This immunity was maintained by several judicial decisions until 1810 in which year Judge Theophilus Parsons, Chief Justice of the Supreme Judicial Court, reversed this decision by stating that a resident of a parish could divert church taxes only to a "public" teacher i.e. a teacher of a "public" or incorporated religious society. cf. 6 Mass. Reports, 401.

Origin

selectmen, committee, or assessor of any town, district, parish or religious society should pay to the public teacher of a designated religious denomination or sect the taxes of those certified by the public teacher and a certifying committee of the dissident society completely obviated any further conflict about this matter.¹ The final legal episode occurred in 1833 in which year, by virtue of legislative enactments of 1832 and 1833, and of ratification by the electorate of November 1833, the state constitution was amended.² This amendment repealed the previous power of the civil authority to assess and collect taxes from anyone for the support of the established "parishes" or other Protestant Christian societies regardless of his affiliation, or lack of it, with any other religious body. In the case of those religious bodies which were the "parishes" of their respective communities,³ this resulted in a reorganization of the business structure of the church from the town to a "society," a body parallel to the church, an adjustment to a contract basis of support, and the necessity for self-maintenance. This change followed the pattern which nearly all the Universalist churches established prior to 1833 had adopted. The only exceptions had been the 11 societies which were the "parishes" of their towns. They were First Parish of Boxborough (see entry 43), Universalist Society (First Parish), Dunstable (see entry 41), Third Parish in Gloucester, Universalist (see entry 36), First Universalist Society (Third, West, Parish) in the West Parish of Haverhill (see entry 39), First (North) Parish in Malden, Universalist (see entry 31), First Universalist Society (First Parish) of Middleton (see entry 35), First Universalist Society (Proprietors of the Westerly Meetinghouse in Scituate) of Norwell (see entry 42), Second Universalist Society (First Congregational Parish & Society) of Orange (see entry 45), First Parish (Third Parish in Lynn), Universalist, in Saugus (see entry 38), First Parish (Second Parish), Universalist, in Stoughton, (see entry 40), and West Gloucester Universalist Church (Second Parish) (see entry 32). Other "parishes" which subsequently became Universalist were First Universalist Parish (Second Church in the Town of Norton) of Mansfield (see entry 37), Universalist Society (Second Parish in Lynn), Lynnfield (see entry 33), and First Universalist Society (First Parish) of North Reading (see entry 34).

While the suit of the Rev. Mr. Murray against the inhabitants of Gloucester was pending, other Universalist societies called an "association" or conference in Oxford for September 14, 1785, to which was presented as a model for consideration by the other societies a "Charter of Compact" adopted 8 days earlier by the Gloucester church. This charter

1. Massachusetts Acts, 1800, ch. 87, sec. 4. cf. Ibid , 1811, ch. 6, secs. 1-2.

2. Commonwealth of Massachusetts, General Court, Senate Journal, 1832, p. 295, and House Journal, 1832, p. 453; Massachusetts Acts, 1833, ch. 56.

3. The word "parish" as used in this context refers to the territorial parish within which the orthodox Congregational church was established (see "Explanatory Notes," p. 55).

set forth the organizational structure and procedures of the society and established its financial support by voluntary subscriptions for "supporting a teacher or teachers of PIETY, RELIGION and MORALITY; the repairing of the public edifice; and the relief of poor and distressed brethen."¹

Another aspect of the persecution of the Universalists was the prosecution of the Rev. Mr. Murray for having illegally performed the marriage ceremony on the grounds that he was not a properly ordained minister in accordance with current usages; he was adjudged guilty and fined £50. In order to avert future prosecutions recourse was had to the legislature which enacted on March 27, 1788, a resolve indemnifying him for all future cases.²

Following the Rev. Mr. Murray's return from England whither he had gone to avoid further prosecution pending this legislative action on his petition and to visit his mother, he announced his engagement to Mrs. Judith Sargent Stevens, daughter of Winthrop Sargent, who was one of his most ardent supporters, and married her in October, 1788.³ The following Christmas Day the Rev. Mr. Murray was reordained with careful formality so that no critic could question the fact of his ordination.⁴ Because of another suit brought against the Rev. Mr. Murray, the society applied for an act of incorporation which was granted on June 28, 1792, to Winthrop Sargent and 50 others whose names were appended to the petition under the name, "The Independent Christian Church in Gloucester."⁵ Finally, having failed to secure a suitable supply for the Church of God, commonly called Universalist, in Boston (see entry 47) and realizing the need for a well-established centre of Universalism there, the Rev. Mr. Murray himself accepted the call and was installed as pastor by the deacons of the church on October 23, 1793.⁶ There he remained as pastor, though bed-ridden as the result of a shock on October 19, 1809, to the end of his life on September 3, 1815.⁷

Organizational Growth

During the last quarter of the 18th century Universalist congregations began to be organized and churches erected in other towns of Massachusetts and New England. As early as 1775 Isaac Davis, M. D., of Somers, Connecticut, had converted residents of Oxford, Massachusetts, to Universalism, but it was not until 1785 after several years of meetings under the leadership of Revs. Caleb Rich and Adams Streeter, that the

1. Eddy, Universalism in Gloucester, pp. 27-28, 185-88..

2. Murray, Life, pp. 312-17, cf. Massachusetts Resolves, 1787, ch. 87.

3. Murray, Life, pp. 313, 321; Eddy, Universalism in Gloucester, p. 29.

4. Ibid., pp. 29-30, 191-94.

5. Ibid., pp. 31-32, 198-200; Massachusetts Special Laws, 1792, ch. 18.

6. Eddy, Universalism in Gloucester, p. 33.

7. Murray, Life, p. 333.

Organizational Growth

Second Religious Society in Oxford (see entry 48), was formally organized.¹ During 1778 and 1779 Rev. Caleb Rich was also the means of converting residents of Warwick, Mass., and of Jaffrey and Richmond, New Hampshire, and of the organization of the United Society of Warwick, Richmond, and Jaffrey (see entry 62, and forthcoming Inventory of Universalist Archives in New Hampshire).² Then, in 1785, congregations were formed in Boston (see entry 47), and Milford (see entry 46), the former through the preaching of Revs. John Murray and Adams Streeter, and the latter through that of the Rev. Mr. Streeter.³ In the rest of New England Rev. Noah Parker was instrumental in the organization of the society at Portsmouth, New Hampshire (see forthcoming Inventory of Universalist Archives in New Hampshire), in 1778,⁴ while the congregation at Providence, Rhode Island (see forthcoming Inventory of Universalist Archives in Rhode Island), was gathered by the preaching of Revs. Mr. Murray, Adams Streeter, and Elhanan Winchester, and formally organized in 1785.⁵ Elsewhere an important development of Universalism occurred in Philadelphia, where Rev. Elhanan Winchester was the storm center. The Rev. Mr. Winchester first became aware of Universalism through reading Siegvolk's The Everlasting Gospel while travelling from South Carolina to his home in Brookline in 1774, but it was not until 5 years later while rereading this book on a similar journey that he began to believe its thesis. Within 2 years of being installed as pastor of the Baptist Church in Philadelphia (see forthcoming Inventory of Baptist Archives in Pennsylvania), in the fall of 1779, he became completely convinced of the salvation of all men through a study of Sir George Stonehouse's The Restitution of All Things. Following his dismissal in 1781, the Rev. Mr. Winchester conducted services for a small following in the hall of the University of Pennsylvania until 1785, in which year Anthony Cuthbert and Abraham Collins purchased the Free Mason's lodge on behalf of the Society of Universal Baptists.⁶ (see forthcoming Inventory of Universalist Archives in Pennsylvania).

This meeting house was the scene of the Philadelphia Convention held at the instigation of the Universalists in Philadelphia from May 25 to June 8 of 1790. It was attended by 17 persons, of whom 7 were preachers, representing 7 churches: Boston and Gloucester, Massachusetts; Frederick County, Virginia; Cohansey, and Pilesgrove and Pennsneck, New Jersey; and Philadelphia and New Britian, Pennsylvania.⁷ With the election of

1. Eddy, Universalism in America, I, pp. 165-67, 170.

2. Ibid., p. 171.

3. Ibid., pp. 209, 212.

4. Ibid., pp. 164-65.

5. Ibid., pp. 140, 167, 209-10.

6. Ibid., pp. 219-39, 255.

7. Ibid., pp. 294-96; cf. Convention Book, which, according to its fly leaf, "Contains the Minutes and transactions of the Convention Holding and Believing the Salvation of All Men in and through Our Lord Jesus Christ, met in Philadelphia May 25, 1790, as likewise some circumstances which brought about such meeting," and which is in the possession of the Universalist Historical Society, Tufts College, Medford.

Rev. William Worth as moderator and Rev. Artis Seagrove as clerk,¹ the convention proceeded to adopt articles of faith, plan of church government, and several "recommendations" or resolutions.² The articles of faith set forth their beliefs with respect to the Supreme Being, the Mediator, the Holy Ghost, the Holy Scriptures, and good works.³ The plan of church government defined the nature of a church and its powers and functions, described the two classes of church officers, ministers and deacons, their duties and method of ordination and appointment, and established general provisions for divine worship, ordinances, admission, and expulsion of members, marriage, the instruction of children, and a national convention.⁴ The sections entitled "Of a Church" and "Of the Communion of Churches" explicitly launched the new denomination into the main stream of strictly congregational polity traditional in New England by stating, "Each church possesses within itself all the powers of self-government."⁵ The "recommendations" or resolutions dealt with war, litigation, slavery, oaths, and submission to government.⁶ Despite the fact that the Rellian viewpoint as represented by the Rev. Mr. Murray and a few others was that of a minority, it prevailed in determining the phraseology of the articles, plan, and recommendations and was most marked in the sections dealing with ordinances and slavery.⁷

In response to the call of 1792 for the annual convention in Philadelphia, the Boston church suggested that the churches of New England and New York should form a separate convention but exchange letters and information with the other conventions. This proposal was carried out the next year, and on September 4, 1793, a "General Convention of the Universal Churches and Societies in Massachusetts, Rhode Island, New Hampshire, Vermont, Connecticut, and New York" (see entry 1) was held in Oxford, Massachusetts. While no records have been preserved, the convention did issue a circular letter to 36 places throughout New England.⁸ The following year this list of places were increased by 38 names. It was at the New England Convention of 1794, also held at Oxford, Massachusetts, that

1. Eddy, Universalism in America, I, pp. 294-96.

2. The articles of faith, plan of church government, and the recommendations have been reprinted in the appendix to Emerson Hugh Lalone, And Thy Neighbor as Thyself, pp. 103-8.

3. For a discussion of the articles of faith, see pp. 20, 28-29.

4. Eddy, Universalism in America, I, pp. 297-301.

5. Lalone, op. cit., pp. 104, 107. For further discussion of the congregational polity of the denomination, see pp. 15-16, 27-29.

6. These resolutions will be discussed in the section dealing with the social ethic of the Universalist church (see p. 42).

7. Eddy, Universalism in America, I, p. 302.

8. Ibid., pp. 382-83, 418-19.

Organizational Growth

the articles of faith and the plan of church government formulated at the Philadelphia Convention were adopted and recommended for compliance by the affiliated societies. Other noteworthy items of business transacted at this convention were the selection of a committee to draft a simple statement of Universalism for use in the instruction of children and the appointment of Elders Michael Coffin and Joab Young as missionaries.¹

The New England Convention of 1800 contravened the Philadelphia Convention's plan of church government, which left the matters of preaching license, fellowship, ordination, and discipline with the individual churches, by assuming concurrent authority in such matters.² A pressing need for uniformity in the procedures of fellowship and ordination which was resolved by the Profession of Faith and Plan of General Association adopted by the New England Convention of 1803 held in Winchester, New Hampshire, is to be found in the situation confronting the Vermont Universalists. In that state the provision exempting persons from taxation for the support of religious societies other than his own was changed in 1801 from the presentation of a certificate "signed by some Minister of the Gospel, Deacon, Elder, Moderator, or Clerk of the Church, Congregation, Sect, or Denomination to which he belongs . . . which certificate shall make known the person procuring the same to be of the religious opinion or sentiment of the signer thereof, and to what Sect or denomination of Christians he belongs," to the filing with the clerk of the town or parish a signed declaration:

"I do not agree in religious opinion with a majority of the inhabitants of this town (or parish, as the case may be)."³

The observance of such a law required the adoption of an exclusive declaration of faith. This was accomplished by the adoption of the second article of the Profession of Belief,--

"We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness."

and the inclusion in the third article of

". . . we do hereby declare that we continue to consider ourselves and our associated fellowship, a denomination of Christians distinct and separate from those who do not approve the whole of this Profession of Belief, as expressed in the three above Articles."⁴

1. Eddy, Universalism in America, I, pp. 431-33.

2. Ibid., pp. 535-36.

3. Vermont Laws, 1797, ch. 51, sec. 4; 1801, ch. 11, sec. 2.

4. Eddy, Universalism in America, II, pp. 49-50.

Because by Vermont law a section of land, known as "the minister's right," was set apart for the benefit of the first-settled ordained minister in any town,¹ the importance of a recognized, uniform mode of ordination becomes obvious. Such was particularly the case since certificates of ordination were mandatory, and since conformity to some rule established by the denomination to which the minister belonged was made by custom, if not by law, the criterion of the validity of the certificate.² Moreover, the legal authority to perform the marriage ceremony was conferred only upon ordained ministers, and their jurisdiction was diminished from the county to the town in which they lived.³ The action of the convention in adopting the plan of the general association and in specifying as one of the items of business properly before it,

"To examine into the qualifications of ministers, preachers, or other individuals who appear (as) candidates for the fellowship of the Association, and give or withhold that fellowship, as may appear best."

and in stating that

"Ordinations during the recess of the Convention shall be conducted as heretofore, at such times and in such places and manner as attendant circumstances and good order may require. . ."

apparently satisfied the needs of the Vermont ministers, for the Rev. Walter Feriss of that state was the author of these provisions.⁴

The following year (1804) the title of the convention was changed to the "General Convention of the New England States and others"; and with the discontinuance of the Philadelphia Convention in 1809, this organization became the sole general conference of the denomination.⁵ The concurrent, and sometimes conflicting, authority of the general convention and the local societies and associations created embarrassments in the matters of the fellowshiping and discipline of ministers.⁶ This discussion of the jurisdiction and power of the General Convention continued for 30 years but finally adequate powers were delegated to the convention in a revised constitution which was adopted in 1866. In the same year the convention was incorporated as the Universalist General Convention.⁷

1. The Public Laws of Vermont, 1933, ch. 145, secs. 3374-76; ch. 146, sec. 3536.

2. Eddy, Universalism in America, II, pp. 44-45.

3. Vermont Laws, 1797, ch. 24, sec. 2; 1800, ch. 1, sec. 4.

4. Eddy, Universalism in America, II, pp. 52-53, 56-58. For the full text of the Profession of Belief and Plan of the General Association, commonly known as the Winchester Profession, cf. Ibid., pp. 48-54.

5. Eddy, Universalism in America, II, pp. 64-65, 121.

6. Ibid., pp. 345-46.

7. Ibid., pp. 347-53. For further details of history of the Universalist General Convention, see entry 1.

Organizational Growth

A further revision of the constitution was adopted by the General Convention of 1870. This revision not only omitted the traditional "liberty clause" but also enacted certain provisions which considerably modified, or even abolished, the congregational polity of the denomination.¹ The Philadelphia Convention of 1790 had adopted as a part of its "Plan of Church Government" the following:

"Each church reserves to itself full and exclusive power to judge of all matters relating to faith and practice (as established by our articles) among its own members."²

Also the Winchester Convention of 1803 adopted the following statement or "liberty clause:"

"Yet while we, as an Association, adopt a general 'Profession of Belief' and 'Plan of Church Government,' we leave it to the several Churches and Societies, or to smaller associations of churches, if such should be found, within the limits of our General Association to continue or adopt within themselves, such more particular articles of faith, or modes of discipline, as may appear to them best under their particular circumstances, provided they do not disagree with our general 'Profession' and 'Plan'.

"And while we consider that every Church possesses within itself all the powers of self-government, we earnestly and affectionately recommend it to every Church, Society, or particular Association, to exercise the spirit of Christian meekness and charity towards those who have different modes of faith or practice, that where the brethren cannot see alike, they may agree to differ; and let every man be fully persuaded in his own mind."³

These provisions are in startling contrast to those adopted by the convention of 1870. Having stated that the condition of fellowship was to be the adherence to the three articles of the Winchester Profession without the "liberty clause", the constitution, adopted in 1870,⁴ continued

1. Cf. discussion of the loss and regaining of the "liberty clause", pp. 27-29.

2. Lalone, op. cit., p. 107

3. Eddy, Universalism in America, II, p. 50.

4. Universalist General Convention, Minutes, 1870, p. 62.

with the following sections:

"Every State Convention, to be entitled to fellowship, shall be organized in conformity with the laws of the General Convention, and shall fully comply with the conditions it prescribes.

"Any number of persons of good moral character, acknowledging the authority of the General Convention, and associating for religious improvement and the support of public worship on the basis of the Winchester Confession, and of the terms of fellowship which the General Convention has prescribed, shall be recognized as a Parish in the Universalist Church.

"Every parish, when practicable, shall be incorporated under the laws of the State in which it exists, conforming in its organization to the plans prescribed by the General Convention, so far as the local statutes will permit; but ecclesiastically, it must harmonize with the laws of the General Convention."¹

If the Rev. I. D. Williamson, in reporting as chairman of the committee on the state of the church to the General Convention of 1858, was justified in terming the weak and ineffectual efforts to secure uniformity of conditions of fellowship and of the bases of discipline of the preceding 20 years as a departure from purely congregational polity,² what conclusion can be drawn from the exclusive and mandatory phraseology of these sections other than that from 1870 to 1899, the period when the "liberty clause" was not in effect, the Universalists suffered a drastic modification, if not the complete loss, of their traditional congregational polity.

Perhaps it was well that a project capable of capturing the imagination and enthusiasm of the whole of the denomination very shortly came before the General Convention. As early as 1868 plans for a fitting celebration of the one hundredth anniversary of the first sermon preached by the Rev. John Murray in America were laid, and at the following convention held in Buffalo, New York, the Centenary Committee gave a detailed report, recommending that all denominational institutions pay their debts and outstanding obligations, that existing churches be enlarged and beautified and new ones erected, that existing educational institutions be

1. Universalist General Convention, Minutes, 1870, pp. 59-60.

2. Eddy, Universalism in America, II, p. 351. For further discussion of the "liberty clause" cf. pp. 27-29.

Organizational Growth

more fully endowed and others established, that missionary, Sunday School, and relief funds be generously increased, that a publication fund be founded, and that a special memorial offering of two hundred thousand dollars, to be known as the Murray Centenary Fund, be raised. The committee further recommended that mass meetings be held by local associations and state conventions, and special meetings be held in Boston, New York, Philadelphia, Chicago, and Cincinnati, to further these recommendations and properly celebrate this anniversary.¹

To help in raising the Murray Centenary Fund of two hundred thousand dollars, which was to be used "in the aid of theological students, the distribution of Universalist literature, church extension, and missionary cause," a number of women present at the General Convention of 1869 organized the Women's Centenary Aid Association (see entry 3). Branches were organized in 22 states and the District of Columbia,-- in all nearly 13,000 women became members,-- and thirty-five thousand dollars was contributed to the Murray Fund. The association was reorganized in 1871 to become the Women's Centenary Association which was incorporated in the District of Columbia in 1873 for the following purposes; to assist weak parishes, foster Sunday Schools, help educate worthy young women students for the ministry, relieve the needs of disabled preachers, ministers' widows and orphans, distribute denominational literature, and do both home and foreign missionary work. In spite of considerable opposition from many ministers and laymen, the association prospered and made signal contributions to the work of the Universalist church.² By 1886, the association had grown so large that its simple national structure had become unwieldy and it was reorganized with state and local societies. It was for this reason that the Women's Universalist Missionary Society in Massachusetts (see entry 21) was organized and chartered on January 8, 1886.³ Then in 1905 the title of the national organization was changed to the Women's National Missionary Association of the Universalist Church,⁴ and again in 1939 to the Association of Universalist Women.

During the first half of the nineteenth century several associations of the societies existing in Massachusetts were organized: the Gloucester Conference (see entry 18) in 1811, the Southern Association of Universalists (see entry 10) in 1816, the Massachusetts societies of which reorganized as the Union Association of Universalists (see entry 10) in 1834, the Old Colony Association of Universalists (see entry 12) and the Providence Association (see entry 11) in 1827, the Boston Association of Universalists (see entry 13) in 1829, the Barnstable County Conference of Universalists (see entry 14) in 1838, the Winchester Association of Universalists (see

1. Eddy, Universalism in America, II, pp. 353-60. A total of \$948,537 was raised for the various purposes recommended by the Centenary Committee.

2. Ella F. Manning, In the Beginning, pp. 1-4, ff. cf. entry 3.

3. Ibid., p. 9; Eddy, Universalism in America, II, p. 384.

4. Manning, op. cit., p. 10.

entry 15) in 1839, and the Norfolk County Association of Universalists (see entry 16) in 1847.¹ On the initiative of the Boston Association of Universalists the first steps toward the formation of a Massachusetts state convention were taken in 1832, and 2 years later the Massachusetts Universalist Convention (see entry 9) was organized. After exercising the powers of conferring fellowship and imposing discipline for 8 years, it surrendered these powers to the several associations in 1842. In 1845 efforts to adopt a new constitution were frustrated and did not come to fruition until 1859.² Meanwhile two other state-wide denominational organizations had been formed, the Massachusetts Universalist Sabbath School Association (see entry 22) organized in 1837 and the Massachusetts Universalist Home Missionary Society (see entry 20) incorporated in 1851.³ It was through conference between the officers of these two organizations and those of the Massachusetts Universalist Convention, beginning probably in 1857, that effective steps for the reorganization were taken. Finally in 1859 the Massachusetts Universalist Convention was reorganized, with the Massachusetts Universalist Sabbath School Association and the Massachusetts Universalist Home Missionary Society merging with and becoming departments of the convention,⁴ and subsequently incorporated.⁵ With this reorganization the local associations and conferences became "purely voluntary groupings of local churches for mutual encouragement and a better understanding of the work of the church," with no part whatsoever in the business of either the General or Massachusetts Conventions.⁶

Theological Development

Universalism in America as a theological system has its origin in the thought of Rev. James Rely as interpreted by Rev. John Murray. According to this view, all men, personified by Adam, sinned with him. Christ, as man, was equally a participant in that sin and was justly punished for it, and the human race, because of this "Union" with Christ, really suffered in him all the penalty that he endured, and thus fully satisfied justice. Therefore, there was no more punishment due for sin, for Christ had effected a complete and finished justification of the whole world. When a man believes this, he is freed from all sense of guilt; and until he does, he is, whether in this world or in another, under the condemnation of unbelief and darkness. The sufferings that still follow transgression are only its necessary consequence. The few who are elected to

1. Eddy, Universalism in America, II, p. 381. For the history of these associations, see their respective entries.

2. Eddy, Universalism in America, II, pp. 381-82.

3. Massachusetts Special Laws, 1851, ch. 168.

4. Eddy, Universalism in America, II, p. 382.

5. Massachusetts Special Laws, 1859, ch. 66.

6. Leroy W. Coons, DD., Letter, dated January 26, 1939, in possession of Historical Records Survey of Massachusetts, Boston.

Theological Development

become aware of the truth in this life go into Paradise immediately at death; the rest, who die in unbelief, depart into darkness where they remain under terrible apprehensions of God's wrath until they are enlightened. Some will believe and be delivered from their darkness in the intermediate state. The others will have to await the judgment at which time Christ will receive all mankind into heaven.¹ The evidence at hand shows that the Rev. Mr. Murray believed in universal redemption and not in universal salvation except in so far as the latter phrase denoted salvation from fear of the wrath of God.² Accepting the words of St. John the Baptist, "He that cometh after me is mightier than I; I, indeed, baptize you with water unto repentance, but he shall baptize you with the Holy Ghost and with fire," the Rev. Mr. Murray rejected baptism by water. As to the Lord's Supper, he states his belief in this ordinance as "a very expressive emblem of the salvation of the human family in Christ Jesus."³

In a pamphlet entitled Some Hints relative to the Forming of a Christian Church - to the right understanding of the Scriptures as the only Rule given by the Great Head of the Church for the direction thereof - to the rectifying of a few Mistakes respecting some Doctrines propagated under the Christian Name, Concluding with the Character of a Consistent Universalist, In a Letter to a Friend, the Rev. Mr. Murray inveighed against several "errors" which were preached by certain individuals.⁴ One of these individuals was Rev. Caleb Rich who not only believed in the salvation of all men,-- "that the first Adam, and every individual of his posterity, from the beginning of the world to the end, did as truly and positively pass with and in Christ from death to life, and became heirs of the inheritance,"-- but also that all the evil consequences of sin were confined to the present life. This latter point he argued from the ground that man was first created in Christ Jesus, and then formed of the dust; and that only as he stood related to the earth of Adam, did he sin. Hence sin "originated solely in the flesh and blood, and ended with the same," and "as pure metals were the same before being separated from the earth or dross as afterwards," so "the spirit, being of heavenly origin, remained pure though blended with carnal bodies."⁵

Rev. Abel C. Sargent also denied that there would be any punishment for sin after death.⁶ On the other hand, Rev. Elhanan Winchester contended that though unbelievers would be punished by physical torments of greater or lesser duration and intensity depending on the obstinacy of their unbelief, yet all, even the fallen angels and devils, would come to believe and be saved.⁷

1. Eddy, Universalism in America, I, pp. 152, 155. cf. Ibid., pp. 359-62.

2. Ibid., pp. 159-60.

3. Ibid., pp. 159-60; cf. p. 363.

4. Ibid., pp. 359, 364-79.

5. Ibid., pp. 171-73.

6. Ibid., pp. 401-6, 412-17.

7. Ibid., pp. 240-50.

The first denominational declaration of faith was adopted by the Philadelphia Convention of 1790. This convention was convened at the instigation of the Philadelphia society.

"in order to agree on some general sentiment and form of church discipline which should have a tendency to unite us more in the bonds of love and uniformity, and prove more to our edification and the declarative glory of God."¹

During a session of 15 days, the convention adopted the following:

Articles of Faith

Sect. 1. Of the HOLY SCRIPTURES.--We believe the Scriptures of the Old and New Testaments to contain a revelation of the perfections and will of God, and the rule of faith and practice.

Sect. 2. Of the SUPREME BEING.--We believe in ONE GOD, infinite in all his perfections; and that these perfections are all modifications of infinite, adorable, incomprehensible, and unchangeable love.

Sect. 3. Of the MEDIATOR.--We believe that there is ONE MEDIATOR between God and man, the man Christ Jesus, in whom dwelleth all the fullness of the God head bodily; who, by giving himself a ransom for all, hath redeemed them to God by his blood; and who, by the merit of his death, and the efficacy of his Spirit, will finally restore the whole human race to happiness.

Sect. 4. Of the HOLY GHOST.--We believe in the HOLY GHOST, whose office it is to make known to sinners the truth of their salvation, through the medium of the Holy Scriptures, and to reconcile the hearts of the children of men to God, and thereby to dispose them to genuine holiness.

Sect. 5. Of GOOD WORKS.--We believe in the obligation of the moral law, as the rule of life; and we hold that the love of God manifest to man in a Redeemer, is the best means of producing obedience to that law, and promoting a holy, active, and useful life.²

1. Eddy, Universalism in America, I, p. 294.

2. Ibid., pp. 297-98.

Theological Development

Although the Rev. Mr. Murray and the other Rellyans of Gloucester and Philadelphia were in a minority, the phraseology of some of the articles reflects their viewpoint. This is particularly evident in the section, "Of the Mediator," which, in setting forth the Trinitarian conception of salvation to which Universalists at this time subscribed, makes use of the phrase, "who, by giving himself a ransom for all, hath redeemed them to God by his blood," which echoes his belief in universal redemption.

The Winchester (N.H.) Convention of 1803 restated the Universalist faith as follows:

Article the First.

"We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind."

Article the Second.

"We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness."

Article the Third.

"We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works for these things are good and profitable unto men."¹

This "Profession of Belief" not only condensed the five articles of the Philadelphia Convention of 1790,² but, by omitting much of the wording of the article, "Of the Mediator," revealed a shift away from the Rellyan and Trinitarian views that it contained.

A turning point in the development of Universalist theology came with the publication of A Treatise on Atonement; in which the finite nature of Sin is argued, its causes and consequences as such; the necessity and nature of Atonement; and its glorious consequences in the final Reconciliation of All Men to Holiness and Happiness, by Rev. Hosea Ballou. In this book appears the first refutation by an American of the doctrine of the Trinity and vicarious atonement.³ The Rev. Mr. Ballou's method was hypothetically to assume the premise of his opponents and to expose the inconsistencies inherent in a logical extension of the concept. Having thus disposed of these beliefs, he proceeds to an exposition of atonement as the reconciliation of man to God, of sin as finite, and of

1. Eddy, Universalism in America, II, pp. 48-49.

2. Lalone, op. cit., p. 104.

3. Eddy, Universalism in America, II, p. 87.

punishment for sin as a consequence of transgression and limited to this life.¹

Since the question of punishment for sin, whether in this life only or also for a longer or shorter period in the life hereafter was the crux of the controversies with Rev. Edward Turner and later with the Restorationists, to follow the Rev. Mr. Ballou's opinions on this point will be fruitful. In his Treatise on Atonement (1805) he clearly denies any punishment after death.

"The doctrine of punishment after death has, by many able writers, been contended for, some of whom have argued such punishment to be endless, others limited. But it appears to me that they have taken wrong grounds who have endeavored to support the latter, as well as those who have labored to prove the former. . . . The punishment, or sufferings, which we endure, in consequence of sin, is not a dispensation of any penal law, but of the law of necessity, in which law, as long as a cause continues, it produces its effects. . . . So, in order to prove that a man will be miserable, after this mortal life is ended, it must first be proved that he will sin in the next state of existence!"²

"The effects of sin, as sin, are not endless, but limited to the state in which it is committed."³

A reversal of opinion became manifest when there appeared in the Gospel Vistant of March, 1812, an article by the Rev. Mr. Ballou on the subject, "On Christ's Preaching to the Spirits in Prison." This paper had been suggested to the Rev. Mr. Ballou by Rev. Russell Streeter⁴ and had originally been presented at a meeting of the Gloucester Conference (see entry 18) on November 27, 1811.⁵ In discussing verses 18 to 20 of

1. Eddy, Universalism in America, I, pp. 171-73; II, pp. 87-103.

2. Hosea Ballou, A Treatise on Atonement; in which the finite nature of Sin is argued, its causes and consequences as such; the necessity and nature of Atonement, and its glorious consequences in the final Reconciliation of All Men to Holiness and Happiness, pp. viii-ix.

3. Ibid., p. 55.

4. Thomas Whittemore, The Life of Rev. Hosea Ballou; with accounts of his writings, and biographical sketches of his seniors and contemporaries in the Universalist Ministry, I, p. 366.

5. Eddy, Universalism in America, II, pp. 134-35.

Theological Development

the third chapter of the First Epistle according to St. Peter, he says,--

"These spirits in prison, to whom Christ preached, were disobedient when the long-suffering of God waited in the days of Noah. . . . In this subject . . . it is as plain and direct a contradiction of the commonly received opinion,-- that is, that there is no mercy to be communicated to those who die in unreconciliation to God, or in unbelief of the gospel,-- as can possibly be stated."¹

Although this paper was undoubtedly intended as a refutation of the dogma of eternal damnation, the inference may be drawn that at this time the Rev. Mr. Ballou believed in punishment after death.²

For a few years public discussion of the subject subsided, but at the instigation of Rev. Jacob Wood of Shirley, Rev. Hosea Ballou entered into a discussion with Rev. Edward Turner of Charlestown, the latter, in accordance with a personal predilection, taking the position that there was a future punishment.³ The gist of the discussion, which was printed in the July and September (1817) issues of the revived Gospel Visitant, may be gleaned from the Rev. Mr. Ballou's account given twelve years later.

"While attending to this correspondence, I became entirely satisfied that the scriptures begin and end the history of sin in flesh and blood; and that beyond this mortal existence the Bible teaches no other sentient state but that which is called by the blessed name of life and immortality."

"When I sat down to reply to Br. Turner, who urged the passage in Peter respecting the spirits in prison, I knew not by what means I could explain the text without allowing it to favor the doctrine of future sufferings. I had, at that time, no knowledge of any translation of the text, but the one in our common version. But on reading the whole subject, in connection, the light broke in my mind, and I was satisfied that Peter alluded to the Gentiles, by the spirits in prison, which made the passage agree with Isaiah 42d."⁴

1. Eddy, Universalism in America, II, pp. 135-36 cf. Whittemore, The Life of Rev. Hosea Ballou, I, pp. 366-69 for a transcription in full.

2. The correctness of this inference is attested by Rev. Ballou himself. cf. Thomas Whittemore, The Modern History of Universalism from the Era of the Reformation to the present time, pp. 437-38

3. Eddy, Universalism in America, II, pp. 262-65.

4. Whittemore, Modern History, pp. 437-38.

The Rev. Mr. Wood's intrusion into the discussion with his publication of A Brief Essay on the Doctrine of Future Retribution: to which is added, An Appendix containing extracts of letters from most of the principal Universalist Ministry in New England on the Subject of Future Misery, in which he combated the two extremes of endless punishment and no future punishment and advocated a limited punishment after death,¹ set off an intermittent, and for the most part pseudonymous, discussion² which reached its climax in the publication in the Christian Repository, Rev Samuel C. Loveland, editor, of December, 1822, of "An Appeal to the Public," signed "Restorationist," and followed by a "Declaration to the World," signed by Jacob Wood "by the request and in behalf of others."³ The "Appeal" charged the editors of the Universalist Magazine of abuse of their powers in shutting off debate on the subject of future punishment. To this, those worthies replied by charging the Restorationists with factionalism and by supporting the charge with a detailed account of all that had transpired during the controversy. From this account it would appear that Rev. Jacob Wood, being an ardent, if not fanatic, believer in a limited future punishment, was the prime instigator of the movement, and that he was abetted by Revs. Paul Dean and Edward Turner as much because of envy of Rev. Hosea Ballou as on principle.⁴

On the other hand the "Declaration" set forth the religious differences between the Restorationists and the editors of the Universalist Magazine. It stated:

"1. That, in our opinion, the doctrine of universal salvation, at the commencement of a future state, and that of the final restoration of all men by Jesus Christ through faith and repentance, are distinct and different doctrines, and are incapable of being reconciled together.

"2. That we consider the former doctrine to be subversive of a just sense of our accountability to God, and the proper distinction between virtue and vice, and, consequently, lessens the motives to virtue, and gives force to the temptations of sin."⁵

These statements were followed by supporting arguments. It was contended that the doctrine of immediate universal salvation is founded on "the

1. Eddy, Universalism in America, II, p. 266.

2. Ibid., pp. 269-282.

3. Ibid., pp. 282 ff. For the full text of the "Appeal" and the "Declaration" see Ibid., pp. 282-87, 288-91.

4. Ibid., pp. 293-306.

5. Ibid., p. 289.

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native and essentially immaculate nature of the soul," whose suffering is wholly "dependent on its union with its present body," and which, upon the death of that body, is freed from all pollution and suffering, and that such a doctrine obviates the scheme of eternal salvation after death by Christ, through "faith and repentance as requisites for the possession and enjoyment of salvation."¹

Despite the vote of "public disapprobation" of the "Appeal" and "Declaration" adopted by the Southern Association of Universalists (see entry 10) at its meeting in Stafford, Connecticut, in June 1823,² the threatened schism did not take place at this time. A "formula" was devised and accepted at the following December meeting of the Southern Association, whereby the "face" of its members was saved and the fellowship of the dissenting members was preserved.³ However, 7 years later, the denominational peace was shattered when the Southern Association, at its meeting in Berlin, Connecticut, in 1830, adopted a resolution which was patently aimed at the Providence Association of Universalists⁴ (see entry 11) and which was generalized by a resolution adopted by the General Convention the same year.⁵ Since most of the members of the Providence Association were Restorationists, they interpreted these actions to mean an ultimatum that they must either dissolve the association or be deprived of fellowship with the convention. Accordingly at the close of the session of the Providence Association of August 16, 1831, a "Convention of Restorationist Ministers and Delegates, at which were present Revs. Paul Dean [of Boston and Westminister], David Pickering [of Providence, Rhode Island], Charles Hudson [of Westminister], Adin Ballou [of Mendon], Lyman Maynard [of Oxford], Nathaniel Wright [of Dunbarton, New Hampshire], Philemon Russell, and Seth Chandler [of Oxford and Shirley], and several laymen" unanimously adopted a resolution setting forth their theological differences from the Universalist General Convention and forming the Massachusetts Association of Universal Restorationists⁶ (see entry 27). The organizational impact of the association may be seen from the formation of the Restorationist Society of Bernardston, which was incorporated in 1823 as the First Universalist Society in Bernardston (see entry 74) and for whom Rev. Jacob Wood preached the first sermon in 1820, the First Universalist Restorationist Religious Society of Shrewsbury (see entry 76), of which the Rev. Mr. Wood was the pastor from 1821 to 1829, the Restorationist Society of Boylston (see entry 93), which existed from 1826 to 1828, and the Universal Restorationist Society in Townsend (see entry 177), which was founded in 1839. It is noteworthy that this association disbanded in 1841, not because the 31 ministers and others who were enrolled in its membership ceased to believe in its tenets, but rather because the denomination as a whole was coming round to their belief. In fact, in 1878 a meeting of Universalist ministers of Boston and vicinity went on record in

1. Eddy, Universalism in America, II, p. 289

2. Ibid., p. 311.

3. Ibid., pp. 315-17.

4. Ibid., pp. 327-28.

5. Ibid., p. 328.

6. Ibid., pp. 329-31.

as definite a statement as any Restorationist could have desired in favor of future punishment after death.¹

Since the resolution of the Restorationist controversy the theological peace of the denomination has not been seriously perturbed. However, a ripple was caused by the movement which culminated in the organization of the Free Religious Association (see forthcoming Inventory of Unitarian Archives in Massachusetts) in 1867. In that year the standing committee of the Second Society of Universalists in the Town of Boston (see entry 66) reported to a meeting of the society that Rev. Rowland Connor, who had been installed as an assistant pastor on January 2, 1867, had opened the pulpit to a man "well known to hold extreme views in the denial of all distinctively Christian doctrines," that he sympathized with such denials "sufficiently to make them no bar to fellowship," that he had sponsored and spoken at a meeting held in Horticultural Hall, Boston, "to consider the conditions, wants and prospects of free religion in America," and that he had accepted an office [assistant secretary]² in the Free Religious Association there organized, and recommended that the Rev. Mr. Connor's resignation be requested.³ Following his dismissal, the Rev. Mr. Connor took a substantial following to Mechanics Hall "where he soon conspicuously failed, most of his adherents returning to the parish."⁴ The reason for his expulsion lay in the affirmation by the Free Religious Association that all religious systems, Christianity, Mohammedanism, Buddhism, Judaism, etc., were equally manifestations of a natural religious impulse common to all members of the human race, which thus, by implication, denied the specific virtue of salvation by Christ.⁵

1. Eddy, Universalism in America, II, pp. 338-42; cf. Alonzo A. Miner, The Doctrines of Universalism, pp. 467, 487-89; Holden R. Nye, Universalism; A Brief Statement of the Universalist Belief, pp. 35-36.

2. Free Religious Association of America, Report of Addresses at a Meeting held in Boston, May 30, 1867, to consider the Conditions, Wants, and Prospects of Free Religion in America; together with the Constitution of the Free Religious Association there organized, p. 55.

3. Rev. Alonzo A. Miner, "Historical Discourse" in An Account of the Celebration of the Seventy-fifth Anniversary of the Second Society of Universalists, Boston, December 18, 1892, also of the Proceedings of the Social Parish Banquet January 26, 1893, pp. 33-37.

4. Rev. Alonzo A. Miner, "The Century of Universalism" in Justin Winsor, ed., The Memorial History of Boston, III, p. 500.

5. cf. Edward C. Towne, "The New Demand for Religious Association" in The Radical, April 1867, p. 494. For a fuller treatment of the Free Religious Association, cf. Aron Seymour Gilmartin, Some Collegations of the Unitarian and Ethical Culture Movements in America.

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The organization of the Free Religious Association produced another reaction among Universalists. At this time they had become preoccupied with ecclesiastical matters, for the board of trustees, in submitting the findings of its committee on the state of the church to the General Convention of 1870, pointed to "the increasing importance attached to baptism, to public pledges of Christian faith, to the dedication of children, to the Eucharist, to prayer meetings," etc., as the most striking feature of the decade.¹ With Universalists in such a frame of mind, the articles, editorials, and correspondence in The Universalist indicate that they felt the Free Religious Association to be a threat to their denominational integrity,² and that it was on this account as well as a determination to secure greater administrative efficiency that the General Convention of 1870 omitted the so-called "liberty clause" from the Winchester Profession of Faith in its revision of the constitution.³

However, no sooner was the change made than the same spirit of freedom which was manifested in an extreme manner in the Free Religious Association re-asserted itself within the denomination. Men of intellectual integrity sought to revise the creed to conform to their convictions, but though there was general agreement that certain phrases were inadequate, there was none on the substitutes that were proposed from time to time. This impasse continued until Dr. George T. Knight, professor of theology at Tufts Divinity School, suggested that the liberty clause be reinserted.⁴ Thus it was that in 1897 at the General Convention meeting in Chicago, Rev. Stephen H. Roblin, D.D., pastor of the Second Society of Universalists in the Town of Boston, proposed and was partly responsible for the adoption of a revision of the conditions of fellowship with the Universalist General Convention.⁵ These conditions, as adopted and ratified by the convention of 1899⁶ are as follows:

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1. Universalist General Convention, Minutes, 1870, p. 30.
 2. The Universalist, XLVIII (January 19, 1867) to LI, passim.
 3. Universalist General Convention, Minutes, 1870, pp. 61-62, 88 cf. Frederic William Perkins, "The Faith of a Free Church: An Exposition of Universalist Beliefs" in The Helper, LXXII, October 1940, p. 43-44.
 4. Perkins, op. cit., p. 44. Note the parallel action by the Unitarians. At their National Conference held in Syracuse in 1866, the motion by the Rev. Francis Ellingwood Abbot to amend the preamble to the constitution adopted the previous year so that it would make no reference to Jesus as Christ was defeated. The formation of the Free Religious Association was one result of this defeat. Yet such was the impact of this association that in 1894 the National Conference of Unitarian and Other Christian Churches amended the preamble to include an invitation "to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and practical aim." cf. Report of the Second Meeting of the National Conference of Unitarian and Other Christian Churches, 1866, p. 20; George Willis Cooke, Unitarianism in America, p. 202; The Christian Register, LXXIII, October 4, 1894, pp. 625 ff; Gilmartin, op. cit., pp. 97-101.
 5. Universalist General Convention, Minutes, 1897, pp. 7-9, 11-12.
 6. Ibid., 1899, p. 9.

"The conditions of fellowship in this Convention shall be as follows:

I. The acceptance of the essential principles of the Universalist faith to wit:

- a. The Universal Fatherhood of God.
- b. The spiritual authority and leadership of His Son Jesus Christ.
- c. The trustworthiness of the Bible as containing a revelation from God.
- d. The certainty of just retribution for sin.
- e. The final harmony of all souls with God.

The Winchester Profession is commended as containing these principles, but neither this nor any other precise form of words is required as a condition of fellowship provided always that the principles above stated be professed.

II. The acknowledgment of the authority of the General Convention and assent to its laws."¹

The removal of any creedal characteristic from the profession of faith and the condition of fellowship was made even more emphatic by the Washington Declaration of 1935. Pursuant to instructions of the Universalist General Convention of 1931, the board of trustees appointed a commission composed of Dr. Frederic W. Perkins, Dr. John Murray Atwood, Rev. Max A. Kapp, Dr. Lee S. McCollester, Dr. Leroy W. Coons, Prof. Arthur W. Pierce, and the Hon. Charles Neal Barney "to make a survey of the possibilities of composing and adopting a new statement of faith or covenant of fellowship more in harmony with the religious position of our church to-day, and with the principle of religious liberty which has been our guide in the past."² This commission submitted a report which was provisionally adopted by the convention of 1933 and unanimously ratified by the following one in 1935.³

The "Bond of Fellowship" and "Statement of Faith" thus adopted, stated:

"The bond of fellowship in this Convention shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

1. Universalist General Convention, Minutes, 1897, p. 91.

2. Perkins, op. cit., p. 3.

3. Universalist General Convention, Minutes, 1933, p. 8; 1935, pp. 6-7.

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"To that end we avow our faith in God as Eternal and All-Conquering Love, in the spiritual leadership of Jesus, in the supreme worth of every human personality, in the authority of truth known or to be known, and in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God. Neither this nor any other statement shall be imposed as a creedal test, provided that the faith thus indicated be professed.¹

In his commentary on the Washington Declaration, Dr. Perkins points to the shift of emphasis from assent to a formal creed to loyalty to a spiritual purpose as its distinctive feature. This made faith a means rather than an end in itself. As such it became relatively unimportant precisely what was believed provided the "works" of faith became manifest. Accordingly a general statement of faith susceptible of various interpretations, which every one had specific liberty to educe for himself, could be adopted. Thus the genius of Universalism, which Dr. Perkins avers is "unity of spirit and purpose rather than uniformity of creed,"² flowered into full maturity.

Publications

The controversies between the orthodox Congregationalists and the Universalists and among the Universalists themselves produced a flood of books, pamphlets, and periodicals devoted to the advocacy and defense of the tenets of Universalism and to the sustenance of the morale and zeal of the members of the youthful Universalist societies. Dr. Richard Eddy lists in his bibliography 1778 books and pamphlets published in the United States prior to 1870. It is particularly interesting to note, in view of the foregoing section on the theological development, that 1033 items appeared between 1820 and 1850; this was an amazing output of more than 34 volumes a year.³ He also lists 168 periodicals started prior to 1870, 138 of which were begun during the period 1820-50.⁴ All of these periodicals had been edited and published privately, usually by particularly zealous ministers or laymen, and it was not until 1862 that a paper, owned by and responsible to the denomination, was published. This was accomplished through the organization of the New England Universalist Publishing House (see entry 2) on April 21, 1862,⁵ and the purchase of the Trumpet and Christian Freeman on October 20, 1862.⁶ This paper was retitled the Universalist in 1864

1. Universalist General Convention, Minutes, 1933, p. 7.

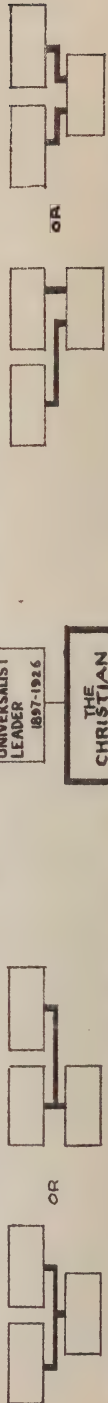
2. Perkins, op. cit., p. 4.

3. Eddy, Universalism in America, II, pp. 485 ff.

4. Ibid., pp. 589 ff.

5. Ibid., pp. 476. The articles of association of the Proprietors of the Universalist were adopted March 20 and recorded March 24, 1862, with the Suffolk County Registry of Deeds, vol. 810, p. 35. Amendments to the articles and the change of title to New England Universalist Publishing House were recorded on July 12 in vol. 814, p. 65, and further amendments on July 21 in vol. 814, p. 114.

6. Eddy, Universalism in America, II, p. 477.



TO INDICATE MERGER IN DIFFERENT YEARS, BLOCKS ARE JOINED BY SEPARATE STEMS

GENEALOGY of The CHRISTIAN LEADER

Publications

and became one of the ancestors of the current Christian Leader, the whole of whose genealogy is graphically shown in the accompanying chart.

Among the bylaws adopted by the New England Universalist Publishing House on July 14, 1862, was one of great importance to the denomination. Article XI read as follows:

"When the business of the Corporation shall have paid its expenses and redeemed the stock, the stockholders shall transfer all its rights and interests, in trust, to twenty-one permanent, or life trustees, for the benefit of the Universalist denomination."¹

In 1867 the name of the corporation was changed to the Universalist Publishing House.² Four years later the conditions of the above bylaw had been met, and accordingly the assets were transferred to the newly constituted board of trustees of the Universalist Publishing House,³ which was formally incorporated in 1872.⁴

In addition to issuing periodicals, it has published numerous denominational histories, books, hymnals, and pamphlets, and now occupies premises at 176 Newbury Street, Boston, which house the editorial offices and printing plant.

Education

Besides publishing polemics in favor of their own denomination, Universalists were also interested in education, both religious and secular. This interest manifested itself in Sunday Schools, academies, colleges, and theological schools.

The section, entitled "The Instruction of Children," of the "Plan of Church Government" adopted at the Philadelphia Convention of 1790 recommended that the affiliated societies establish schools in which the

1. New England Universalist Publishing House, Minutes of trustees, pp. 21, 57-58. Note that this bylaw is substantially the same as the tenth section of the "Plan for Publishing a Denominational Paper" (p. 4) approved on Feb. 3, 1862 by the executive committee of the Massachusetts Universalist Convention (p. 6) and the third article of the "Articles of Association" adopted March 20 (pp. 10-11). These minutes are in possession of the Universalist Publishing House, 176 Newbury St., Boston, and in custody of Rev. Emerson Hugh Lalone.

2. Eddy, Universalism in America, II, p. 477; Suffolk County Registry of Deeds, vol. 928, p. 232, recorded June 13, 1868.

3. Eddy, Universalism in America, II, pp. 123-24, 126, 137.

4. Mass. Special Laws, 1872, ch. 286, approved April 30, 1872.

children "shall be taught reading, writing, arithmetic, and psalmody."¹ Since Dr. Benjamin Rush was the editor of the "Plan" it is not surprising to find him consulting with Bishop William White, an Episcopalian, and Matthew Carey, a Roman Catholic, and forming the "First-Day or Sunday School Society" in Philadelphia, which opened the first of three schools in March 1791. Because the managers resisted efforts to make these schools sectarian, by 1816 their support had dwindled away to such an extent that the schools were closed.²

The first Sunday School in Massachusetts was started in April 1791, by Mr. Oliver Wellington Lane, a school teacher at the West Boston School and a deacon of the First Universalist Church. This school was attended by children of both sexes, and was conducted by Mr. Lane in his school room until his death in 1793. While the first Universalist church school in Massachusetts, and the second in the United States, was organized in the same church in 1817, it became dormant for 4 years after Rev. Paul Dean's resignation from the pastorate in 1823,³ and only continued until the dissolution of the society in 1864.⁴ The Sunday School with the longest uninterrupted history is the one founded by Rev. Thomas Jones at the Independent Christian Church, Gloucester, on June 25, 1820.⁵

The rite of the dedication of children, which was formerly a distinctively Universalist ceremony, and which has in recent years been adopted by most of the other Protestant denominations, was instituted by Rev. John Murray while he was pastor of the Independent Christian Church, Gloucester, probably as early as 1780. This ceremony, in which the children are brought to the church by their parents, received by the minister, and dedicated as God's gift to His service, has been very generally observed,⁶ but it was not until Rev. Charles H. Leonard, D.D., then pastor of the Church of the Redeemer (First Universalist Church), Chelsea, (see entry 193), "sometime prior to 1850 . . . began the custom of observing a Sunday in June as Rose Sunday or Children's Day"⁷ that any special day was set aside for its observance. Several other churches followed suit, and in 1868 the General Convention recommended "that the second Sunday in June of each year be named and set apart as 'Children's Sunday'."⁸

1. Lalone, op. cit., pp. 106-7.

2. Eddy, History of Universalism, pp. 482-83.

3. Ibid., p. 483.

4. For full details concerning this Sunday School, see entry 47A.

5. Idem; Eddy, Universalism in Gloucester, p. 53.

6. Eddy, Universalism in America, II, p. 408. cf. Rev. John Murray, Letters and Sketches of Sermons, II, p. 366-68.

7. Program of Union Service in Recognition of the Founding of Children's Day held in William's School Hall, Chelsea, Mass., June 10, 1917

8. Eddy, Universalism in America, II, pp. 408-9.

Education

The Massachusetts Universalist Sabbath School Association (see entry 22) was formed in 1837, but in 1859 it was merged with the Massachusetts Universalist Convention. Meanwhile district unions of Sunday Schools had been organized in several sections of the state; the Universalist Sabbath School Union (see entry 24) in 1851, the Middlesex Sabbath School Union (see entry 25) in 1857 (this reorganized to become the Middlesex Conference of Churches, Parishes, and Sunday Schools ca. 1885), and the Essex Sunday School Union (see entry 26) in 1880. At the concurrent suggestion of the Universalist Sabbath School Union and the Essex Sunday School Union, the Massachusetts Universalist Sunday School Association (see entry 23) was organized in 1906.¹

Because nearly all schools of secondary grade during the first half of the nineteenth century were private institutions controlled by hostile denominations who were often more concerned with doctrinal inculcation than factual education, Universalists early began the agitation for and work of establishing schools of their own.²

The earliest record of efforts to this end is to be found in a circular, calling for the establishment of a seminary "embracing the united interests of Literature and Religion," issued by Revs. Hosea Ballou of Salem, Thomas Jones of Gloucester, Edward Turner of Charlestown, and Paul Dean of Boston, and Messrs. Benjamin Russell and Zachariah Hicks in 1814. The response to this appeal resulted in the appointment of committees by the Universalist General Conventions of 1814 and 1818 and culminated in the adoption by the convention of 1819 of the following resolution:

"That this Convention receive the Nichols Academy under their patronage, and pledge themselves, in their social and individual capacities, to use all proper and reasonable means for the support, respectability, and permanence of said Institution, provided, that the Trustees are members of this convention, and all vacancies shall be filled by members of the Convention, or those in fellowship therewith; and that Bro. H. Ballou prepare and forward subscription papers to all the Societies in the connection, to obtain subscriptions for the support of the Nichols Academy."³

This academy had been built in Dudley by Amasa Nichols, an ardent Universalist of that town, at a personal expense of ten thousand dollars in 1815. This building was burned down and rebuilt with the aid of further subscription in 1818, and in 1819 the academy was incorporated.⁴ In 1823 at the time of the rejection of the trustees' petition to the

1. Eddy, Universalism in America, II, pp. 382-84.

2. Ibid., pp. 410-11.

3. Ibid., pp. 411-12.

4. Ibid., pp. 412-13; Massachusetts Special Laws, 1819, ch. 30, approved June 18, 1819.

legislature for aid, an understanding was reached that if a foundation of at least two thousand dollars was subscribed, the state would grant half a township of land in the State of Maine. This was subsequently done, and two thousand five hundred dollars was realized from the sale of the land.¹ However, the school did not long remain under the control of the Universalists, for in 1823, contrary to the resolution of the General Convention of 1819 previously cited, two vacancies on the board of trustees were filled by non-Universalists over the objections of Mr. Nichols who promptly resigned from the board and its secretaryship.²

Another, and equally short-lived, effort was the operation of a school known as the Murray Institute in a building erected on the grounds of the Independent Christian Church in Gloucester. The school was opened in November of 1839 under the direction of Mr. H. M. Nichols who served for 2 terms, continued for 3 more terms under Mr. Thomas Baker, and then discontinued.³

A more successful undertaking was that begun by the Massachusetts Convention of 1864 which, taking note of the need of an academy under denominational influence, empowered a board of trustees to take the steps necessary to establish such an academy.⁴ The following year the trustees secured from the legislature a charter as the Dean Academy,⁵ and through the generosity of Dr. Oliver Dean of Franklin and others, the erection of suitable buildings was begun. Although the school was not completed until 1868, classes were begun in the vestry of the Universalist Church in Franklin (see entry 221) under Mr. Timothy G. Senter, principal, and Mr. L. L. Burrington and Miss Mary Melcher, teachers. Fire destroyed the original building in 1872, and the new structure was completed by June of 1874. The school has been coeducational from the beginning except for a short period from 1877 to 1879 during which time it was conducted exclusively for girls.⁶ Of the more important additions to the school, mention may be made of the Ray Science Building donated by Mrs. Arthur W. Pierce and Mrs. Adelbert Thayer in memory of their father, Joseph G. Ray, in 1902, the Edward L. Grant athletic field laid out, graded, and opened for use in 1909, and the Ray Memorial Library which was given in 1904 for the use of the inhabitants of Franklin and the students of the academy.⁷ While Dean

1. Massachusetts Resolves, 1825, ch. 56; Ibid., 1828, ch. 89. Note that at the time of the separation of the District of Maine from the Commonwealth of Massachusetts, the latter reserved for its own use and disposition one-half of the public lands within the District of Maine (Massachusetts Acts, 1819, ch. 36, sec. 1, subsec. 1).

2. Eddy, Universalism in America, II, pp. 414-15.

3. Ibid., p. 431.

4. Ibid., pp. 438-39.

5. Massachusetts Special Laws, 1865, ch. 107, approved March 27, 1865.

6. Eddy, Universalism in America, II, pp. 44C-41.

7. William H. McGlaulin, What the Universalist Church is Doing, 1907 to 1909, p. 63.

Academy was founded and substantially supported by the Universalists, and the children of Universalists have attended its courses, the school has always been conducted on a non-denominational basis. It is to the credit of Universalists that apparently their principal intent in founding secondary schools and academies was to free them from sectarian limitations contrary to the custom of other religious bodies in the early part of the nineteenth century.

Among the several other academies or seminaries privately conducted by Universalists may be listed the following: a private seminary kept by Rev. Barton Ballou at Wrentham in 1825; the Academy founded by Rev. John Bovee Dods at Provincetown in 1836; the Liberal Institute of Methuen, whose principal, Mr. H. M. Nichols, was later the head of the Murray Institute in Gloucester, in 1839; the Reading Academy of Reading in 1843; the Young Ladies' Seminary, Cambridge, kept by Miss Louise M. Barker in 1845; a school in Melrose in 1847; the Lexington Academy in 1850; and the Greenwood Seminary in South Reading in 1853.¹

Some members of the Universalist ministry were recruited by conversion from other denominations. An outstanding illustration of this may be found in the case of Rev. Ezra Leonard of the Third (Annisquam) Parish in Gloucester (see entry 36), who after preaching, presumably in an orthodox manner, for 11 years announced his conversion to Universalism and was retained as the parish minister till his death in 1832.² However, most of them were comparatively youthful laymen who were induced to study for the ministry under an older minister for a shorter or longer period of time and who then plunged into itinerant preaching before being settled in a regular church. The case of Rev. Abraham Norwood is an example of the latter procedure. In his autobiography, the Rev. Mr. Norwood relates how Rev. Hosea Ballou concluded an interview by saying,

"But," said he, "I have something in my mind of more importance than this. Our denomination is in great want of preachers. . . My advice is that you commence preaching, and I doubt not you will be successful, useful and prosperous."³

and further tells how he started his studies:

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1. Eddy, Universalism in America, II, p. 445.
 2. Eddy, Universalism in Gloucester, pp. 50-51.
 3. Rev. Abraham Norwood, The Pilgrimage of a Pilgrim after Forty Years, as he Journeued to, and through and from the partialist church, into and through sixteen years' experience in the Universalist ministry - and not done yet, pp. 209-11.

"On the 5th of July, 1832, . . . I went to Malden, with a letter of introduction to Rev. S[ylvanus] Cobb, who agreed to board, advise, instruct and assist me, in preparing for the arduous and responsible duties of the gospel ministry. I had been there but a few days before I was called on to officiate at the funeral of a young lady, in Medford. . .

"In the later part of this month (July) I found myself, for the first time in my life, in the desk of a temple dedicated to the worship of God, in the town of Woburn, Mass. . .

"On the 12th of August, I delivered the message of God's grace in Hingham; and, on the 26th of the same month, by invitation from the society, I found myself in Annisquam, my native parish, preaching the word to a full house. . ."¹

Further illustrations of the introduction of men into the ministry after a short period of study under an elder minister may be found in the obituaries of early preachers in various issues of the Directory.² There is a record of the names of 37 students whom the Revs. Hosea Ballou, 2nd, and Sylvanus Cobb prepared for the ministry.³ Of these, 28 are known to have held pastorates in Massachusetts, 2 became editors, Rev. Erasmus Manford of Manford's Monthly Magazine (1857-84) and Rev. Russell A. Ballou of the Gospel Banner (1862-63) who later became general agent of the Universalist Publishing House, and a third, Rev. Amory D. Mayo was the author of The Ministry of Education in the South and other books on education.⁴

1. Rev. Abraham Norwood, The Pilgrimage of a Pilgrim after Forty Years, as he Journeyed to, and through and from the partialist church, into and through sixteen years' experience in the Universalist ministry - and not done yet, pp. 209-11.

2. Directory, 1869, pp. 87-88 for Rev. Nathaniel Stacy; Ibid., 1870, p. 71 for Rev. John Boyden.

3. Eddy, Universalism in America, II, pp. 198, 256. The Rev. Mr. Ballou's pupils were Levi Ballou, Russell A. Ballou, George Bradburn, Isaac Brown, J. A. Coolidge, Edwin A. Eaton, Sumner Ellis, Addison G. Fay, Eben Francis, Thomas Starr King, John S. Lee, J. J. Locke, Amory D. Mayo, Joseph D. Pierce, Matthew Smith, Charles Spear, John M. Spear, and J. W. Talbot; The Rev. Mr. Cobb's pupils were John Allen, Asa P. Cleverly, N. C. Fletcher, Charles Gallagher, Joseph Grammar, John Harriman, George Hastings, Charles S. Hussey, Erasmus Manford, Horace W. Morse, Abraham Norwood, Gilman Noyes, Rufus S. Pope, Joseph O. Skinner, J. W. Talbot, Theodore K. Taylor, Elbridge Trull, Frederic A. Hodsdon, Alanson St. Clair, and Zenas Thompson (the latter three were tutored in Waterville, Maine).

4. Necrology of Universalist ministers, card file, in possession of Universalist General Convention, 16 Beacon Street, Boston.

The question of establishing a theological school was debated by the Universalist General Conventions of 1814, 1827, and 1835, but it was not until the Massachusetts Universalist Convention of 1840 voted to appoint a committee to nominate a board of trustees for such a school that any action was taken. The committee so appointed agreed to call the proposed school the Walnut Hill Evangelical Seminary in recognition of an offer by Charles Tufts of Charlestown of a 10-acre site on Walnut Hill, Medford. "They also established 'Rules for the Foundation and Government of the Board of Trustees' which was to consist of 'not less than nine members, nor more than twenty-five,' who were to hold their offices for life, 'unless voluntary resignation, immorality, mental imbecility, or want of belief or interest' in the doctrine of the final holiness and happiness of all men, as taught in the Sacred Scriptures, and expressed in the Winchester Profession, should furnish occasion for a vacancy."¹ Furthermore they named a board of trustees which was organized on January 25, 1841, by the election of Dr. Oliver Dean as president, Rev. Lemuel Willis as vice-president, Rev. Thomas Whittemore as secretary, and Mr. Timothy Cotting as treasurer. The board decided to solicit subscriptions to the amount of fifty thousand dollars and appointed Rev. Calvin Gardiner of Waterville, Maine, as general agent. The latter reported in a letter dated October 3, 1841, that "it can hardly be a question that, hitherto there has been too much indifference among the great mass of the people in relation to the proposed project, to move on with it successfully." In fact, despite several public meetings and extended discussion, less than forty five hundred dollars was recorded as subscribed, and the project was abandoned for the time being.²

Then, in May 1847, a meeting, often subsequently referred to as the "Education Convention," which was called by Rev. Thomas J. Sawyer, D.D., and which was attended by several men from New England, voted

"That the wants of the denomination require the permanent establishment of a Theological School; and that said school be located by a committee of seven to be chosen from among the members of this convention."³

The committee was composed of New Englanders, since it had been understood that the school was to be located there. Revs. Otis A. Skinner, Dolphus Skinner, and W. S. Balch were appointed agents to raise funds. The immediate result was the founding of Tufts College, not the theological school, the original object of their efforts.⁴

In September of 1851 the Rev. Otis A. Skinner reported the status of the subscriptions to a meeting of the subscribers who elected a board of

1. Eddy, Universalism in America, II, pp. 446-49.

2. Ibid., pp. 449-52.

3. Ibid., p. 454.

4. Ibid., pp. 454-55.

trustees which subsequently organized by the election of Rev. Dr. Thomas J. Sawyer as president and the Rev. Mr. Skinner as secretary. The site chosen for the college was the one originally offered for the Walnut Hill Evangelical Seminary,¹ and in 1852 the General Court granted a charter which authorized the trustees to grant all customary degrees except those in medicine.² The corner stone of the main college building was laid by the first president, Rev. Hosea Ballou, 2nd, in July of 1853, and the college was opened for the admission of men students in 1855³ and women students in 1892.⁴

1. Eddy, Universalism in America, II, pp. 466-67.

2. Massachusetts Special Laws, 1852, ch. 141, approved April 21, 1852. Note that in 1850 the General Court had granted to Richard Frothingham, Jr., who was a member of the original committee chosen by the "Education Convention" of 1847, and others a charter of incorporation for the Tufts Institution of Learning - Ibid., 1850, ch. 102, approved March 20, 1850. Further acts relating to the college were: conditional grant from sale of Back Bay lands authorized - Ibid., 1859, ch. 154, approved April 2, 1859; name of corporation changed to Trustees of Tufts College and restriction re. granting medical degrees removed - Ibid., 1867, ch. 72, approved March 16, 1867; maximum number of trustees increased from 23 to 30 - Ibid., 1878, ch. 42, approved March 7, 1878; governor authorized to issue arms to trustees - Mass. Resolves, 1878, ch. 41, approved May 16, 1878; trustees authorized to increase holdings - Massachusetts Special Laws, 1886, ch. 162, approved April 27, 1886; trustees authorized to establish a preparatory school - Ibid., 1890, ch. 80, approved March 10, 1890; trustees authorized to own real estate in Boston - Ibid., 1896, ch. 146, approved March 11, 1896; Boston Dental College authorized to transfer rights and property to trustees - Ibid., 1899, ch. 109, approved February 28, 1899; trustees authorized to acquire, establish and maintain hospital - Ibid., 1901, ch. 206, approved March 27, 1901; trustees authorized to increase holdings - Ibid., ch. 216, approved March 28, 1901; authorization for election of 10 trustees by alumni - Ibid., 1907, ch. 255, approved March 29, 1907; president of Tufts College made member of board of advisors to Massachusetts State College - Ibid., 1910, ch. 113, approved February 28, 1910; trustees authorized to hold property of associated but separately incorporated institutions - Ibid., ch. 133, approved February 28, 1910; trustees authorized to maintain separate college for women to be known as the Jackson College for Women - Ibid., ch. 632, approved June 15, 1910; procedures for election of alumni trustees amended - Ibid., 1919, ch. 106, approved March 27, 1919; trustees authorized to organize medical center - Ibid., 1930, ch. 40, approved February 13, 1930; procedures for election of alumni trustees further amended - Ibid., 1934, ch. 16, approved April 24, 1934.

3. Eddy, Universalism in America, II, p. 468.

4. Alaric Bertrand Start, ed., History of Tufts College, p. 66.

Education

It was not until 1869 that a theological school was established in Massachusetts. In that year the Trustees of Tufts College appointed Rev. Dr. Thomas J. Sawyer as Professor of Theology in accordance with the will of Mr. Sylvanus Packard who stipulated that the trustees should establish and maintain such a professorship out of the income of his estate. Thus with this appointment came the founding of Tufts Divinity School,¹ though it was not until 23 years later that it acquired its own buildings. Meanwhile in 1883 Mrs. Mary T. Goddard had donated the Goddard Chapel with its towering campanile in memory of her husband, Thomas A. Goddard, one of the early treasurers of the college.² Then in 1892 a recitation and office building, Miner Hall, the gift of Rev. Dr. Alonzo A. Miner, second president of the college, and a dormitory, Paige Hall, were erected; and the Crane Chapel and Library, given according to the will of Mr. Thomas Crane, and the Fischer Arcade were added in 1929.³

While Tufts College and even the Divinity School are non-sectarian in accordance with the following provision of the college charter:

"No instructor in said college shall ever be required by the trustees to profess any particular religious opinions as a test of office, and no student shall be refused admission to or denied any of the privileges, honors or degrees of said college on account of the religious opinions he may entertain."⁴

the college was certainly founded by Universalists and has remained until recently wholly under Universalist direction. It is interesting to note that the original subscribers to the college fund at their meeting in September 1851, defined the organization and composition of the trustees by adopting the following resolution:

"Resolved that such By-laws shall provide 1st. that the Board of Trustees shall consist of not less than twenty-three nor more than forty members, eleven of whom shall contribute a quorum for the transaction of business; 2nd. that the members of the Board shall hold office for a term not exceeding ten years, unless re-appointed, and that at least one-tenth of the members shall retire, and a like number be appointed annually, and, that of the members to be so chosen, one shall be by the Board

1. Eddy, Universalism in America, II, p. 462-63.

2. Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, pp. 36-37. A picture of Goddard Chapel appears on p. 37.

3. Tufts College, Bulletin, XL, (January 1940), p. 129.

4. Massachusetts Special Laws, 1852, ch. 141, sec. 6. However, it was not until 1941 that the college interpreted this clause as prohibiting compulsory attendance at chapel services.

from its own nomination, one from the nomination of the Universalist state convention of the state in which the College shall be located, and one from the nomination of the United States Convention of Universalists; Such By-laws shall provide, 3rd. for the order in which the members of the Board so appointed, shall retire; 4th. that the vacancies occurring in the Board by reason of death, resignation, or removal of members, shall be filled by the Board of trustees upon its own nomination; and 5th. that in case of neglect or failure to nominate candidates for election to the Board of Trustees or Overseers on the part of the State or United States Conventions, as aforesaid respectively, the nomination of such candidates shall be made by the Board."¹

While these provisions were not inserted in the charter nor made a part of the bylaws subsequently adopted by the trustees, possibly because they recognized that to do so would be inconsistent with the "no-test-of-faith" clause for instructors and students, in practise the trustees have all been Universalists until the charter was amended in 1907 to provide for the election of 10 of the 30 trustees by the alumni of the college.²

Nor was the interest of Universalists in the welfare of young people confined to the establishment of schools and colleges. They have been concerned that there should be a continuing or "carry over" organization within each church which would direct the activities of young people into channels of denominational and general spiritual significance.

The impetus to the formation of a young people's movement in the Universalist Church was provided by the organization of a Young People's Society of Christian Endeavor by Rev. Francis E. Clark, Congregationalist pastor of Portland, Maine, (see forthcoming Inventory of Congregationalist Archives in Maine) in 1881. This example was followed by several Protestant denominations and 38 such societies were formed among Universalist young people.³ At the Universalist General Convention of 1884 the board of trustees reported the acceptance of the plan of its Committee on Mission Boxes, Mrs. George B. Marsh, chairman, to organize a Young People's Missionary Association (see entry 4) in every church of the

1. Trustees of Tufts College, Minutes, pp 12-13 in custody of Harvey B. Averill, secretary of the trustees, Ballou Hall, Tufts College, Medford.

2. Massachusetts Special Laws, 1907, ch. 255, approved March 29, 1907; Ibid., 1919, ch. 106, approved March 27, 1919; Ibid., 1934, ch. 166, approved April 24, 1934. It has been estimated that one-third of the present trustees are not Universalists.

3. Harry Adams Hersey, "A Brief History of the Young People's Christian Union" in The Christian Leader, CXXI, 27 (July 8, 1939), p. 634.

Education

denomination. The board reported at that and subsequent conventions a growth from 6 associations in 1884 to 55 in 1889.¹ In addition, by 1889, there were 72 other organizations of the Universalist young people.² Then in November of 1887 appeared the first issue of the Universalist Union, a paper for young people, published in New York State and edited by the Rev. Stephen H. Roblin and others. It was under the guidance of James D. Tillinghast, who began his editorship in February, 1889, that the agitation for a national organization of young people of the Universalist denomination came to a head.³

The idea of such a national organization was actively promoted by Rev. Stephen H. Roblin of Bay City, Michigan, (see forthcoming Inventory of Universalist Archives in Michigan) and it was from a society in his church in conjunction with a group of societies in western New York that the call came for a national organizing convention to be held in Lynn in 1889.⁴ At this meeting 131 delegates, representing 56 societies in 13 states, formally organized the Young People's Christian Union of the Universalist Church (see entry 5), adopted a constitution, and elected Lee E. Joslyn of Bay City, Michigan, as president, James D. Tillinghast of Buffalo, New York, as secretary, and Miss Nannie Jenison of Lynn, as treasurer.⁵ The Universalist Union, James B. Tillinghast, editor, became the official organ of the Y. P. C. U. in September, 1890. It was retitled Onward in 1893 and issued as a small magazine, with Omer G. Petrie and Arthur W. Grose as its first editors, until 1929, at which time the present format was adopted.⁶ From the beginning, the Y. P. C. U. has been actively engaged in home and foreign mission work, building churches, supporting ministers and missionaries, and operating a post office mission department for the distribution of denominational literature. Much of this missionary work was financed through a "Two Cents a Week Plan" inaugurated in 1894. The Y. P. C. U. has also supported various social service projects, such as the Clara Barton Fresh Air Camp (see entry 3A), Albanian Youth Agricultural Scholarship, and the International Religious Fellowship (formerly the Leyden International Bureau) of which Rev. Jeffrey W. Campbell is president.⁷ One of the outstanding activities of the Y. P. C. U. has been the annual summer institutes which are now held in Ferry Beach, Maine,

1. Universalist General Convention, Minutes, 1884, pp. 12-13; Ibid., 1889, pp. 11-12.

2. Directory, 1889, pp. 61-63.

3. Robert F. Needham, "Onward's Pedigree" in Onward, XLV (January, 1939), p. 2.

4. Hersey, op. cit., p. 634.

5. "Report of First National Y. P. C. U. Convention" in "Christian Leader", CXXI, 27 (July 8, 1939), p. 653.

6. Needham, op. cit.; Ibid., Onward, vol. 45, no. 4 (February, 1939), p. 2.

7. Hersey, op. cit., pp. 635-39, 639-40, 645. Note that the Leyden International Bureau was founded in 1923 and changed its name to the International Religious Fellowship in 1938 (The 1939 Conference of the International Religious Fellowship, p. 7). The Young People's Christian Union became affiliated in 1934.

Murray Grove, New Jersey, and two others in North Carolina and the Midwest. The Y. P. C. U. which has been the training ground for many a leader of the church, both lay and clerical, celebrated its fiftieth anniversary in 1939.¹

Social Ethic

Any religious denomination which makes the universal Fatherhood of God and the universal brotherhood of man cardinal points in its belief should possess a vital social ethic. That the Universalist Church possesses this has been amply demonstrated through the resolutions of its general conventions and the activities of its members.

Rev. John Murray set an example by his successful efforts to relieve the poverty to which many Gloucester citizens had been reduced by the destruction of their usual livelihood during the Revolutionary War.² The Universalists of Gloucester made this concern for the welfare of their fellowmen an integral part of the "Association of the Independent Church of Gloucester,"

"We will, as far as in us lieth, do good unto all men;
but especially unto them who are of the household of
faith."

and of "The Charter of Compact,"

"That Funds shall be provided by voluntary subscription . . . for the relief of poor and distressed
brethren."³

In the "recommendations" appended to the "Articles of Faith" and "Plan of Church Government" adopted at the Philadelphia Convention in 1790, are to be found at least two noteworthy statements reflecting a realization of the social implications of the Universalist faith, one on slavery and the other on war

Recalling the fact that Gloster Dalton, one of the signers of "The Charter of Compact" of the Independent Christian Society of Gloucester, was a Negro of whom Rev. Thomas Jones recorded on the occasion of his death on April 11, 1813,

1. Hersey, op cit, p 640-42, 649-50 For further details, see entry 5.

2. Eddy, Universalism in Gloucester, p 14

3. "Association of the Independent Church in Gloucester" and "The Charter of Compact" in Eddy, Universalism in Gloucester, pp. 156, 186

"He was a native of Africa, and brought away as a slave (so called). For there are no slaves! All men are born free!!!¹

it is not surprising to read so unequivocal a statement as the following:

"Of holding Slaves. - we believe it to be inconsistent with the union of the human race in a common Savior, and the obligations to mutual and universal love, which flow from that union, to hold any part of our fellow creatures in bondage."²

This attitude was generally held throughout the denomination, but some were more vigorously articulate than others. Among the latter is to be noted Rev. Sylvanus Cobb who founded in 1839 the Christian Freeman and Family Visitor, a weekly paper largely devoted to the promotion of reform, and who contributed much on the anti-slavery question in the Boston secular press.³ Also in 1841 a group of Universalist ministers circulated a protest against slavery on the ground that "slavery denies the eternal distinction between man and property, ranking a human being with a material thing."⁴ The widespread discussion of the issue among Universalists, and the passage of resolutions against slavery by association meetings all over New England, New York, and Pennsylvania account for the Universalist General Convention of 1855 going on record as being utterly opposed to slavery "as a social wrong violating those domestic relations instituted by God Himself, as a political wrong depriving a large part of our brethren of their rights as citizens, as a moral wrong denying them their rights as members of our common humanity."⁵

While Rev. Sylvanus Cobb was also concerned with prison reform, it was Rev. Charles Spear who made it his life work. He edited and published from 1849 to 1857 a monthly magazine, The Prisoner's Friend, "devoted to criminal reform, philosophy, literature, and art." He wrote several books such as Essays on Imprisonment for Debt, Essays on Capital Punishment, and A Plea for Discharged Convicts. He was among those "pioneer humanitarians and sociologists who sought to do away with primitive penal practices and substitute intelligent, reformatory treatment of prisoners with a view to rehabilitation."⁶ There were others who spoke and wrote on behalf of penal reform. Rev. John Gregory of Burlington and Williston, Vermont (see forthcoming Inventory of Universalist Archives in Vermont) vigorously condemned capital punishment,⁷ and Rev. George W. Quinby, as editor of the Gospel Banner from 1863 to 1883, contributed to

1. Eddy, Universalism in Gloucester, p. 188

2. "Rule of Faith" and "Plan of Church Government" in Lalone, op cit., p. 108.

3. Eddy, Universalism in America, II, pp. 255-56

4. Lalone, op. cit., p. 38.

5. Ibid., pp. 38-44.

6. Ibid., pp. 29, 31-32.

7. Ibid., p. 39.

the successful agitation against it in Maine.¹ In later years, Mrs. Ellen Johnson was superintendent of the Reformatory Prison for Women at Sherborn for 15 years and became a recognized authority in her field.²

The textile industry of Lowell set the scene for another pioneering effort. During the latter thirties Revs. Thomas B. Thayer and Abel C. Thomas, observing the need of educational opportunities for the young women employed in factories, established a series of "Improvement Circles", night classes in English, history, and literature. These "circles" were maintained for several years, and one of their by-products was The Star of Bethlehem, which was the first paper published in this country for working women.³

One of the most striking efforts to achieve social justice was the Hopedale Fraternal Community (see forthcoming Inventory of Unitarian Archives in Massachusetts) which was founded by Rev. Adin Ballou in 1842. The founding of this communal colony was the outcome of the issuance by the Rev. Mr. Ballou and his followers, who were members of the Practical Christian Ministry (see entry 28), of a manifesto, entitled the Standard of Practical Christianity. This manifesto set forth their views on the non-resistance of evil with evil, serveship, and the fraternization of property.⁴ With inexorable logic that action should illustrate belief, Rev. Adin Ballou and his friends promptly started to organize and, in 1842, established the Hopedale Fraternal Community. Twenty-eight men, women, and children settled in an old farm house, built houses and shops, and by 1845 had so successfully organized their venture that Robert Owen could heartily endorse it. However, in 1856, dissension arose, members withdrew, and the community failed.⁵

One result of this participation in the various reform movements of the time was the prompt and enthusiastic response to the resolution offered by Rev. Cyrus H. Fay of the First Universalist Society in Roxbury (see entry 75) to the Massachusetts Universalist Convention of 1846. This resolution, which was adopted unanimously, called for the formation of "an association to be known as the New England Universalist Reform Association" whose purposes were to be;

1. Lalone, op. cit., pp. 41-42; cf. Leonard D. Carver, Capital Punishment in Maine; Maine Acts, 1887, ch. 133.

2. Lalone, op. cit., pp. 64-65.

3. Ibid., p. 30.

4. cf. Adin Ballou, Standard of Practical Christianity. Note that the Boston Public Library possesses an initialed presentation copy given to Rev. William Ellery Channing by the Rev. Mr. Ballou.

5. Lalone, op. cit., pp. 34-35.

Social Ethic

"1, to consider the influence of Universalist sentiments in the various reform movements of the age; 2, to assume our appropriate position in relation to these reforms; to exert our legitimate influence in them and to show in our actions the practical conclusions of Universalist premises, that he who believes in God's paternity and in the brotherhood of the race cannot in anyway countenance war, intemperance, slavery, or capital punishment, but consistently opposes and strives to abolish them all."¹

The resolution was transmitted to the other New England state conventions (see forthcoming Inventories of Universalist Archives in Connecticut, Maine, New Hampshire, Rhode Island, and Vermont) and the organization of the Universalist General Reform Association (see entry 7) was effected in May of 1847.² This association held annual meetings which were addressed by noted speakers on all sorts of topics and to which were reported local projects that were being carried on or had been completed by local "reform clubs" in different parts of the country.³ The last meeting was held in May 1861, but the continued activity of local groups testifies to the impact the association made on the denomination.⁴

The vitality of the Universalist pulpit from 1830 to 1863 is probably to be accounted for largely by the firm support given it by the pew. Typical of such support is the resolution adopted by the Winchester Association of Universalists in 1856 as follows:

"Inasmuch as the circumstances of the times in which we live, demand of all public bodies a verbal expression of their conviction on matters of general interest, therefore resolved:

That the domain of political economy is embodied in the area of moral science; and consequently that political sins are but infringements of moral right--antagonisms of God's truth;

That it is the Christian pastor's privilege and duty fearlessly to rebuke sin on all proper occasions, where ever found, in a manner which shall admit of no mistake in any mind as to its practical application or design."⁵

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1. Lalone, op. cit., pp. 39-40.
 2. Eddy, Universalism in America, II, p. 364.
 3. Lalone, op. cit., p. 41.
 4. Eddy, Universalism in America, II, p. 364.
 5. Lalone, op. cit., p. 42.

The onset of the Civil War caused a recession in reform activities¹ although many ministers and laymen, notably Revs. Abel C. Thomas and Charles Spear, and Clara Barton, who founded the Red Cross, and Mary A. Livermore, who assisted in the organization of the United States Sanitary Commission, and others labored selflessly on behalf of the sick and wounded.²

In the seventies and eighties Universalists were preoccupied with ecclesiastical matters. This may account for the emphasis upon missionary work, both at home and abroad, for the next 30 years. The stimulus to such activities largely came from the summer meetings at the Weir's on Lake Winnepesaukee in New Hampshire that had been organized by Rev. Quillen H. Shinn in 1882.³

The industrial conflicts of the last quarter of the nineteenth century reawakened Universalists to the need of social action. Several editors of Universalist periodicals, notably Rev. Dr. George H. Emerson and Dr. Frederick A. Bisbee of The Christian Leader, and Dr. John W. Henley of The Star in the West, wrote vigorously on behalf of industrial justice.⁴ Dr. Bisbee in 1899 wrote pointedly

"Reader, what is your church doing to right the wrongs of the world? What are you doing as an individual member to induce your church to exert its influence to establish justice between man and man, class and class, to the end that throughout this land and over this fair earth every human creature who is worthy may have enough of this world's goods to make him and his comfortable and happy? Do not talk of saving the souls of men and women who are in want until you have done your part to enable them to save their bodies from cold and hunger."⁵

Rev. LeGrand Powers began pioneer work in the eighties as a conciliator in labor disputes, and was so successful that the Governor of Minnesota appointed him as state labor commissioner.⁶

1. Lalone, op. cit., p. 45.

2. Ibid., p. 48. For further details of the work of Clara Barton and Mary A. Livermore, cf. William Eleazar Barton, The Life of Clara Barton, Founder of the American Red Cross, and Mary A. Livermore, The Story of My Life.

3. Lalone, op. cit., pp. 55-57. For further accounts of missionary work of the Universalist Church, cf. Ibid., pp. 52-61; Hersey, op. cit., pp. 635-39.

4. Lalone, op. cit., p. 62.

5. Frederick A. Bisbee, "The Churches and the Poor" in The Universalist Leader, II, (December 9, 1899), p. 2.

6. Lalone, op. cit., p. 65.

Social Ethic

Rev. Charles H. Eaton summarized the activities of Universalists in the field of reform and social service in his address, "The Contribution of Universalism to Modern Social Life," to the General Convention of 1899:

"In every city, town and village, in the cause of education, benevolence, reform, and philanthropy of every kind, the Universalist is the first approached and the last to refuse aid. Nor have we been lacking in denominational efforts. The Every Day Church (see entry 157), the North End Mission, and the Bethany Home (see entry 29), in Boston, and Brevoort Hall [later Prescott House] (see forthcoming Inventory of Universalist Archives in New York) in New York City, which has worked on the East Side for thirty-three years sending 9,000 children trained within its walls into the struggle for manhood and womanhood equipped with right thoughts of man and God, and their duty to one another, with hands and eyes trained to practical service, the Chapin Home for the Aged and Infirm, are typical examples. Time would not permit me to enumerate the medical dispensaries, the kindergartens, the day nurseries, the kitchen gardens, the reading rooms, the libraries, the fresh air funds, the gymnasiums, the penny provident, the industrial schools, the societies for civic instruction, established by our churches."¹

This quickening of the social consciences of Universalists culminated in the appointment of a Social Service Commission, with Dr. Frank Oliver Hall as chairman and Rev. Dr. Clarence R. Skinner as secretary, by the Universalist General Convention of 1909. With the aid of advisors of expert and practical experience, the commission reported to the Universalist General Convention of 1911 a program of education in social ethics and social service. The program called for the appointment of several people to supervise its various phases: Levi Powers to review the field of social ethical literature and to inform Universalists of the best material for the study of social problems; F. P. Rundell to secure the cooperation of the men's clubs of Universalist churches in conducting lecture courses in social problems, in carrying out at least one practical project for their communities, and in stimulating the social conscience of their members in the fields of politics and labor relations; Mrs. Marion D. Shutter to perform a like service with the women's societies; Harold Marshall and Clarence R. Skinner to persuade the Young People's Christian Union to

1. Rev. Dr. Charles H. Eaton, "The Contribution of Universalism to Modern Social Life" in Universalist General Convention, Minutes, 1899, p. 129.

learn about social problems through participation in the programs of social agencies and movements; A. Eugene Bartlett to devise discussion outlines for Sunday School classes; Frederic W. Perkins to arrange for the discussion of social problems at state and national conventions; and John van Schaick Jr. to organize on a national scale those Universalists active in social service.¹

The result of this program of education and practical projects was the adoption by the General Convention of 1917 of a Declaration of Social Principles and a Social Program as a part of the report of the Social Service Commission. The declaration significantly stated:

"While in no wise minimizing the responsibility of the individual for his own life, we denounce as superstition the teaching that men are led into sin by inherent depravity and by devils of an unseen world; but we hold it to be self-evident that mankind is led into sin by evil surroundings, by the evils of unjust social and economic conditions, which condemn one to be born in the squalor and filth of the slums, and another amidst the equally demoralizing influences of unearned luxury. We hold, therefore, that all systems that attempt to load the blame upon Adam, upon Satan, or upon human depravity, tend to weaken human self-respect, and to lead men away from the discovery and cure of the real causes of human sin and misery."

Such a statement opened the way for a rational approach to the solution of social problems, and the program which followed the declaration of principles reveals the realistic thinking of the commission in the fields of democracy, peace, civil liberties, child welfare, economic justice, and the status of women.²

To condemn war as "brutalizing, wasteful, and ineffective" in 1917 was courageous, and it was consistent with the position taken by many, if not a majority of Universalists from the beginning of the denomination's history. One of the resolutions of the Philadelphia Convention

1. Lalone, *op. cit.*, pp. 74-75.

2. *Ibid.*, pp. 76-77, 109-12. For the complete text of the "Declaration of Social Principles and Social Program," *see Ibid.*, pp. 109-12. Note that Judith Sargent Murray, wife of the Rev. John Murray, presented in 1792 nearly all the arguments used a century later in favor of women's suffrage and of social and economic equality of the sexes, cf. Constantia [Judith Sargent Murray], The Gleaner, A Miscellaneous Production.

of 1790 stated,

"Of war.--Although a defensive war may be considered lawful, yet we believe there is a time coming, when the light and universal love of the gospel, shall put an end to all wars."¹

However, Rev. Adin Ballou was the first thorough-going pacifist. His first public appearance in such a role was as lecturer before the New England Non-Resistance Society at its September meeting in 1839.² In 1843 he became its president and in 1845 the editor of its paper, the Non-resistant, which three years later merged with the Practical Christian.³ Rev. John Gregory of Burlington and Williston, Vermont, was another Universalist who condemned war saying,

"we must be . . . the unflinching enemies of war, . . . If we have an anti-slavery gospel, an anti-war gospel, a gospel that forbids all wrong, let us begin to practice it instead of sending armed men into foreign countries to kill a portion of that great family whom we are shortly to meet in heaven. Let us, I say, begin to-day beating our implements of warfare into plowshares and pruning forks."⁴

Then, again, during the World War of 1914-18 certain Universalists were outspoken against war.⁵ It is worthy of note that, to mention two instances of several Universalist pacifists, Professor Herbert P. Morrell retained his chair at St. Lawrence University and Rev. Dr. Edwin C. Sweetser the pastorate of the Philadelphia society. Since 1931, the General Convention has attempted to clarify the status of its conscientious objectors by amending the constitution to include:

"Fellowship in this Convention shall confer the right to interpret the general purpose and spirit of the Universalist faith as sanctioning refusal of all forms of military service, if such refusal be based on conscientious grounds."⁶

1. Lalone, op. cit., p. 107.

2. Adin Ballou, Autobiography of Adin Ballou, p. 316. His speech was printed as a tract, cf. Adin Ballou, Non-resistance in relation to human governments. For a more comprehensive treatment, cf. Adin Ballou, Christian Non-Resistance, in All Its Important Bearing, Illustrated and Defended.

3. Adin Ballou, Autobiography of Adin Ballou, pp. 357, 380-89.

4. Alfred S. Cole, "Historical Backgrounds of the Universalist Movement" in The Christian Leader, CXIX, (October 9, 1937), pp. 1291-92. This was uttered in connection with the Mexican War of 1846.

5. Lalone, op. cit., p. 81.

6. Ibid., pp. 89-90. For a complete transcription of the minutes of the General Convention and the correspondence with the Federal Government pertaining to the status of conscientious objectors, cf. Ibid., pp. 113-26.

In accordance with the reaffirmation of the status of conscientious objectors of the Universalist General Convention of 1939,¹ the board of trustees in May 1940 authorized the establishment of a register for Universalists who wished to be recorded as conscientious objectors.²

"As Universalists," concludes Dr. Lalone in his And Thy Neighbor as Thyself, "we are the heirs of a great and noble tradition of universal brotherhood. It is a tradition of which we may be justly, albeit humbly, proud. It is a high honor for laymen and clergymen alike to stand in the line of this tradition. He only deserves the honor who, like his spiritual fathers, accepts the responsibility of loving his neighbor as himself."³

For many years resolutions had been adopted expressing the amity between the Universalist and Unitarian churches and looking to closer cooperation between the two denominations, but it was not until 1931 that any concrete step was taken to effect it. In October of that year the Universalist General Convention took cognizance of a resolution adopted by the American Unitarian Association (see forthcoming Inventory of Unitarian Archives in Massachusetts) the previous May and authorized the board of trustees "to appoint a special commission to confer with a similar commission from the American Unitarian Association 'to look into the practicability of uniting these two commissions for the common good.'"⁴ To this commission the board appointed Mr. Victor A. Friend of Melrose, the newly-elected president of the convention, Rev. Roger F. Etz, D.D., general superintendent, Mr. A. Ingham Bicknell of Boston, treasurer, and Hon. Robert W. Hill of Salem.

The outcome of the conferences of the commissions was not the contemplated merger but the formation of the Free Church of America. At the General Convention of 1933 Hon. Robert W. Hill of Salem moved the adoption of "the proposed plan of the Free Church of America, as presented by the Joint Commission representing the Unitarian and Universalist fellowships as an instrumentality for making more effective the purpose of the Universalist Church to serve mankind by the power of its historic faith."⁵ Among those supporting this motion were the Revs. John S. Lowe, D.D., of Needham, Vincent E. Thomlinson, D.D., of Worcester, and George E. Hartley, D.D., of Peabody. The Convention adopted the plan but added two provisos, instructing the Universalist members of the council of the Free Church of America to secure the substitution of the phrase, "who would work for the Kingdom of God in the spirit of Jesus," for the phrase "of like purpose" in the preamble, and reconsideration of the name that it might convey the sense of fellowship.⁶

1. Universalist General Convention, Minutes, 1940, p. 21.

2. John M. Ratcliff, Letter, dated June 4, 1940, in possession of Historical Record Survey in Massachusetts.

3. Lalone, op. cit., p. 98.

4. Universalist General Convention, Minutes, 1932, pp. 9-10.

5. Ibid., 1934, p. 8.

6. Ibid., pp. 8-9.

Social Ethic

The Universalists subsequently elected by the convention must have been successful in carrying out these mandates, for the Directory of 1934 cites the preamble of the constitution of the Free Church Fellowship, as the organization has since been called, as follows:

"We, representatives of churches of the free spirit, unite ourselves in the Free Church Fellowship. We affirm our faith that unity of purpose is the bond of highest religious fellowship. We seek closer co-operation with others who would work for the Kingdom of God in the spirit of Jesus, recognizing that, in accordance with congregational polity, the members of this Fellowship have entire freedom in matters of religious belief and statements of faith, and holding that, if we are controlled by a purpose to serve mankind in a spirit of mutual goodwill, differing statements of faith will enrich our common life."¹

The degree to which the "social gospel" pervaded the thinking of the council of the Fellowship may be gathered from three planks of its program.

"1. The preparation of a social platform which shall crystallize and enunciate the great social ideals which we recognize and the immediate concrete objectives for which we would now strive."

"2. The organization of liberal ministers' conferences in areas of possible or actual industrial unrest."

"3. The formation of a board of social strategy to mobilize the churches of America for united social action."²

Other planks included education for social action and in personal religion, inter-denominational departmental activities (such as publications, youth organizations, religious education, and social relations), and the promotion of regional and local conferences of the Free Church Fellowship.³

The Universalist General Convention has continued to elect members to the council of the Free Church Fellowship,⁴ and to mention the fact of

1. Directory, 1934, p. 54.

2. Ibid., 1936, p. 46.

3. Ibid.

4. Ibid., p. 11; 1937-38, p. 16.

its existence in the Directory;¹ though beyond the holding of one annual meeting with a symposium on "Religion in Relation to Communism, Fascism, the Totalitarian State, and Secular State Socialism" in 1936,² no activities have been recorded.

Statistical Commentary

The growth and decline of Universalism in Massachusetts may best be shown by the accompanying graph of denominational gains, losses, and chronogeneous churches.³

Briefly this graph shows a slow, steady growth for the first 35 years with 22 churches organized in 1815. Then follows a swift upsurge at the rate of four churches a year reaching a peak of 144 churches in 1845. Although new churches continued to be organized from 1845 to 1865, there was a corresponding increase in the number becoming defunct, so that during this period an organizational plateau was maintained at an average of 140 churches. In the aftermath of the Civil War, the denomination suffered a decline to a nadir of 119 churches in 1873. Then, beginning in 1874, came a partial recovery, climaxed with 132 churches in 1894 and followed for the next 10 years by another plateau at an average of 130 churches. From 1904 to the present no new churches have been organized, but there has been a continual decline until in 1941, there are only 79 churches still functioning. Thus, of the 244 churches which have been organized in Massachusetts, only 32.4% have survived.⁴

The slow, steady growth of the first 35 years and the upsurge of organization from 1815 to 1845 were possibly reflections in religious thought of the striving for economic and political freedom which had culminated in the Revolutionary War and the establishment of the United States. There does not appear to be any specific relation of this acceleration of organization to the disestablishment of the orthodox Congregational church. Nor does the ferment within the Congregational denomination which resulted in the formation of the American Unitarian Association in 1825 appear to have lessened the rate of organization of Universalist churches. One

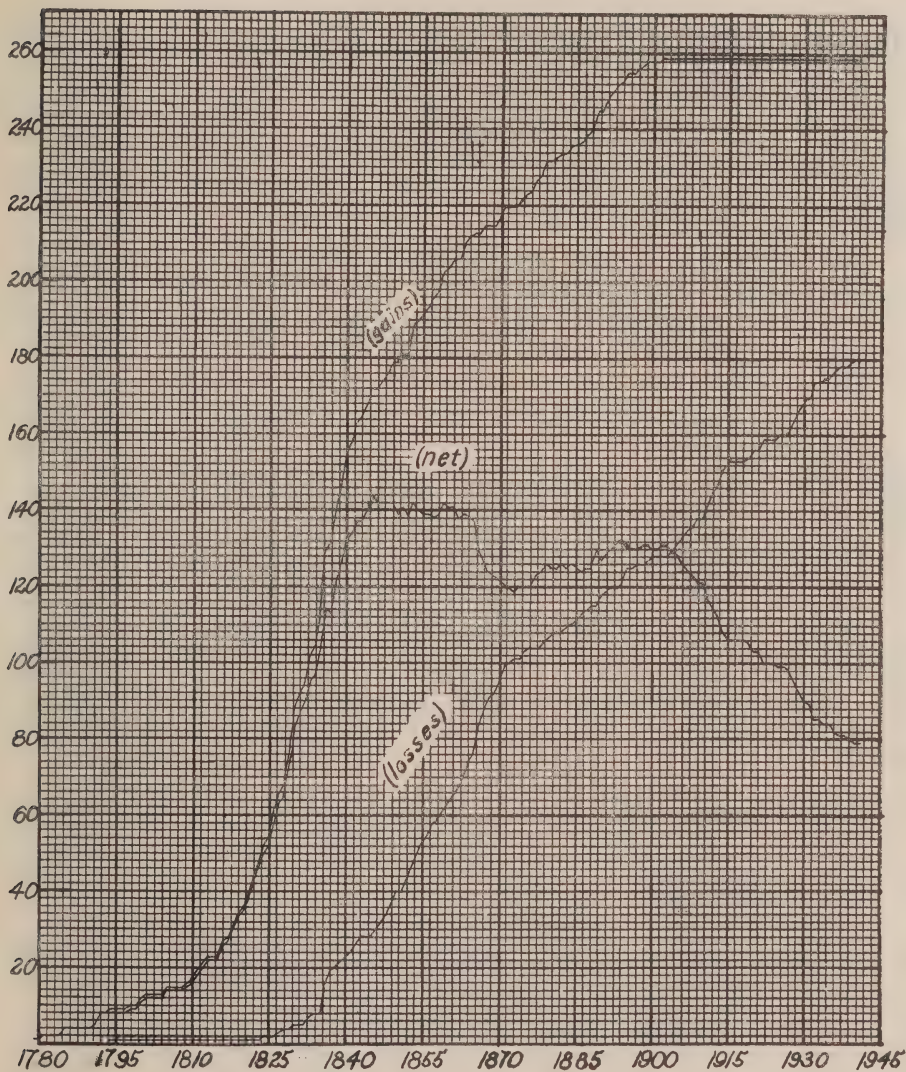
1. Directory, 1936, pp. 46-47; 1937-38, pp. 58-59.

2. Ibid., 1936, p. 46.

3. Note that, except where otherwise stated, the figures cited are taken from the "Inventory" and that, where a church had more than one period of existence, e.g. First Universalist Society, New Bedford, 1833-34, 1836-49, 1851-1932, each such period has been treated as a "life" for statistical purposes, both in preparing the data for the graph and in computing the average life span of defunct churches, which was calculated to be 33.1 years.

4. The discrepancy between the figure of 259 churches organized as indicated on the graph and the number of churches listed in the Inventory is to be accounted for by the inclusion, for statistical purposes, of the reorganizations as new churches formed. This practice gave a more accurate picture of the number of churches actually functioning at any one time.

A GRAPH
 SHOWING THE NUMBER OF UNIVERSALIST CHURCHES IN
 MASSACHUSETTS FROM THE ESTABLISHMENT OF THE
 INDEPENDENT CHRISTIAN CHURCH OF GLOUCESTER IN
 1779 TO THE PRESENT DAY



explanation of the latter phenomenon may be that while the Unitarians waged the fight for religious liberalism within the established churches, the Universalists put forth nearly all their missionary efforts in the community at large. Thus the period of greatest growth was one in which the Universalists were embroiled in vigorous, and sometimes bitter, religious controversy.

The period of greatest sustained organizational strength from 1845 to 1865 was one in which the number of churches formed was roughly cancelled out by the number of churches lapsed. Whether the rate of loss would have increased had not many of the members of the various Universalist churches been closely knit together through their absorption in the reform movements of the day is, of course, a matter for conjecture. One explanation of the loss of churches during this period may be the fact that a number of the societies did not have, or could not support, resident ministers, but were dependent upon itinerant preachers.

This irregularity of preaching and pastoral care would naturally have been accentuated by the disorganization of social life and the diminution of church revenues during and after the Civil War. These factors are sufficient to account for the sharp decline from 1865 to 1873, a loss of 18 churches or 13%.¹

The partial recovery during the last quarter of the nineteenth century was probably the result of the increased power over, and direction of, denominational affairs by the Universalist General Convention and the Massachusetts Universalist Convention. Coincidental with this period of growth and of the organizational plateau of an average of 131 churches for the years 1894-1904, which followed, was the reawakening of an intense concern with missionary, philanthropic, and civic affairs.

But the continued decline during the twentieth century has not been adequately explained. Perhaps a contributing factor has been the impact which Universalism had made upon the creeds of other Protestant denominations. Thus, though Universalism as an organized church has suffered an eclipse, Universalism as idea has triumphed and shines forth in unabated splendor.

Maurice R. Wheeler

1. Note that if the figures had been taken from the Directory, the official Universalist statistical record, a far worse picture would have been presented. The Directories show that there was an average of 164 churches in Massachusetts for the period 1845-64 and only 103 churches in 1874, a loss of 37.2%, while for the United States as a whole the average for 1845-64 was 1117 churches with only 786 in 1876, a loss of 22.4%.

EXPLANATORY NOTES

Dating: In this volume, the date of the founding of a church is established at the earliest point at which a group of men and women gathered to make provision for the preaching of Universalism and the conduct of religious services resulting in the formal organization of the church for which the entry is named. Accordingly the dates in this book may sometimes differ from the date accepted by the church itself which looks rather to the time of formal organization of a society, or its legal incorporation, or to the gathering of a church and the signing of the covenant. An old church which changed its religious belief to embrace Universalism is dated from the time of its original founding, not the time when the change was made. It will be noted that in certain instances broken dates have been given, e.g. First Universalist Society, New Bedford, 1833-34, 1836-39, 1851-1932; this has been done to indicate lapses and reorganizations of the society. Where the symbol -- follows the date, the society still maintains its corporate existence, though in a few cases services are held very irregularly.

Records: This inventory is based upon field work done in 1938-40, and the custody of the various records is stated as of the date on which the survey was made.

Incorporation records: Religious societies have been incorporated in three ways: (a) By acts of the legislature recorded in Massachusetts Special Laws, and so cited; (b) By warrant of a justice of the peace upon petition of several individuals in accordance with Massachusetts Acts, 1834, ch. 183, approved April 1, 1834, and copies of the petition, warrant, and minutes of the organization meeting were sometimes filed with the town clerk (cf. First Universalist Society in Westfield, 215) or recorded with the local registry of deeds (cf. Universalist Publishing House, 2); (c) By certificates of organization filed in the Secretary of State's office, Boston, and copies of certificates of incorporation granted by the Secretary of State, both bound in a numbered series of books and so cited.

The following Universalist societies were incorporated in Massachusetts although they are now located in Maine: First Independent Universalist Society in Paris and Norway, Massachusetts Special Laws, 1804, ch. 74, approved March 4, 1805; Universalist Society in Turner, Ibid., 1804, ch. 57, approved February 16, 1805; First Universalist Society of Christians in New Gloucester (comprising the "inhabitants of the towns of New Gloucester, Gray, Pegypscot, and Poland"), Ibid., 1804, ch. 65, approved February 23, 1805.

Full names of ministers and laymen have been used whenever they have been ascertainable. In the index of ministers, the numbers which are underlined refer to the pages of the "History", while those which are not, refer to the entry numbers of church societies and organizations.

Abbreviations

<u>a.</u>	before
<u>ca.</u>	about
<u>cf.</u>	compare
<u>ibid.</u>	in the same place
ms., mss.	manuscript, manuscripts
n.d.	no date
n.i.	no imprint
<u>op. cit.</u>	work cited
p., pp.	page, pages
ptd.	printed
t.	typed
vol.	volume
-- (following a date)	to-date

INVENTORY

National Organizations

1. UNIVERSALIST GENERAL CONVENTION (General Convention of the Universalist Churches and Societies in Massachusetts, Rhode Island, New Hampshire, Vermont, Connecticut and New York; General Convention of Universalists of the New England States and Others; General Convention of Universalists in the United States), 1793-- , 16 Beacon Street, Boston.

The Universalist General Convention, formally organized in 1865 and incorporated under that name in 1866, in reality, dates back to a General Convention of the Universal churches and societies in Massachusetts, Rhode Island, New Hampshire, Vermont, Connecticut and New York, which was held at Oxford, Massachusetts, on September 4, 1793. An earlier attempt at such organization had been made in 1785, when a convention called by Rev John Murray was held in Oxford. It was proposed at this meeting that each society take the name of "Independent Christian Society, commonly called Universalist," and this suggestion was accepted by the delegates present. But since this group was convened primarily to consider plans for protecting their rights under the state constitution, it had no reason to exist after Rev. John Murray had won his suit against the First Parish of Gloucester (see entry 44) and soon disbanded. The convention brought into being in 1793, under various names, held annual sessions until 1889 and since then its sessions have been held biennially.

In 1804, this association became known as the General Convention of Universalists of the New England States and Others. Such matters as ordination, the fellowship of ministers and churches, and discipline were vested in local conferences and associations, without any reciprocal acceptance of the decisions of similar groups, and the individual societies and group associations jealously opposed any delegation of authority to a larger group. As early as 1821, and again in 1827, efforts were made in the General Convention to remedy this defect. It was nearly a quarter of a century thereafter before this question was resolved.

In 1832, the conventions in Maine, New York and Pennsylvania consented to a reorganization, provided that the powers of the New General Convention should be advisory only, and the following year a revised constitution was adopted, the name of the organization being changed to General Convention of Universalists in the United States. Under this new constitution, the General Convention was composed of four clerical and six lay delegates from each state convention. Uniformity of practice in matters of fellowship continued to be an issue, and, in 1838, the General Convention asked the state groups to respect the official acts of discipline of each sister state convention, but this request was disregarded. Three years later, Ohio memorialized the General Convention relative to the adoption by that

body of a constitution, plan of church compact and rules of discipline for societies, associations and conventions, but only two states approved the suggested plan outlined by the General Convention.

Committees were appointed year after year to investigate the subject and report back to the General Convention. In 1844, Rev. Thomas J. Sawyer, reporting for such a committee, observed "that there is little or no uniformity of action; that there is no bond of union between especially the State Conventions; no court of appeal for them, and, indeed, no power to regulate their intercourse or make the acts of one body respected by another; and, finally, no authority to determine many points of practice of universal concernment and of vital interest to the denomination. To account for this anomalous state, it is only necessary to remind you that this body, professedly the highest and the most comprehensive, has actually the least power of any, or, more properly, no power at all. . . . As it is now constituted, it seems to me a sad approximation to a mere nullity."¹ At this time, he presented a carefully drawn plan, outlining the powers and jurisdiction not only of the General Convention but of the State conventions and associations as well. Action upon the committee's recommendations was deferred until the next convention, at which time the following statement was made a part of the constitution of the General Convention: "The United States Convention has jurisdiction over the several State Conventions of which it is composed, and may, from time to time, enact such laws for regulating the relations and intercourse of said conventions as the general good of the denomination may require. It may also pass such laws as are necessary to secure a uniform and wholesome discipline throughout the denomination. It has original and exclusive jurisdiction over the subject of fellowship and ordination, and may prescribe the terms on which fellowship shall be granted and ordination conferred by all subordinate bodies." A new constitution was adopted in 1855, which included the following mandatory clause: the convention "shall adopt such Rules and Regulations as shall be necessary to secure a Uniform System of Fellowship and Discipline throughout the denomination. . . . It shall also be the ultimate tribunal by which shall be adjudicated all cases of dispute and differences between State Conventions, and a Court of Final Appeal before which may be brought cases of Discipline and questions of Government not provided for nor settled by subordinate bodies."

In spite of these clear declarations, another decade passed before an actual reorganization of the General Convention was affected, which was ratified by the majority of the state conventions. In 1870, the constitution of the General Convention was revised, and a declaration concerning uniformity in rules of fellowship, ordinations and discipline was again set forth. This important matter of organizational jurisdiction had been agitating the Massachusetts Universalist Convention (see entry 9) during this same period, not only as that convention related to the national body but particularly with reference to the local associations. Under the

1. Quoted by Richard Eddy in A History of Universalism, p. 463-64.

present bylaws, the state conventions maintain the right of granting fellowship, in conformity with the regulations established by the General Convention.

The General Convention, as now constituted, is composed of its officers, the officers of all state conventions, all ordained clergymen in fellowship with the denomination, and delegates appointed from each church. The constitution and laws of fellowship were revised in 1937.

The peak in the number of Universalist societies in Massachusetts was reached about 1845, with the greatest mortality taking place in the two decades between 1850 and 1870. Although the rate of mortality has slackened since that time, those churches which have become extinct in Massachusetts have not been compensated for by the establishment of new churches since the turn of the century. This has probably been true in the country as a whole as well as in Massachusetts. In recognition of this tendency, at the convention held in Washington in 1939, Rev. Robert Cummins, general superintendent, reported the serious loss in Universalist membership, churches and conventions, citing the decline which had taken place since 1910. "Upon coming into administrative responsibility," the Rev. Mr. Cummins said, "I was struck most forcibly with the apparent shrinkage during recent decades of our total constituency and in the number of our churches.

"In 1910, for example, there were 43 state conventions; today there are 24. Over against the 39,827 families we now have, there were 52,272 in 1910. We had 819 churches in 1910; today we have 544. The money received for promotion last year was only a little more than half of what was received in 1890. The membership has grown only about 10,000 in the last 50 years.

"One of the most serious problems facing us is the large number of small parishes -- 99 are without ministers; 97 are dormant. Either they will have to be put on 'circuits' with ministers serving them only part-time (73 are already operating on this basis), or be satisfied with what is called 'occasional' preaching, or be persuaded to use a mail-order variety of 'canned' services and sermons for use by the laity, or the properties sold and the money derived from sale used to relocate. Certainly there is no very good reason to go on doing nothing about it.

"It is my judgment," he continued, "that in those places where support has been continued for long years and little gains can now be noted, the support should be directed into other channels. . . . Surveys will be required. Until very recently, the cost of gathering the necessary information would have been prohibitive. Today many agencies are at work gathering this material. . . . Their findings are now available to us without charge. . . . "We propose, then, to undertake an evaluation, and along the following lines: (1) the strengthening of those phases of our work which are already operating effectively; (2) helpful analysis of, and advice to, lagging parishes and mission enterprises; (3) the amalgamation of work in

fields where population changes or other factors render even the most constructive efforts virtually fruitless; and (4) the discovery of possible points of advance into new fields.

In conclusion, the Rev. Mr. Cummins said: "I believe it a splendid thing to be able to work with and for the colored people of Suffolk, the mountain folk of the South, the friends in Japan and Korea; but I am far more impressed with the virtues of carrying the message of Universalism to the American college campus. . ." A 4-year program, which includes the instituting of general field work and the integration of denominational programs was outlined, and the entire program was endorsed by the convention. The Universalist fellowship is centering its attention upon this major project, known as the Forward-Together Movement.

See: Robert Cummins, Address of the General Superintendent at the Washington Convention, 1939, 23 pp.; The Christian Leader, articles and editorials on Forward-Together Movement, October 28, 1939; November 4, 1939; December 23, 1939; January 6, 1940; January 13, 1940; January 20, 1940; January 27, 1940; February 10, 1940; February 24, 1940; March 2, 1940; March 9, 1940; March 16, 1940; March 30, 1940; April 20, 1940; May 4, 1940; May 18, 1940; June 1, 1940; June 8, 1940; and August 3, 1940.

The following records, unless otherwise noted, are in the custody of Miss Esther Richardson, assistant secretary, and are located at 16 Beacon Street, Boston: Minutes of General Convention, 1870-- , 2 vols.; Minutes of conventions, with reports of officers and committees, printed, 1859-- , 23 vols.; Minutes of 1843 convention, published in The Balm of Gilead, November 4, 1843, Historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole; Minutes of conventions, printed, scattered 1858-1934, 52 vols.; in possession of the Universalist Historical Society; Minutes of trustees, 1865-- , 10 vols.; Minutes of council of executives, 1919-25, 1929-32, 1936-- , 3 vols.; Minutes of Foreign Mission Board, 1915-18, 1 vol.; Minutes of International Church Extension Board, 1911-- , 1 vol.; Register: by states, showing fellowships and licenses, 1887-1901, 1921-23, 3 vols.; fellowships, 1913-- , 1 file, approximately 550 cards; necrology of ministers, 1836-- , approximately 1,700 cards; officers of state conventions, 1896-1903, 1 vol.; list of state chapters, 1922-24, 1 vol.; Summary of committee on fellowships, with transfers, licenses granted and renewed, 1883-1912, 1 vol.; Summary of Universalist parishes by states, with names of church officers, valuation of church property, expenditures and contributions, 1901-03, 3 vols.; Biographical data on present and deceased ministers, 2 file drawers; Receipts and expenditures of general and trust funds, 1877-- , with record of mortgages, real estate and bonds, 1906-16, 1927-- , 32 vols., current volumes in custody of Mr. A. Ingham Bicknell, treasurer, 6 Beacon Street, Boston; Trustees' ledger, 1912-23, 1 vol.; Receipts, 1902-06, 1916-- , 4 vols.; Receipts from sale of church property, 1912-23, 1 vol.; Receipts from special accounts, 1904-05, 1 vol.; Receipts of collections for Japan and building drive, 1906-11, 1920-25, 2 vols.; Near East Relief subscriptions,

n.d., 1 vol.; Gloucester church maintenance fund, 1920, 1 card file; Scholarship gifts and loans, 1866-- , 1 vol.; List of students who received aid from the General Convention, 1885-91, in possession of the Universalist Historical Society; Bank statements, 1919-35, 7 bdls.; Drafts, 1914-18, 1 vol.; Trial balances, 1916-17, 1 vol.; Vouchers, 1912-23, 1930-39, 10 vols.; Record of securities, 1905-12, 1 vol.; Bonds and notes, 1919-23, 1 bdl.; Securities, stocks and bonds, in custody of Mr. A. Ingham Bicknell, and kept in vault of Pilgrim Trust Company, 31 Milk Street, Boston; Deeds, and copies of wills, 2 file drawers; Agreements, deeds, mortgages, leases, notes, insurance policies (current), 3 file drawers, in custody of Mr. A. Ingham Bicknell; Letters: from standing committee of Second Society of Universalists in the Town of Boston to standing committee of First Universalist Society in Boston, relative to arrangements for entertainment of members of United States Convention of Universalists, 1838, to clerk of United States Convention of Universalists, inviting convention to hold its sessions in society's meetinghouse, 1851, 2 items, both in possession of the Universalist Historical Society; relative to Japan Mission, 1 bdl.; relative to current financial matters, 3 file drawers in custody of Mr. A. Ingham Bicknell; Correspondence files, by years, 1933-- , 23 file drawers, and 20 transfer cases; Correspondence files, permanent and alphabetical, 20 file drawers; Reports of trustees, printed, scattered 1904-19, 5 vols., in possession of the Universalist Historical Society; Reports of auditor, 1920-23, 1934, 1936-- , 6 vols.; Reports of Japan Mission, 1909-25, 1 bdl.; Description of Japan, hdw., 1 vol., 78 pp.; Blueprints of Shizuoka Universalist Church, Japan, n.d., 7; Universalist Registers and Year Books, 1839-- , (1844 missing), 37 paper-covered vols., 7 bound vols.; "The One Hundred and Fiftieth Anniversary of the Founding of Universalism in America," held at the Independent Christian Church, Gloucester, August, 1920, (stenographic record), 1920, 6 vols.; Diary of convention matters, 1877-82, 1 vol.; Convention attendance record, 1888-1907, 1 vol.; A Letter from Doctor Cummins, 1939, 8 pp.; The Universalist Forward-Together Program, 1939-1943, What It Is, leaflet; The Universalist General Convention, Charter, Laws of Organization, Constitution and Bylaws, 1937, (Boston, Universalist General Convention, 1937, 13 pp.); The Universalist General Convention, Laws of Fellowship, Government and Discipline, The Universalist General Convention (Boston, 1937, 11 pp.), 1 vol.; First Universalist Society in Huntington, New York, Minutes of the society, with constitution and bylaws, list of original members, and correspondence covering closing of church, 1836-1915, 1 vol. The following records are in possession of the Universalist Historical Society: Confession of Faith adopted by the General Convention of Universalists at its session in Winchester, N. H., A.D. 1803, n.d., printed, 1 item; Articles of Faith; Plan of Church Government and Covenant, proposed by General Convention of Universalists in the Year of our Lord 1803, (Charlestown, Caleb Rand, 1844, 20 pp.), in book titled Church Records, First Universalist Church, Charlestown, 1811-1842, 1 vol.; Constitution and Rules of Order of the General Convention of Universalists in the United States of America, (New York, A. Taylor and Co., 1857, 12 pp.), in book titled Records of the First Universalist Society of Charlestown, 1812-64, 1 vol.; Laws for

Securing a Uniform Organization of the Universalist Church, (New York, Robert Gair, 1877, 37 pp), 1 vol.; Manual of the Universalist General Convention, with charter, constitution, bylaws, laws of fellowship, government and discipline, 1900, 1916, 3 vols.; Constitution of the Universalist General Convention, (1921), 16 pp., 1 vol.; Sermons delivered at United States Conventions of Universalists, held in New York City and Providence, R. I., (Boston, James M. Usher, 1852, 1853, 1858, 285 pp.), 8 vols.

2. UNIVERSALIST PUBLISHING HOUSE (New England Universalist Publishing House), 1862-- , 16 Beacon Street, Boston.

The Universalist Publishing House was organized as the New England Universalist Publishing House at a meeting held on January 30, 1862, at 221 Washington Street, Boston. The purpose of this organization, which had been promoted by Revs. Alonzo Ames Miner and Thomas J. Sawyer, was to establish "a denominational paper, to be the organ of the Universalists of Massachusetts and of such other states as shall elect." A few days later, on February 3, a plan of organization was submitted to the executive committee of the Massachusetts Universalist Convention (see entry 9), which passed a resolution favoring the organization. The stockholders of the Publishing House organized on April 21, almost the entire stock issue having been subscribed by members of the Second Society of Universalists in Boston, parishioners of the Rev. Mr. Miner (see entry 66).

Prior to this organization, there had been various publications, the earliest of which, The Universalist Magazine, had been edited by Rev. Abel C. Sarjent in 1793. This publication continued for only a year, but was revived in 1819, under the editorship of Rev. Hosea Ballou. In 1828, the name of the periodical was changed to The Trumpet and Universalist Magazine; publication continued under that name until 1862, under the editorship of Rev. Thomas Whittemore. In 1862, this journal merged with The Christian Freeman and Family Visitor, the new paper resulting from the merger being called The Trumpet and Christian Freeman.

Through correspondence and interviews with the proprietors of the denominational journals in New England, the proprietors of the New England Publishing House deemed it impracticable to negotiate with any except the proprietors of The Trumpet and Christian Freeman. This periodical was purchased, and shortly thereafter a Sunday School paper, Myrtle, and a bookstore at 37 Cornhill were acquired, and the corporation took possession on October 20, 1862.¹ Three years later, the publishing house purchased the book and publishing business of Tompkins and Company of Boston. In 1867, the name of the corporation was changed to the Universalist Publishing House. In 1873, the Sunday School Helper was

1. Richard Eddy, Universalism in America, II, p. 477.

acquired, and is still published by the House. Six years later, The Christian Leader, which had been published in Utica, New York, was purchased, and united with The Universalist, the successor of The Trumpet and Christian Freeman; the combined publication continuing as The Christian Leader. From 1897 to 1926, the name of this journal was changed to The Universalist Leader, reverting in 1926 to its former title.¹

One of the first rules adopted after the organization of the Publishing House was that as soon as business paid expenses and the stock was redeemed, the institution should pass into the hands of 21 permanent or life trustees, to be administered for the benefit of the denomination.

Rev. Richard Eddy, in Universalism in America, lists 182 Universalist periodicals published prior to 1886. In 1939, Rev. Robert Cummins reported to the Universalist General Convention (see entry 1) that eight regional periodicals were being published by the denomination, while The Christian Leader faced possible extinction. He advocated integration of the publishing activities, and full support of The Christian Leader.

The Publishing House leased quarters at 37 Cornhill from 1862 to 1878, and from 1878 to 1889 at 16 Bromfield Street. For the next two decades, it occupied a building at 30 West Street, the purchase of which had been made possible through the sale of the home of Thomas A. Goddard on Tremont Street. On January 1, 1910, the Publishing House established itself in a new building at 359 Boylston Street, which later became the Universalist headquarters. Twelve years later, the Publishing House purchased a dwelling at 176 Newbury Street, which also served as headquarters for the denomination, until, in 1933, the present building at 16 Beacon Street was deeded to the Universalist Publishing House, as agent for the denomination, by the American Unitarian Association (see forthcoming Inventory of Unitarian Archives in Massachusetts). This property, which had been willed to the American Unitarian Association in 1919 by Mrs. Martha B. Angell, and had been used by the Association as an annex to its headquarters, was transferred to the Universalists with a reversionary clause. Improvements and alterations in the building were made, and the Universalist General Convention and allied organizations took possession. The building at 176 Newbury Street is still used by the Publishing House for its editorial office and printing plant.

See: John van Schaick, Jr., "Beginnings of The Christian Leader," in The Christian Leader, May 8, 1926; John van Schaick, Jr., "The Old Homes of the Publishing House," with picture of first building at 37 Cornhill, Boston, in The Christian Leader, May 29, 1926; William H. McGlaufflin, What the Universalist Church is Doing, 1907 to 1909, p. 8 for picture of building erected in 1909 on Boylston Street, Boston; Louis C. Cornish, "16 Beacon Street," in The Christian Register, April 13, 1933; "The Universalist Publishing House," editorial in The Christian Leader, May 13, 1933.

1. For complete genealogy of Christian Leader, see "History," p. 30.

The following records, except when otherwise noted, are in the custody of Rev. Emerson Hugh Lalone, manager, 16 Beacon Street, Boston: Minutes of corporation, with articles of association, list of stock subscribers, bylaws, treasurer's reports, 1862--, 6 vols., earlier volumes located at 176 Newbury Street, Boston; Receipts and expenditures, 1918--, 4 vols., 2 bundles, earlier volumes and bundles are located at 176 Newbury Street; Auditor's reports, printed, 1933--, 8 items.

Property recordings in Suffolk County Registry of Deeds, Boston: Tremont and Mason Streets, purchase and sale, vol. 1602, p. 69, recorded June 16, 1883; vol. 1872, p. 315, recorded April 20, 1889; West and Mason Streets, purchase and sale, vol. 1844, p. 29, recorded October 13, 1888; vol. 1872, p. 317, recorded April 20, 1889; Boylston Street and passageway, 3 purchases and sale of entire property, vol. 3021, p. 185, recorded February 14, 1905; vol. 3304, p. 592, recorded September 1, 1908; vol. 3424, p. 31, recorded January 21, 1910; vol. 4838, p. 344, recorded October 1, 1926; Newbury Street, purchase, vol. 4292, p. 441, recorded May 11, 1921; 16 Beacon Street, purchase from American Unitarian Association, vol. 5375, p. 497, recorded March 31, 1933.

Other recordings in Suffolk County Registry of Deeds, Boston: Articles of association of the Proprietors of The Universalist, vol. 810, p. 35, recorded March 24, 1862; Amendments to the Articles, and change of name to New England Universalist Publishing House, vol. 814, p. 65, recorded July 12, 1862; Amendments to Articles, vol. 814, p. 144, recorded July 21, 1862; Change of name to Universalist Publishing House, vol. 928, p. 232, recorded June 13, 1868.

Record of incorporation: Massachusetts Special Laws, 1872, ch. 286, approved April 30, 1872; Ibid., 1910, ch. 86, approved February 17, 1910; Ibid., ch. 85, approved March 10, 1921.

3. ASSOCIATION OF UNIVERSALIST WOMEN (Women's Centenary Aid Association, Women's Centenary Association, Women's National Missionary Association of the Universalist Church), 1869--, 16 Beacon Street, Boston.

A group of Universalist women, in attendance at the Universalist General Convention (see entry 1) in Buffalo, N. Y., in 1869, met, and organized to assist in raising the Murray Fund to commemorate the one hundredth anniversary of Rev. John Murray's first sermon in America. The women chose the name Women's Centenary Aid Association. It was voted to elect a vice-president from each state to have charge of pledges and collections. The first national meeting was held in Gloucester the following year on September 21, and \$35,000 was presented to the General Convention. A meeting was called at Philadelphia, Pa., on September 20, 1871, to close the affairs of the Association. However, it was voted to continue the

organization, independent of the General Convention, and the name Women's Centenary Association was adopted. A charter was applied for in the District of Columbia, which was received in 1873. The objects of the Association, as therein stated, were: "To assist weak parishes, foster Sunday Schools, help educate worthy young women students for the ministry, relieve the needs of disabled preachers, ministers' widows and orphans, distribute denominational literature, and do both home and foreign missionary work." For several years, both ministers and laymen contended that the organization was a rival of the General Convention, and technically, illegal, but these claims were refuted. Opposition to the Association continued, until a report of work accomplished was made in 1873, at which time the General Convention congratulated the Association. In 1877, the General Convention recognized the work of the Association by electing Mrs. George B. Marsh, of St. Paul's Church, Chicago (see forthcoming Inventory of Universalist Archives in Illinois), the first woman member of its board of trustees. Missionary work in Scotland was started in 1875, and, a short time later, in Japan. In 1904, Miss M. Agnes Hathaway was sent to Japan by the Association to augment the mission started by the General Convention some years before. In 1907, the \$20,000 Blackmer Home Endowment Fund was established to provide for the continuance of the work at the Home in Tokyo. This endowment was completed in 1913, and that year the Association assumed entire responsibility for the support of the Home, kindergarten, and two American workers. Mission work at Durham, North Carolina, had been undertaken in 1908, and, 3 years later, at the request of the North Carolina Universalist Convention, the Association took charge of all denominational work in that state. In 1919, in recognition of the Association's fiftieth anniversary, a Jubilee Fund of \$100,000 was established for mission work in the United States.

As the Association grew, the form of organization was changed to state and local societies, as at present. In 1905, the name was changed to the Women's National Missionary Association of the Universalist Church. Again, on October 18, 1939, the name was changed to the Association of Universalist Women. The young women and girls of the churches were organized in October 1917 into separate groups known as Clara Barton Guilds.

See: Ella E. Manning, In the Beginning, Boston, The Women's National Missionary Association of the Universalist Church, n.d., 12 pp.); Introducing the Women's National Missionary Association of the Universalist Church, (Boston, The Women's National Missionary Association of the Universalist Church, 1936, folder); The Clara Barton Guild of the Women's National Missionary Association of the Universalist Church: Its History, Purpose and Program, Boston, Universalist Publishing House, 1939, 20 pp.).

The following records, taken from a listing by the Association, are in the custody of Miss Dorothy Thomas, secretary, 16 Beacon Street, Boston, and are located, except when otherwise noted, in a vault of the First National Bank, 426 Boylston Street, Boston: Minutes of Association, 1869-1919, 2 vols.; Minutes of Association conventions, with reports of officers, committees, and of Clara Barton Guild, ptd., 1899--, 22 vols., located at

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16 Beacon Street; Register: life, memorial, and patron members, 1881-- , 1 vol.; Receipts and expenditures of Association, scattered 1871-1922, ptd., and 1932-- , 21 vols., current volumes are located at 16 Beacon Street; Treasurer's reports, ptd., 1935-- , 3 vols., located at 16 Beacon Street; Special-funds accounts; church-building loan fund; bequests of Lusetta Coe, Benjamin Lewis, Anna Johnson, and Tellageal Hadenberg; Surety Bonds for treasurer and corresponding secretary of Association; Compact between trustees of the General Convention and the executive board of the Association; Contracts between Association and missionaries, 1885-- , 26 items; Agreement with M. Agnes Hathaway, (deceased) copy, May 1, 1905; Agreement between Association and Young People's Christian Union relating to fresh-air camps at the Clara Barton Birthplace, January 2, 1926; Report of Scottish Mission for National Association; Papers: on Carrie Underwood Estate; of Ammidon and Bicknell, re. mortgages, etc.; relating to charter; Last Will and Testament of Tellazeal Hedenberg; Will of W. H. Williams, copy; Chayo Kindergarten pledge; Letters; Estimate on cost of certificates, involved by change of name; Extracts of minutes: Vote that Liberty Trust Company of Boston be depository of securities of the Association; Motion regarding restoration of Clara Barton's birthplace; Our Women Workers, E. R. Hawson, 1881, The Star Covenant Office, Chicago, 1 vol., Ella E. Bartlett, with story of Mr. Blackmer's life; Charter, constitution and by-laws of the Association, 1882, 1898, 1902, 1905, 1906, 1931, ptd., 6 vols., current volume located at 16 Beacon Street; Introducing the Women's National Missionary Association of the Universalist Church, (Boston, The Women's National Missionary Association of the Universalist Church, 1936), leaflet; Certificates of incorporation of Women's Centenary Association and Women's National Missionary Association, 3 items. Current minutes of the Association are reported to be in the custody and possession of Miss Ida M. Folsom, secretary, Dover-Foxcroft, Maine. Records of Clara Barton Guild are reported to be in the custody and possession of Mrs. James Henderson, secretary, 35 Linden Street, Providence, R. I.

3A. CLARA BARTON BIRTHPLACE AND CLARA BARTON CAMP FOR DIABETIC GIRLS, 1921-- , Oxford.

In March 1921, a hundred years after the birth of Clara Barton, founder of the American Red Cross, her birthplace in North Oxford, was purchased by the Women's National Missionary Association as a memorial, and was opened to the public on October 12 of that year. The building has gradually been restored in keeping with the period, and much of the furniture in the home- stead belonged to the Barton family. In 1926, a fresh-air camp for under- privileged girls was opened there. The camp was maintained for 2 months each summer until 1932, when the Clara Barton Camp for Diabetic Girls came into being. This camp, the joint project of Dr. Elliott P. Joslin of Boston and Oxford, and the Association of Universalist Women, is non-sectarian and provides medical care and supervised activities for diabetic girls between the ages of 3 and 20. A large barn near the homestead provides a recreation room, and laboratory. A new administration building, constructed in 1938,

contains offices, dining room, kitchen and staff quarters, and four sleeping cabins house the girls.

See: The Clara Barton Camp for Diabetic Girls, (Boston, Women's National Missionary Association, 1939, 8 pp.); Judy Invites You to Look Into a Pictorial Story of the Clara Barton Camp for Diabetic Girls, at the Birthplace of Clara Barton, North Oxford, Mass., 1940, (Boston, The Association of Universalist Women, [1940], folder).

The following records are in the custody of Dr. Elliott P. Joslin, Clara Barton Camp for Diabetic Girls, North Oxford: Receipts and expenditures, 1935--, 2 vols.; Records of tests of diabetic children, 1932--, 1 vol. Additional records are in the custody and possession of Miss Gertrude M. Whiple, Chairman of Clara Barton Birthplace work, R. F. D., Manville, R. I.

Property recordings at Worcester County. South District, Registry of Deeds, Worcester: One parcel on Old Charlton Road leading from Oxford to Charlton and second parcel on southerly side of the road from North Oxford to Charlton, purchase, vol. 2238, p. 243 recorded March 14, 1921; McIntyre's Road from Taft Hill to Texas Village, purchase, vol. 2516, p. 3, recorded February 18, 1930.

4. YOUNG PEOPLE'S MISSIONARY ASSOCIATION, 1884-92 (defunct), Boston.

At the Universalist General Convention (see entry 1) of 1884, the board of trustees reported its acceptance of the plan of its committee on Mission Boxes, Mrs. George B. Marsh, chairman, to organize a Young People's Missionary Society in every church of the denomination. The Board reported 6 such associations in 1884, 28 in 1885, 28 in 1886, 38 in 1887, 49 in 1888, and 55 in 1889. These organizations joined with other young people's societies to form the Young People's Christian Union (see entry 5) and after 1892 disappears from the Year Book.

No records have been found.

5. YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH, (National Union), 1889--, 16 Beacon Street, Boston.

The Young People's Christian Union, national organization of the youth in the Universalist denomination, was brought into being half a century ago, in October 1889, in Lynn. This action officially recognized the growing youth movement, which had developed rapidly in

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religious circles since the formation of a Young People's Society of Christian Endeavor by Rev. F. E. Clark, a Congregational minister of Portland, Maine (see forthcoming Inventory of Congregational Archives in Maine). Between 1881 and 1889, there were 38 Universalist Christian Endeavor Societies. Sixty-three local Young People's Missionary Associations (see entry 4), had been formed since 1885, and there were, in addition, 22 unaffiliated young people's groups.

In 1883, the Universalist Union, a paper for young people, was being published in New York State by Revs. Stephen Herbert Roblin, Lewis Beals Fisher, John Franklin Leland, and Mr. James D. Tillinghast, a young lawyer.

From New York the Rev. Mr. Roblin moved to Bay City, Michigan, and there organized a very successful Young People's Christian Endeavor Society, (see forthcoming Inventory of Universalist Archives in Michigan). An open letter calling for a national organization of Universalist young people was sent by this group to all known young people's societies in the denomination. This same desire for national organization was finding expression at the same time in the East. In 1889, the General Convention of the Universalist Church was scheduled to hold its annual sessions in Lynn, where there was a very active young people's group. This society obtained permission to call a convention of young people on the day preceding the meetings of the General Convention. One hundred and thirty-one delegates responded to the call, representing 56 societies from 13 states. The delegates formally organized, adopted a constitution and elected officers. Mr. Lee E. Joslyn of Bay City, Michigan, was chosen the first president, James D. Tillinghast of Buffalo, New York, secretary, and Miss Nannie Jenison of Lynn, treasurer.

The new society was incorporated as the "Young People's Christian Union of the Universalist Church." It was, in the beginning, called the National Union, and since then has been designated as the General Union and as the Central Union. Now it is again known as the National Union, although the organization is generally referred to as the Y. P. C. U.

The western New York paper, the Universalist Union, was made the official organ of the Y. P. C. U., which, in 1893, assumed control of the paper, renaming it Onward. Since then, it has been printed by the Universalist Publishing House (see entry 2), and is issued monthly to the constituent groups of the Union.

The first regular convention of the Y. P. C. U. was held in Rochester, New York. Annual conventions have been held in various cities in all parts of the country. Since 1894 they have been held in July, instead of in the fall when the Universalist General Convention holds its sessions.

From its inception, the Y. P. C. U. has been actively engaged in home and foreign mission work. It began at once to build new churches in the United States, and then to pay, in part, the salaries of the several ministers over a period of from 10 to 20 years. Four churches were

thus established in Harriman, Tennessee, Atlanta, Georgia, St. Paul, Minnesota, and in Chattanooga, Tennessee, and financial assistance was given the church in Little Rock, Arkansas (see forthcoming Inventories of Universalist Archives in Tennessee, Georgia, Minnesota, and Arkansas), and a chapel built there. In addition to the establishment of these churches, the Y. P. C. U. paid the salaries of from one to three "liberal evangelists" in Texas for a number of years.

Another form of home-mission work in which the Y. P. C. U. has co-operated for many years has been in the field of social service. These endeavors have been carried on under the Christian Citizenship department, the Good Citizenship department, and are now developed as Christian-service projects. The most notable of these has been in support of the work carried on at the birthplace of Clara Barton in North Oxford (see entry 3A). At the same time that the Y. P. C. U. carried on its home-mission program, it also aided various foreign-mission enterprises chiefly in Korea and in Japan. For many years, the Y. P. C. U. had its own Post-Office Mission department, through which Universalist literature was sent to individuals in the United States and in many foreign countries. As part of this work, a loan library was operated for some years.

Much of the missionary work of the Y. P. C. U. was financed through a "Two Cents A Week" plan, each member of the organization pledging that amount for support of the work. At the present time, the Y. P. C. U. raises about one-half of its budget, the remainder being contributed by the General Convention.

Within 3 years of the formation of the Y. P. C. U. the first summer institute was held. Since then, the summer institute has become increasingly important in its program. Four regional summer conferences are held each year: Ferry Beach in Maine, a conference in the Mid-West, one in North Carolina and one in Murray Grove in New Jersey.

Young People's Day, which has been observed for some years, is held in February in many churches, the service being conducted and the sermon delivered by the young people themselves and sponsored nationally by the Y. P. C. U.

The fiftieth anniversary convention was held in July 1939, at Lynn

Minutes of regular and special meetings, 1889-- , 8 vols., Universalist Union, 1887-93, Onward, official monthly organ, 4 pp., 1893--; all records in custody of Mr. William E. Gardner, secretary, and are deposited in the office safe of the Y. P. C. U., 16 Beacon Street, Boston. Frederick A. Bisbee, Twenty-fifth Anniversary, Young People's Christian Union of the Universalist Church, Souvenir Program and Miniature History, 1889, (Boston, Universalist Publishing House, 1914, 74 pp.), in the possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

Record of legislative enactments: Incorporation; Massachusetts Special Laws, 1898, ch. 158, approved March 10, 1898.

6. GENERAL SUNDAY SCHOOL ASSOCIATION OF THE UNIVERSALIST CHURCH,
1913-- , 16 Beacon Street, Boston.

The General Sunday School Association of the Universalist Church was organized in Chicago at the Universalist General Convention (see entry 1) on October 25, 1913. Prior to the organization of this association, action had been taken by the General Convention to awaken interest in religious education. A commission was appointed in 1911 to study and report the needs of Universalist Sunday Schools. In 1912, at the General Convention, a meeting of the commission was held and it was agreed to meet again in July of the next year. At a meeting held in Utica, New York, in July, 1913, Judge Brayton A. Field of Watertown, New York, moved that a "National Sunday School Association of the Universalist Church" be formed. A committee was appointed to formulate a statement of objectives. Temporary officers were elected to serve for a period of 3 months. Three months later at the General Convention in Chicago, the promoters of the Association gathered and organization was accomplished under the name of the General Sunday School Association of the Universalist Church. The elected officers were, President, Rev. George E. Huntley, New York; Vice-presidents, Rev. Carl F. Henry, Massachusetts and Miss Beatrice, Illinois; Secretary, Miss Ada C. Buckley, New York, and treasurer, Mr. Marshall A. Brown, Ohio. The function of this association is to supply leadership and guidance in all matters pertaining to the local church school. Organically it is the association of every Universalist church school (and several in federated churches) cooperating that each may more effectively pursue its task. It is also the coordinating agency for state Sunday School associations.

Minutes, 1913-- , loose leaf, all but current records kept at 16 Beacon Street, in custody of Miss Susan M. Andrews, executive director, current records in possession of Mrs. Robert M. Rice, secretary, 81 Jason Street, Arlington; Receipts and expenditures, 1913-- , reported to be in possession of Mr. Glenn R. McIntire, Treasurer, 9 Page Street, Brunswick, Maine. The minutes have also been typed, one for each year, 1913-- , and are kept at 16 Beacon Street, Boston.

7. UNIVERSALIST GENERAL REFORM ASSOCIATION (New England Universalist Reform Association), 1847-63, Boston.

In 1846, a resolution was passed in the annual meeting of the Massachusetts Universalist Convention (see entry 9) asking for the formation of a New England Universalist Reform Association. Other state conventions were asked to concur and in 1847, the Universalist General Reform Association came into being. This organization was the logical outcome of the many expressions of feeling against slavery, against war, and for various types of social reform which had characterized the liberal leadership of the Universalists. Reform clubs were formed in many churches, and the supporters engaged in promoting poor house, prison and other reform measures. There was some opposition to this movement, especially on the part of those who felt the peace and harmony of the denomination would be endangered.

The Directory lists the organization for the years 1849-63. Its passing during the Civil War, and the failure to revive it when the war was over may be of some significance.

See: The Universalist Christian Repository, June 2, 1852.

Second Annual Report of the Corresponding Secretary of the Universalist General Reform Association, (Boston, Abel Tomkins, 1849, 31 pp.); Fifth Annual Report of the Corresponding Secretary of the Universalist General Reform Association, (Boston, Abel Tomkins, 1852, 36 pp.), both volumes in possession of Universalist Historical Society.

8. UNIVERSALIST HISTORICAL SOCIETY, 1854-48; 1874-- , Tufts College, Medford.

The Universalist Historical Society was organized at the session of the Universalist General Convention (see entry 1) held in the First Universalist Church in Albany, New York (see forthcoming Inventory of Universalist Archives in New York) on September 18, 1834. Rev. Thomas Whittemore was appointed chairman, and Rev. Thomas J. Sawyer, secretary. The latter served with Rev. William S. Balch and Rev. Abel C. Thomas as a committee to draft a constitution. The constitution as adopted stated that the purpose of the society is "to collect and preserve facts pertaining to the history and condition of the doctrine of Universalism, together with books and papers having reference to the same subject." Also the officers were to be elected annually, and "any Universalist in good standing" might "be admitted to membership by affixing his name to this constitution." The first officers elected to serve the society were Revs. Hosea Ballou, 2nd, president, Pitt Morse, vice-president, Thomas J. Sawyer, secretary, and Thomas Whittemore, treasurer.

The society met annually until 1848, and, after a lapse of 26 years during which time it held no meetings, a meeting was called during the sessions of the Universalist General Convention of 1874 held in New York City. Revs. Abel C. Thomas of Philadelphia was elected president and Thomas J. Sawyer as secretary. At the meeting of the society held in Lynn in October 1875, a committee, consisting of Revs. Alonzo Ames Miner of Boston, Thomas J. Sawyer of Tufts College, and Richard Eddy of Gloucester, was appointed to obtain a charter from the Commonwealth of Massachusetts. The formalities of this action were completed at a meeting on October 16, 1876, and the same name and constitution were adopted. The officers of the new corporation were: Revs. Richard Eddy, president, A. St. John Chambré, vice-president, Thomas J. Sawyer, secretary and librarian, Edwin Davis, treasurer, and Rev. I. N. Atwood and Hon. H. B. Peirce, directors. The certificate of incorporation was signed before a justice of the peace November 13, 1876, and a charter was issued January 1, 1877.

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The amendment to the constitution in 1885 to provide for membership dues brings out a point worthy of notice. Previously the basis of membership was simply the applicant's signature subscribed to the constitution in the minute book of the society. In this list may be found the autographs of such Universalist notables as Hosea Ballou, Sebastian Streeter, Thomas Starr King, Hosea Ballou, 2nd, Abel C. Thomas, Otis A. Skinner, Sylvanus Cobb, Thomas Whittemore, and 313 others.

According to Mr. Hosea Starr Ballou, the early acquisitions of the society were kept in the custody of its secretary, the Rev. Mr. Sawyer, and presumably accompanied him to his several pastorates until his appointment as professor of theology at the Tufts Divinity School in 1869. Since then the holdings of the society have been kept in various buildings of the college, and are now located in their own library in Crane Chapel. Access to these holdings may be secured on application to the librarian of the society, Professor Alfred Storer Cole.

Minutes, 1834-48, 1874--, with constitution and membership list, secretary's and treasurer's reports, 1 vol.; membership dues card file, 50 regular and 4 life members, 1925--, both in custody of Mr. Vinton A. Sears, secretary, 31 State Street, Boston; check book, 1 vol., cancelled checks, 130 items, bank statements, 216 items, 1916--; in custody of Mr. Thomas S. Knight, treasurer, 140 Federal Street, Boston. The following records are in possession of the Universalist Historical Society, Tufts College, Medford, and in the custody of Professor Alfred Storer Cole: Secretary's reports, 1880-81, 2 items; Treasurer's accounts, 1893-1901, 1 vol.; Letters: Charles Francis Adams and Worthington C. Ford to Rev. Anson Titus, both relative to location of correspondence between Rev. John Murray and John Adams (Mass. Historical Society), 1911, 2 items; Martin I. J. Griffin to librarian, citing bibliographical material, 1911, 1 item; Rev. E. W. Whitney, The Organization of the Universalist Church, 1908, tms., 14 pp., 1 vol.; Book list, 1895, 1905, 2 vols.

The Holdings of the Universalist Historical Society

The material hereinafter listed will be found in the office of the library at Crane Hall, Tufts College, Medford. It is kept in duly marked folders in files or on open shelves, or in labeled boxes.

Universalist General Convention

"Minutes", 1843, in The Balm of Gilead, November 4, 1843, 1 item; Minutes of the Universalist General Convention, scattered, 1831-1937, 57 vols.; Confession of Faith adopted by the General Convention of Universalists at its session in Winchester, N. H., A.D. 1803, printed broadside, 1 item; Articles of Faith, Plan of Church Government and Covenant, proposed by General Convention of Universalists, in the Year of our Lord 1803, 20 pp.

in book titled Church Records, 1st Universalist Church, Charlestown, 1811-42, 1 vol.; Constitution and Rules of Order of the General Convention of Universalists in the United States of America, 1856, 12 pp., in book titled Records of the 1st Universalist Society of Charlestown, 1812-64, 1 vol.; Constitution of the Universalist General Convention, n.i, 1921, 16 pp., 1 vol.; Laws for Securing a Uniform Organization of the Universalist Church, 1877, 37 pp., 1 vol.; Manual of the Universalist General Convention, 1900, 1916, vp., 3 vols.; Universalist Year Book, scattered, 1922-34, vp., 13 vols.; Universalist Biennial Reports and Directory, 1937-1938, 132 pp., 1 vol.; U. S. Convention of Universalists in the City of New York, 1852, 1853, containing sermons preached before the convention with portraits of preachers, (Boston, J. M. Usher, 1852, 1853, 285 pp.), 4 vols.; Sermons delivered during the Session of the United States Convention of Universalists 1858, (Boston, James M. Usher, 1859, 285 pp.), 4 vols.; List of students receiving convention aid, 1885-91, 1 item; Letters: Standing committee of Second Society of Universalists in the Town of Boston to standing committee of First Universalist Society in Boston, relative to arrangements for entertainment of members of United States Convention of Universalists, 1838, and to clerk of United States Convention of Universalists, inviting convention to hold its sessions in society's meetinghouse, 1851, 2 items; Proceedings at the Universalist Centennial September 20-21-22, 1870, held in Gloucester, Massachusetts, Boston, Universalist Publishing House, 1870, 110 pp.

Universalist General Reform Association

Second Annual Report of the Corresponding Secretary of the Universalist General Reform Association (Boston, Abel Tompkins, 1849, 31 pp.), 1 vol.; Fifth Annual Report of the Corresponding Secretary of the Universalist General Reform Association (Boston, Abel Tompkins, 1852, 36 pp.), 1 vol.

Massachusetts

Boston

First Universalist Society in Boston

Minutes of standing committee, 1815-48, with minutes of proprietors, 1815-34, reports of officers and committees, and copy of act to incorporate the proprietors of society, March 6, 1806, 3 vols., Extracts of minutes of society, relative to alteration of building plans, June 7, 1838, Extract of minutes of society, reporting appointment of committee to dispose of property, February 10, 1861, Extract of minutes of society, reporting appointment of committee to execute deed of conveyance of property to the Boston Baptist Bethel Society, May 24, 1864; Receipts and expenditures of society, 1850-64, with list of pewholders and tax accounts, and with record of disposition of society's assets among proprietors, May 30, 1864, 2 vols.; Subscription list, for support of Rev. John Murray, and for other expenses

of society, 1795; Itemized statement of salary received and balance due the Rev. Mr. Murray, 1796-1800, 1800; Treasurer's account and report of finance committee, relative to reduction of building debt, 1848-54, 1 vol.; Treasurer's reports, 1792-1862, 70 items; Promissory notes, canceled, 1798-1864, 165 items; Receipted bills, expense incurred for church maintenance, 1824-64, 173 items; Receipts for salaries, 1824-64, 150 items; Receipted state, county and city tax bills (store property), 1840-63, 19 items; Receipts for pew rentals, 1793-1842, 17 items; Receipts from sale of pews, 1793-1864, 40 items; Receipts for surplus from sale of pews of auction, 1828-30, 5 items; Pew deeds, 1796-1863, 125 items; Transfer of pew deeds, dates of issue, 1796-1855, dates of transfer, 1801-65, 207 items; Certificates of lost pew deeds, 1864, 8 items; Valuation of pews by assessors, 1793-1837, 7 items; List of pewholders, n.d.; Reports of standing committee, 1799-1864, 57 items; Report of committee appointed to collect funds for purchase of portrait of the Rev. Mr. Murray, 1825; Report of building committee, appointed May 30, 1838, n.d.; Report of committee appointed to appraise property of society, 1844; Reports of building, relief, music and other committees of society, 1799-1864, 209 items; Reports, proposed change in bylaws, relative to, n.d., 2 items; Agreements: John Sweetser of Charlestown and society, to build 12 pews in south gallery of Murray meetinghouse, 1806; society and pewholders, to convey interest in old meetinghouse in order to raise money for erection of new edifice, 1837, 3 sets; Susan Parkman and society, relative to changes in mortgage, 1838; Thomas C. Savory and society, to paint interior of church, 1843; George Stevens and society, to manufacture and install organ, 1851, Ansel N. Libby, Stillman H. Libby and Franklin F. Libby and society for alterations of store buildings at 332 and 338 Hanover Street, 1857; pewholders in south gallery and society, to allow Sunday School to occupy pews, n.d.; Bonds covering treasurers of society, 1832-64, 14 items; Legal opinion in case of society, relative to disposition of society's property, 1861; Mortgages, 1839, 1858, 2 items; Petition to society by John Davis, lessee, to enter flue into chimney of meetinghouse, 1855; Leases, scattered, 1830-61, 8 items; Deed from John and Ann Furness to standing committee, for land on Bennet Street, 1792; an act of incorporation, copy, 1806; Insurance policies on church organ, 1847-63, 16 items; Notices of public auction of pews, 1822-62, 8 items (3 printed); proprietors, 1823-64, 6 items (1 printed); Writ of attachment on pew, issued in case of Silas and William Merriam vs. John Welch and C. H. Vose, 1846; Proxies by members, authorizing proprietors to vote in their stead, 1853-64, 50 items; Amendment to bylaws, 1849; Letters: to building committee, with proposals for building, 1836, 1838, n.d., 9 items; to John Brazier, from society, with thanks for gift of timepiece, 1792; to standing committee from Enoch H. Snelling, on behalf of 20 members, presents gift of timepiece for vestry, 1841; to society, contributions from Ladies Levee, 1853, and from North End Social Parties, 1857, for organ, 2 items; from Rev. John Murray, to John Adams, relative to political appointment for Epez Sargent, 1789, relative to Mrs. Adams' convalescence, 1798, thanking him for entertainment at White House and for gift of books, 1799, 3 items; from the Rev. Mr. Murray, to committee, requesting that he be furnished with wood, 1801; from Rev. Mr. Murray to Rev. Edward Turner,

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personal, 1802, 1 item; from the Rev. Mr. Murray, with thanks for vote of temporary release because of his health, 1803; from the Rev. Mr. Murray, requesting increase of salary and that wood be furnished him, 1804; from Lucius R. Paige, chairman of committee appointed by the United States General Convention of Universalists, to standing committee, relative to purchase of lot and erection of monument to the Rev. Mr. Murray in Mt. Auburn cemetery, 1838; to standing committee, requesting loan of portrait of the Rev. Mr. Murray, 1852; from William Marble, chairman of proprietors, to Rev. Alonzo Ames Miner, president of Tufts College, tendering portrait of the Rev. Mr. Murray, the pulpit which he had occupied, and the Bibles in possession of proprietors, 1864; from Rev. Paul Dean to standing committee, requesting payment of note made August 7, 1822, 1829; to Rev. Sebastian Streeter, offering him permanent pastorate, 1824, from the Rev. Mr. Streeter, accepting position, 1824; from the Rev. Mr. Streeter, thanking the proprietors for gift of money, 1829; to the Rev. Mr. Streeter, appeals for assistance, 1829, 1839, 1843, 3 items; from the Rev. Mr. Streeter, requesting the appointment of a delegate to the Massachusetts State Convention to be held at Cheshire, 1841; to and from the Rev. Mr. Streeter, concerning church affairs, 1825, 1839, 1849, 3 items; from David Parker, offering portrait of the Rev. Mr. Streeter, 1849; to the Rev. Mr. Streeter, presenting gift as a mark of esteem, 1860; from the Rev. Mr. Streeter, thanking committee for gift of money, n.d.; from the Rev. Mr. Streeter, reducing his salary to improve financial condition of church, 1864; from the Rev. Mr. Streeter, relinquishing his salary, n.d.; from Rev. Edward Turner, concerning supply of pulpit, 1801; from Rev. Sumner Ellis, resigning pastorate, 1853; between Rev. Noah M. Gaylord and standing committee, relative to offer and acceptance, continuation and resignation of pastorate, 1854, 1857-60, 9 items; from Charles Bulfinch, giving permission to use Faneuil Hall for church services, 1806; from Samuel Nottage, superintendent of public buildings, notifying society that city will hire room in basement for primary school, 1855, and terminating occupancy, 1860, 2 items; to the standing committee, concerning offer made by mayor relative to use of water from roof of church, 1825; to standing committee from David Parker, relative to vote of society that "the interest of the church would be advanced and the prosperity of the order increased by their holding monthly meetings, for the purpose of mutual instruction in the ways of truth and righteousness," 1840; to standing committee from David Kimball, chairman of the Bulfinch Street Society, refusing to sell property at price offered, 1859; to and from standing committee, scattered 1800-64, 50 items; to and from J. Edward Davis, clerk, 1857-64, 5 items; from society to Trade Union of Boston and Vicinity, granting use of church, 1835; from Massachusetts Anti-slavery Society, requesting use of church, 1836; to William Palfrey granting use of Vestry for ordination and installation of Joshua Young as minister in the new North Religious Society Unitarian, 1849; to and from standing committee, relative to requests for use of church for lectures, concerts and meetings, 1835-58, 15 items; relative to singing choir, 1807-59, 23 items; to and from New North Church, invitations to worship jointly, 1836-62, 8 items; from Second Universalist Society in Boston, offering First Society use of Second Society's meetinghouse, 1824, 1838, 1848, 1864, 5 items; from Second Universalist Society for use of church during rebuilding of Second Society's meetinghouse, 1845, from Second Universalist Society, suggesting joint meeting to arrange

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for entertainment of members of United States Convention of Universalists, 1838, from Second Universalist Society, asking views on appeal, 1829; from North Benett Methodist Society, invitation to worship, 1849; from South Universalist Society in Boston, Universalist Free Church in Boston and Universalist societies in Cambridge, East Cambridge, East Boston, Gloucester, Lynn and Marblehead, and from German Lutheran Society in Boston and First Independent Baptist Church (colored) in Boston, soliciting aid, and other appeals, 1828-55, 19 items; from Female Samaritan Society to standing committee, relative to use of church and assistance, 1823-62, 19 items; relative to church business, 1794-1861, 11 items; to and from Boston Baptist Bethel Society, relative to sale of property of First Universalist Society, 1859-64, 11 items; from J. Edward Davis, last clerk of society, to Universalist Historical Society, depositing records of society, 1879; to Robert Keith, chairman of standing committee, from Rev. Sebastian Streeter inquiring if he shall go as a representative to the 50th annual session of United States Convention of Universalists at Hartford, Connecticut, 1835, 1 item; to standing committee from Rev. W. R. Danforth, Providence, Rhode Island, requisiting and thanking for loan of portrait of Rev. John Murray, 1852, 2 items; from Mr. J. N. Austin, Auburn, New York, clerk of United States Convention of Universalists, 1857, 1 item; from Mr. J. W. Tuttle, Fulton, New York, 1851, 3 items; from Mr. W. H. Waggoner, Pittsburgh, Pennsylvania, 1861, 1 item; from Mr. Samuel Smith, application for assistance from Universalist Society, Saratoga, New York, 1829, 1 item; Thomas W. Silloway, Historical Discourse Delivered in 1st Universalist Meetinghouse, Sunday, May 29, 1864, Boston, Davies and Metcalf, 1864, 25 pp.

First Universalist Society in Boston, Sunday School and Sunday School
Teachers' Association

Minutes of Sunday School, 1836-40, 1842-64, and of Sunday School Teachers' Association, 1865-1909, with constitution and bylaws, list of teachers, officers and pupils, and attendance, 11 vols.; Register of teachers and pupils, 1833-53, 7 vols.; Receipts and expenditures, with payments for salaries, church maintenance, and beneficence, 1823-64, 1868-73, 2 vols.; Subscription list, for books for library, 1837, 1 item; Receipted bills, 1837-63, 344 items; Constitution, 1838, 2 items; Amendments to constitution, 1841, 1 item; Historical sketch, copy of original which was placed in cornerstone of 1838 meetinghouse, n.d., 1 vol.; Reports: superintendent's, 1840-57, 21 items; treasurer's, 1839-57, 16 items; treasurer of teachers' festival, 1856, 1 item; secretary's, 1852-55, and n.d., 16 items; librarian's, 1852-57, and n.d., 15 items; committees, 1838-58, and n.d., 60 items; Catalogues of library books, 1850 and n.d., 2 vols.; Teachers' attendance, 1844-45, loose sheet; Rules and regulations for teachers, 1838, 1 item; Programs: Order of exercises of exhibition, 1839, 1 item; order of exercises for 36th and 40th anniversaries, 1853, 1857, ptd., 2 items; Resolutions, 1841, 1843, 1845, 3 items; Circulars, 1855, and ptd., 1848, 1852, 3 items; Letters: from Abner W. Pollard, proprietor's clerk, informing Sabbath School Association committee that

the subject of a new house and vestry is before the society, 1837, 1 item; from J. D. W. Ivy to William Marble, superintendent, requesting the school to accept diary of Amos Laurence as a gift, 1855, 1 item; from Universalist Sabbath School Union of Boston to Teachers' Association, thanking Association for portrait of Rev. Sebastian Streeter, 1856, 1 item; relative to routine Sunday School administration, 1837-57, and n.d., 44 items.

Second Universalist Society in Boston

Extracts of minutes of society: vote of proprietors relating to transfer of land under and appurtenant to the meetinghouse, 1818; report fixing the salary of Rev. Alonzo Ames Miner, 1872, 2 items; Registers: Rev. Mr. Miner's personal records, deaths, 1864-95, those in Boston, 1848-95, 3 vols.; marriages, 1847-95, those in Boston, 1848-95, 2 vols.; Receipts: Rev. J. H. Chopin to the Rev. Mr. Miner for collections for Murray Centenary Fund, 1870-71, 10 items; Sunday School for interest on notes of the society, 1875-85, 21 items; Subscription lists: for shares to build meetinghouse on School Street, 1817, 1 item; for contributions to Tufts College, 1863, 1 item; for contributions to Murray Centenary Fund, n.d., 1 vol.; List of pew holders in School Street church, 1842, 1 item; Appraisal of pews, 1850, printed, 1 item; appraisal and plan of pews in Columbus Avenue, n.d., printed, 1 item; Receipts for pew taxes, 1873-86, 62 items; Report of committee appointed 1824 to examine accounts of treasurer and clerk, n.d., 1 item; Receipts of Sunday School with list of members, 1891-98, 2 vols.; Report of sub-committee, voted to employ Rev. T. C. Adams as colleague with Rev. Hosea Ballou, 1842; Warrant for meeting to incorporate, elect officers, and consider purchase of land and erection of meetinghouse, 1816; legal opinion on 12 questioned articles of bylaws, 1842; Act of Incorporation and Bylaws of the Second Universalist Society in Boston, Incorporated Dec. 13, 1816, Bylaws adopted Dec. 13, 1816, Bylaws adopted Dec. 23, 1872, reprinted with amendments there to Oct. 1892, n.i., 1892; Proposed substitute for the bylaws now in force to be acted on Dec. 23, 1872, addressed to the standing committee, (1872), printed; Resolution by society that the Rev. Mr. Miner reconsider his resignation, 1874; Petition from younger members of society requesting the Rev. Mr. Miner to withdraw his resignation, n.d.; Brief for a bill to repeal charter of society, 1921; Indenture with Mr. Chester Harding granting him certain building privileges on adjoining property, 1831; Autographs of Universalist ministers collected by Rev. Mr. Miner, 8 items; Rev. A. A. Miner, Choosing Death Rather Than Life, (Boston, J. M. Usher, 1853, 22 pp.); sermon delivered after the funeral of Mrs. Hosea Ballou, 1 vol.; A. St. John Chambre, Catechism for Universalist Sunday Schools, n.i., 1869; Order of service for laying of corner-stone (Boston, John S. Spooner, 1871, 2 pp.); Compact and Form of the Second Universalist Society in Boston, with historical sketch, n.c., 1887; An Account of the Seventy-fifth Anniversary of the Second Society of Universalists, Boston, December 18, 1892; also of the Social Parish Banquet, January 26, 1893 Boston, December 18, 1892; also of the Social Parish Banquet, January 26, 1893 (Boston, Universalist Publishing House, 1893, 129 pp.), 3 vols.; Year Book of the Shawmut Universalist Church, popularly known as the Every-Day Church of Boston (Boston, R. H. Blodgett & Co., 1896, 117 pp.); Letters: Rebecca Mason Wait to Rev. John Murray, re. his theology, n.d.,

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copy c. 1874; Rev. Theophilus Fisk to Rev. Hosea Ballou, describing trip to Washington, D. C., and Richmond, Virginia, 1827, 1 item; Mr. William Barry, chairman of standing committee, to Mr. John Palmer and Dudley R. Palmer, refusing use of part of church cellar, 1838, 1 item; Mr. Barry to Mr. Samuel Smith, clerk and treasurer of society, requesting correct list of proprietors of society with number of pews owned by each (such information attached), 1842, 1 item; Mr. Barry and Mr. Pelham Bonney re. latter's resignation from standing committee, 1842, 2 items; Mr. Lemuel Shaw to society protesting claim of \$1060 from original subscribers for land sold to Mr. Lawson Lyon, n.d., 1 item; Mr. W. J. Adams, clerk, to Mr. Marshall Tenny, chairman of standing committee of First Universalist Society in Boston, and Mr. Smith, clerk, to standing committee of First Universalist Society in Boston, inviting latter society to use church during construction of new meetinghouse. First Universalist Society in Boston, 1838, 2 items; Mr. Henry N. Hooper, chairman, and Joseph L. Bates, secretary of standing committee, to standing committee of First Universalist Society in Boston, transmitting vote of thanks for use of latter's church during rebuilding of society's meetinghouse, 1846, 1 item; Mr. Albert Guild, (secretary) of standing committee, to standing committee of First Universalist Society in Boston, inviting latter society to use church during repair to meetinghouse of First Universalist Society in Boston, 1848, 1 item; Mr. Newton Talbot, clerk, to First Universalist Society in Boston, acknowledging invitation to use latter's church during repairs to society's meetinghouse, 1851, 1 item; Mr. Thomas A. Goddard, chairman of standing committee, to Mr. James Monroe, chairman of standing committee of First Universalist Society in Boston, inviting latter society to joint worship during summer months, 1861, 1 item; Rev. Abel C. Thomas to Mr. Barry, declining pastorate, n.d., 1 item; Rev. T. C. Adams to Mr. Benajah Brigham, accepting appointment for interview, and to standing committee, accepting associate pastorate, 1842, 2 items; Mr. Barry to Mr. Smith, requesting copy of Rev. Mr. Adams' acceptance, and to standing committee, protesting election of Rev. Mr. Adams as associate by plurality contrary to bylaws and tendering his resignation from standing committee, 1842, 2 items; Mr. Newton Talbot to Rev. Mr. Miner, notifying him of vote of society re. his acceptance of the presidency of Tufts College, 1862, 1 item; Rev. Mr. Miner to the society, relating attitude of trustees of Tufts College re. his resignation of pastorate, 1866, 1 item; Mr. James M. Jacobs, chairman of standing committee, to Rev. Mr. Miner, informing him of election of Rev. Henry I. Cushman as associate, and Rev. Mr. Miner to the society, acknowledging same, 1868, 2 items; Rev. Mr. Miner to the society, tendering resignation as senior pastor, and acknowledging resolution of society that same be withdrawn and promising to continue as pastor, 1874, 2 items; Rev. Mr. Miner to standing committee, proposing \$1000 salary reduction, 1878, 1 item; Rev. Mr. Miner to society, donating \$1000 to reduce indebtedness of society and requesting reduction of salary to \$1000, and Mr. Edward A. Bicknell, clerk, to Rev. Mr. Miner, thanking him for \$1000 contribution, 1885, 2 items; Rev. A. J. Patterson, (pastor of First Universalist Society in Roxbury), to Rev. Mr. Miner, protesting misinterpretation of statements re. Rev. Rowland Connor's character, and denying knowledge of conversation between Rev. Mr. Connor and Dr. Fiske, 1875, 2 items; Mr. Smith, clerk, to standing committee of First Universalist Society in Boston, attesting to the appointment of Rev. Hosea Ballou and Mr. Samuel Hitchborn to confer

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re. application for assistance from the Universalist society, Saratoga Springs, N. Y., 1829, 1 item; Mr. Robert Bacon of Winchester to Rev. Mr. Miner, declining to subscribe to Tufts College, 1860, 1 item; Rev. J. H. Chapin, financial secretary of Massachusetts Universalist Convention, to Rev. Mr. Miner, reporting on contributions from Massachusetts to the Murray Centenary Fund, 1870, 1 item; Mr. D. W. Bohonon of Richmond, Virginia, to Rev. Mr. Miner, introducing Rev. T. D. Dashiell, rector of St. Marks Church, seeking \$2000 to buy chapel for Richmond negroes, 1872, 1 item; Rev. R. H. Tollman, secretary of Universalist General Convention, to Rev. Mr. Miner, acknowledging referral of securing agent for San Francisco, and congratulating him on report of Universalist activity, 1874, 2 items; Rev. William Rogers Chamberlin of Clinton, N. Y., to Rev. Mr. Miner, requesting funds for education of Rev. J. Mitchell's boy, 1875, 1 item; Rev. James Shrigley of Philadelphia, Pennsylvania, to Rev. Mr. Miner, conveying piece of wood from brace in Dr. George de Benneville's house, 1885, 1 item; Mr. C. E. Morrison, treasurer of society, to Rev. Mr. Miner, submitting financial reports, 1895, 1 item; Messrs. George W. Gage, Joseph Wing, N. C. Bayrs, John S. Dayen, Warren Boles, Moses Miller, and T. C. Bacon, members of standing committee, to Rev. Mr. Miner thanking him for oration at funeral of Rev. Hosea Ballou, 1852, 1 item; Rev. Thomas E. Potterton, pastor of Brookline Universalist Parish, to Rev. Mr. Miner, expressing appreciation of sermon, 1893, 1 item; S. A. Davis of Hartford, Connecticut, to Rev. Mr. Miner, presenting volume of early sermons, 1865, 1 item; Rev. A. J. Patterson to Rev. Mr. Miner, recommending that teachers who resigned from Mr. Connor's Sunday School return to "the old Church and School" (probably referring to Rev. Rowland Connor and the Second Universalist Society in Boston), 1868, 1 item; Nellie C. Drew of Lawrence to Rev. Mr. Miner, desiring to be baptized and admitted to society, 1875, 1 item; Mr. A. C. Gordon to Rev. Mr. Miner, reporting interview with Mr. Pingry, 1883, 1 item; Mrs. W. N. Bayrs to Rev. Mr. Miner, requesting loan, 1861, 1 item; Rev. Mr. Miner to Mrs. Spooner of Boston, thanking her for birthday greetings, 1884, 1 item; Rev. Hosea Ballou, 2nd, president of Tufts College, to Rev. Mr. Miner, congratulating him on Fitchburg temperance address, 1857, 1 item; Mr. Robert C. Pitman, president of the Prohibition Party of Massachusetts, to Rev. Mr. Miner informing him of his nomination as candidate for Governor, 1878, 1 item; Pictures: School Street Church, 1817, 1853, and Columbus Avenue Church, 1872, 3 items; Revs. Mr. Miner and Mr. Chapin, 12 items; and communion silver. The following are kept in the metal container removed from the cornerstone of the Columbus Avenue church laid September 13, 1871: Plans and Valuation of the pews in the Second Universalist Church, School Street, Boston, 1851, printed, 2 items; Rev. Hosea Ballou and Rev. Edward Turner, The Universalist Hymn-Book: A New Collection of Psalms and Hymns for the use of Universalist Societies (Boston, Munroe and Francis, 1829, 396 pp.), 1 vol.; Henry Bacon, A Service Book with a Selection of Tunes and Hymns for Sabbath Schools (Boston, Tompkins & Company, n.d., 216 pp.), 1 vol.; Asa Hull, The Casket of Sunday School Melodies, No. 1 (Philadelphia, Asa Hull, n.d., 144 pp.), 1 vol.; A. A. Miner, A Discourse Delivered in School Street Church, Boston, at the Funeral of the Rev. Hosea Ballou, Senior Pastor (Boston, Second Universalist Society in Boston, 1852, 56 pp.), 1 vol.; Hosea Ballou, An

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Examination of the Doctrine of Future Retribution (Boston, James M. Usher, 1859, 216 pp.), 1 vol.; Hosea Ballou, A Treatise on Atonement, 6th ed. (Boston, A. Tompkins, 1860, 228 pp.), 1 vol.; Hosea Ballou, Notes on The Parables of the New Testament, scripturally illustrated and argumentatively defended (Boston, A. Tompkins, 1860, 297 pp.), 1 vol.; Hosea Ballou, A Series of Lecture Sermons delivered at the Second Universalist Meetinghouse, 3rd ed. (Boston, A. Tompkins, 1860, 375 pp.), 1 vol.; Caroline A. Soule, Memoir of Rev. H(enry) B. Soule, 3rd ed. (Boston, Abel Tompkins, 1860, 396 pp.), 1 vol.; History of the Second Universalist School of Boston, with list of teachers, 1825-71, officers, 1835-71, ca. 1871, 1 vol.; Compact and Form of Church Government of the Second Universalist Church, School Street, with an appendix (Boston, John S. Spooner, 1862, 11 pp.), 1 vol.; Charter and Bylaws of the Shawmut Universalist Society in Boston and of its Standing Committee, with an Historical Appendix (Boston, J. S. Spooner, 1865, 16 pp.), 1 vol.; Catalogue of Books Belonging to the Library of the 2nd Universalist Sabbath School, School Street (Boston, John S. Spooner, 1868, 70 pp.), 1 vol.; The Ladies Repository, A Religious and Literary Magazine for the Home Circle, (Mrs. Phoebe A. Hanaford and Mrs. Henrietta A., Bingham, eds.), scattered, July 1868-September 1871 (Boston, Universalist Publishing House, 1868-71), 5 vols.; The Universalist Quarterly, Rev. Thomas B. Thayer, D.D., ed., October 1870, (Boston, Universalist Publishing House, 1870), 1 vol.; The Universalist Register and Almanac containing the statistics of the denomination for 1871, Rev. Joseph O. Skinner, ed. (Boston, Universalist Publishing House, 1871, 130 pp.), 1 vol.; newspaper clippings, 1871, 26 items; photographs of Revs. Hosea Ballou, Edwin Hubbell Chapin, and Henry I. Cushman, and of Tufts College, 4 items; and silver plate, inscribed with lists of pastors, deacons, members of standing committee and building committee, September 13, 1871, 1 item.

South Universalist Church

Charter and Bylaws of the Shawmut Universalist Society, (Boston, J. S. Spooner, 1865), (including historical sketch), among the records of the Fifth Universalist Society.

South Universalist Society

Letters to standing committee of First Universalist Society in Boston, requesting aid to pay pastor's salary and other debts, November 25, 1845, 2 items.

Universalist Free Church Association

Letter to First Universalist Society in Boston, requesting aid, 1845, 1 item.

Brighton

Brighton Universalist Parish

Letter from J. Davenport, clerk, to First Universalist Society in Boston, giving notice of ordination of James Eastwood, June 12, 1862.

Charlestown

First Universalist Society in Charlestown

Minutes of church, with articles of faith and uniting compact, list of original members and calendar entries, 1811-12, 1 vol.; Minutes of society, proprietors, and standing committee, 1812-64, and of standing committee, with calendar entries, 1864-1909, 2 vols.; Minutes of building committee, with account of pew taxes, 1809-12, 1 vol.; List of members, 1842-1911, 2 items; Guest book with signatures of those attending 125th anniversary, 1936, 1 vol.; Treasurer's accounts, 1811-18, with list of members as of January 1, 1889, calendar entries, notices of annual meetings, articles of faith, and centennial program, 1900-12, 2 vols.; Financial statements, scattered, 1827-73, 7 items; Subscription lists: for gift to Rev. Linus S. Everett, 1834, for aid to family of late Rev. Thomas Starr King, 1839, for a bell, 1853, for a fund to pay church debts, n.d., to establish centenary fund, n.d., 5 items; Bills and receipts: for salaries, scattered, 1817-90, 1577 items; for maintenance of church, scattered, 1817-90, 1678 items; Promissory notes paid, 1815-89, 98 items; cancelled checks, 1876-89, 521 items; List of original shareholders, n.d., 1 item; Certificates issued to shareholders, 1824, 16 items; Pew holders accounts, 1836-75, 2 vols.; Pew accounts, 1817-33, 1841-80, 10 vols.; Lists of collected taxes, scattered, 1832-73, 15 items; Notices of pew auctions, scattered, 1837-60, 31 items; List of purchasers of pews at auction, 1840, 1 item; Pew-tax receipts, scattered, 1846-64, 82 items; Receipt signed by 56 persons for money received from treasurer through sale of pews, 1864, 1 item; Deeds to pews, 1811-66, 22 items; Plans of pews, with names of holders, 1864, 2 items; Mortgage, by James M. Simpson, treasurer of Warren Institution for Savings, Charlestown, 1853, 1 item; Insurance policies, 1826-78, 22 items; Contract and specifications for alteration of church building, 1853, 1 item; Agreements: between six persons and standing committee, to alter pews, 1831, between Blossom Whiton and standing committee, to remodel gallery, 1831, between proprietors and pew holders, to alter pews, 1840, to remodel church, 1863, 4 items; Letters: membership transfers, scattered, 1911-36, 15 items; withdrawals, 1923, n.d., 2 items; Rev. Edward Turner, to Rev. Hosea Ballou, concerning the controversy in the society about the former's article in the Universalist Magazine (Jan. 25, 1823), 1823, 2 items; Rev. Mr. Turner to the society, concerning his dismissal as pastor, 1823, 1 item; Rev. Mr. Turner to his daughter, Mrs. Mary Weld, concerning his past in The Restorationist controversy and his dismissal, 1824, 7 items; Rev. Sylvanus Cobb and Rev. Mr. Turner, concerning latter's dismissal, 1828, 2 items; business and pastoral, scattered, 1801-23, 10 items; Rev. Mr. Turner, sermons, mss.,

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1819-23, 24 items; and notes for sermons, 1825-27, 1 vol.; A Memorial of its Centennial Year, 1911, 31 pp., 1 vol.; A Memorial of its One Hundred and Twenty-fifth Anniversary, 1936, 12 pp., 2 vols.; "Raze Old Church in Charlestown", in Boston Globe, March 25, 1939.

East Boston

East Boston Universalist Parish and Society

Letter: standing committee to standing committee of First Universalist Society in Boston, requesting aid, 1853, 1 item.

Jamaica Plain

St. Paul's Universalist Church

Minutes of church and trustees with bylaws and list of charter members, 1888-1906, 1919-28, 2 vols.; Register, baptisms, 1878-1918, marriages, 1895-1920, deaths, 1905-22, with list of members, 1888-1921, pastors, 1888-1922, and officers, 1888-1922, 1 vol.; Receipts and expenditures of church, 1926-27, 1 vol.; Treasurer's reports, 1923-27, 5 items; Building-fund receipts, 1892, 14 items; Promissory notes, n.d.; Notice of first meeting of subscribers, 1888, 1 item; List of subscribers, 1888, 1 item; Certificate of incorporation, November 7, 1888; Agreements: to purchase land, 1889, and to purchase organ, 1896, 2 items; Constitution and bylaws, 1873, ptd., 1 vol.; bylaws of same, t., n.d., 1 item; Cradle roll of the Sabbath School, 1908-1924, h&w.; Notices of New Church nearing completion, 1891; picture of church, n.d.; Sixty-Ninth Annual Report of the Sabbath School Union, 1920, 1 vol.; deeds to Massachusetts Universalist Convention, 1889, 1927, 2 items.

Brewster

Universalist Society

Minutes of church and society, 1838-44, with profession of faith and church covenant, list of members, and treasurer's accounts of receipts, 1839-44, 1 vol.; Treasurer's accounts for building and dedication of meetinghouse, and other expenses, 1828-29, 5 items; Constitution of Female Charitable Society, with list of officers and members (Barnstable, Press of the Barnstable Patriot, 1834, 8 pp.), 1 vol. These records will be found in envelope of binder, "Cape Cod - No. 1".

Brookline

Beacon Universalist Parish

Charter and Bylaws of the Shawmut Universalist Society (Boston, J. S. Spooner, 1865), 1 vol.; Letter from Shawmut Universalist Sabbath School Association to clerk of standing committee of First Universalist

Society in Boston conveying vote of thanks for gift of painting, "Transfiguration of Christ", 1864, 1 item; The Every-Day Church (Boston, The Every-day Church Publishing Company, 1899-1901), September 7, 1899, to August 2, 1900, September 6, 1900, to June 27, 1901, 2 vols.

Cambridge

First Universalist Society in Cambridge

"Pastoral Record of Charles A. Skinner", marriages and deaths, 1846-1905, those in Cambridge, 1853-67, 1 vol.; Letters: Thomas L. Vose, Boston, to Rev. Lemuel Willis, Cambridgeport, personal, 1843, 1 item; Rev. Thomas Whittemore, Cambridge, to Rev. Charles A. Skinner, writing him to preach, 1853, 1 item; Rev. Mr. Skinner to his nephew, relative to latter's article in Trumpet and Universalist Magazine, 1855, 1 item; Rev. Abel C. Thomas, Philadelphia, to Rev. Mr. Skinner, personal, 1856, 1 item; Rev. George W. Montgomery, Rochester, New York, to Rev. Mr. Skinner, inviting him to preach, 1859, 1 item; Mr. George W. Bechnell, (clerk), to Mr. Charles A. Skinner, Brooklyn, New York, transmitting copy of resolution adopted by the society in memory of the death of Rev. Mr. Skinner, 1906, 1 item.

Second Society of Universalists in the Town of Cambridge

Minutes of society, with covenant, articles of faith, constitution, and brief history by Rev. Eldridge G. Brooks, 1836-1907, 1 vol.; Minutes of Ladies Social Circle, with constitution and list of members, 1867-99, 2 vols.; Receipts and expenditures of society, 1825-38, 1854-84, 4 vols.; Receipts and expenditures of Ladies Berean Society, 1843-58, 2 vols.; Letters: the society to the standing committee of First Universalist Society in Boston, requesting a donation toward building a new meeting-house, 1829, 1 item; subscription committee to standing committee of First Universalist Society in Boston, requesting a subscription be taken for a new church in East Cambridge, 1842, 1 item, both letters in First Universalist Society in Boston collection; Rev. Mr. Brooks to society, informing them of invitation to pastorate at First Universalist Meeting-house in Lowell, and tendering resignation, 1845, 1 item; Newspaper clipping, "Fiftieth Anniversary in East Cambridge", n.d., 1 item.

Charlton

First Universalist Society in Charlton

Letters from Rev. Edward Turner, to his daughter, Mrs. Anna T. Lunt, relative to his installation, 1828, and to his dismissal, 1831, 3 items.

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Chelsea

First Universalist Church in Chelsea

Letter of dismission from Rev. Samuel Robbins to Dr. Albert Guild, Boston, 1839, 1 item; E. Hartwell Daley, The History of the Universalist Church in Chelsea, Mass., ms., 1938, 3 pp., 1 vol.

Duxbury

First Universalist Society in Duxbury

Minutes of society, with constitution and list of members, 1825-49, 1 vol.

Essex

First Universalist Society in the Town of Essex

Centennial Year Book of the First Universalist Church of Essex, Mass., n.i., 6 pp. (imperfect).

Gardner

First Universalist Society of Gardner

A Brief History of Our Church, (year book clipping), 1934, 1 item.

Gloucester

Independent Christian Church

The Universalist Centennial (Boston, Universalist Publishing House, 1870, 76 pp.), 1 vol.; News clipping from the Gloucester Telegraph, September 24, 1870, 1 item.

Holliston

First Universalist Parish in Holliston

Minutes of society, with constitution and list of members, 1836-67, 1888-1901. 2 vols.

Leominster

First Universalist Society of Leominster

Newspaper clipping, giving history of society, n.d., 1 item.

Lowell

Proprietors of the First Universalist Meetinghouse in Lowell

Notice of proposed motion to call Rev. Elbridge G. Brooks to pastorate for one year, 2 pp., 1845, 1 item; Copy of resolution on Rev. Mr. Brook's departure, 1846, 1 item; Mr. Mark A. Adams, clerk, "Historical Sketch of First Universalist Church in Lowell", 8 pp., 1927, 1 vol.

Grace Universalist Parish

Minutes of the proprietors, with act of incorporation, 1838-60, 1 vol.; Extract from minutes, relative to Rev. Alonzo A. Miner's accepting call to Second Universalist Society in Boston, 1846, 1 item; Registers: Rev. Mr. Miner's personal records, deaths, 1846-60, those in Lowell, 1846-48, 1 vol., Proprietor's stock accounts, with record of transfers, assessments, and dividends paid, 1838-60, 6 vols.; Stock certificates, 1842-44, 8 items; Agreement, to execute all necessary papers to perfect title to 510 shares of capital stock of Second Universalist Meetinghouse in Lowell transferred to Rev. Mr. Miner, April 17, 1860, 1 item; Deed to meetinghouse to Rev. Mr. Miner, May 16, 1860, 1 item; Receipted bill for fixtures for meetinghouse, 1864, 1 item.

Lynn

First Universalist Society of Lynn

Letter to Rev. Eldridge G. Brooks, pastor of the First Universalist Society in Bath, Maine, inviting him to pastorate, 1850, 2 items.

Second Universalist Parish

Letter from trustees to standing committee of First Universalist Society in Boston, requesting aid in meeting mortgage, 1841, 1 item.

Malden

First Parish in Malden, Universalist

Centennial Anniversary of the First Parish Universalist Church, Malden, Mass., 1803-1903, n.i., 6 pp., 1 vol.; History of the First Parish in Malden, Universalist, author unknown, t. ms., 5 pp., 1 vol.; First Parish Sunday School, Malden, Catalogue of exercises at Fiftieth Anniversary, May 14, 1882, Malden, Mass., n.i., 11 pp., 1 vol.

Marblehead

First Universalist Society of Marblehead

Letter from John Goodwin, treasurer, to Marshall Tenney, Esq., acknowledging contribution, 1847, 1 item.

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Milford

First Universalist Society in Milford

Clippings: "History of the Universalist Society in Milford" in Trumpet and Universalist Magazine, August 26, September 2 and 9, 1848, 3 items; "The New Church in Milford," Mass., Dedication" in Universalist Leader, March 3, 1900, 1 item; "One Hundred and Twenty-fifth Anniversary at Milford, Mass." in Universalist Leader, October 22, 1916, 1 item; Address by Hosea Starr Ballou, containing biographical and genealogical sketch of Rev. Adams Streeter, 1755-86, first pastor, read at 125th anniversary, 1906, t. ms., 6 pp.; Historical paper by Rev. Henry F. Fister, read at 150th anniversary, 1931, 7 pp., printed.

Nantucket

First Universalist Church in Nantucket

Letter from Edward A. Stackpole to Rev. Alfred S. Cole, containing sketch of Universalist movement in Nantucket Island, n.d., 1 item.

New Bedford

First Universalist Society

Clipping. "The New Bedford Parish - A History" in Christian Leader, March 26, 1891, 1 item.

Newton

Newton and Watertown Universalist Society

Minutes of society, with act of incorporation, list of pew buyers and pew deeds, 1826-66, 2 vols.; Minutes of church, with profession of faith, constitution, list of members, and calendar entries, 1828-59, 1873, 1 vol.

Norwell

First Universalist Society of Norwell

John F. Simmons, "The Universalist Church in Assinippi", extract from Old Scituate, (n.i., 1921, 292 pp.), t. ms., 4 pp.

North Adams

First Universalist Church

"A Brief History of the First Universalist Church of North Adams, Mass., 1842-1937" t. ms., 10 pp.

Orange

Second Universalist Society of Orange

Rev. Charles Conklin, Historical Address delivered in the North Orange Universalist Church at the One Hundred and Twenty-fifth Anniversary of the Building of the First Parish Church in Orange, now the Second Universalist Society, May 11, 1906, n.i., 31 pp., 1 vol.

Orleans

First Universalist Society in Orleans

Bertha Cheney Ward, "History of the Universalist Society, Orleans, 1833-1935", mim.

Oxford

First Universalist Society in Oxford

Clipping, "Centennial of Universalism - Historical Sketch and Interesting Exercises at Oxford" in Webster Times, September 13, 1885, 1 item.

Palmer

St. Paul's Church of Palmer

Annie K. Slavey, "History of the Universalist Church, Palmer, Mass.", t. ms., 18 pp.

Plymouth

First Universalist Parish of Plymouth

Minutes of society, with constitution, list of members, treasurer's reports and "In Memoriam," being a biography of Rev. Russell Tomlinson (1878), 1825-46, 1867-1922, 3 vols.; minutes of church, 1827-1918, with constitution, compact, profession of faith, and containing admissions, 1827-1918, baptisms, 1878-1918, confirmations, 1886-1918, dismissals, 1881-96, deaths, 1858-1918, and treasurer's annual reports, 1844-39, 2 vols.; minutes of the Sabbath School Association, with constitution, list of members and officers, treasurer's reports, 1836-45, 1856-89, 3 vols.; Receipts and Expenditures, 1874-1934, 2 vols.; Cash accounts, 1922-24, 1 vol.; organ account, 1871, 1 item; Record of members' contributions, 1893-1910, 1 vol.; Marcy House rent books, 1922-34, 7 vols.; bank statements, 1924-34, 240 items; deposit books, 1917-34, 3 vols.; duplicate deposit slips, 1927-34, 7 vols.; check books, 1919-39, 11 vols.; Pledge accounts, 1871, 1875, 1893-1911, 1 vol. and 4 sheets; Tax Receipt,

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First Universalist Parish
of Plymouth

1839, 1 item; Pew assessment refund receipts, 1896, 2 pp.; Insurance policies, 1876, 1879, 1882, 3 items; deeds, 1884-1919, scattered, 11 items; Contracts for erection of meetinghouse, 1826, 2 items; Sentences of Dedication, Bagnell Chapel (Sunday School Room), n.d., 1 sheet; Orders of service, 1864, 1890, 1897, 1903, 4 items; Announcements of special services, meetings and May Day dinners, n.d., and 1896-1910 scattered, 11 items; List of Bible Class members, 1894, 16 items; Calendars, 1905-08, scattered, 30 items; Sermon topics, n.d., printed, 1 sheet; From the Ladies' Aid, poem on card, n.d., 1 item; Souvenir of May Day Dinner, 1896, 2 cards.

Provincetown

First Universalist Parish

Simeon Conant Smith, Leaves from an Old Church Record Book (Boston, Universalist Publishing House, 1922, 48 pp.), 1 vol.

Salem

First Universalist Society in Salem

Letter from Rev. John Murray to Rev. Hosea Ballou, acknowledging a change of attitude toward him from one of no confidence to one of approval, 1808, 1 item; Clippings: "The New Universalist Church, Salem, Mass." in General Banner, June 12, 1873; Reuben W. Ropes, "A Bit of Old New England History" in The Universalist Leader, June 7, 1919; Marietta B. Wilkins, "Pioneer Universalists in the Salem Parish" in The Universalist Leader, June 27, 1925, 3 items.

Somerville

West Somerville Universalist Church

History, Directory and Year Book, 1934-1935, n.i., 16 pp.

Stoughton

First Parish Universalist

Clippings: "Stoughton, Mass." in The Universalist, June 11, 1870, "A Hundred and Fiftieth Anniversary Commemoration, 1745-1875, Stoughton, Mass." in The Christian Leader, May 30, 1895, 2 items.

Sutton

First Universalist Society in Sutton

Minutes, with preamble and constitution, 1840-47, 1 vol.; Warrants, 1843-47, 8 items.

Wakefield

First Universalist Society in Wakefield

Program: The 125th Anniversary of Organized Universalism in Wakefield, Mass., (1938), 4 pp.

Waltham

Church of Our Savior

Profession of Faith, Covenant and Constitution of the Church of Our Saviour, connected with the Universalist Society in Waltham, Mass., organized Feb. 22, 1874 (Printed for the Church, 1887, 16 pp.), 1 vol.

Woburn

First Universalist Society of Woburn
Second Universalist Society

Rev. W. S. Barnes, pastor of the First Unitarian Parish in Woburn, "The History of the Universalist and Unitarian Movements in Woburn, Mass.", t. mss., 36 pp., transcribed from a series of articles in Our Paper, church paper of the First Unitarian Parish.

Worcester

First Universalist Society of Worcester

History, Biographical Sketches of Pastors, Confession of Faith, and Constitution, also a List of Members from 1843 to 1885 of the First Universalist Church, Worcester, Mass., U. S. A. (Worcester, Daniel Seagrave, 1885, 52 pp.), 1 vol.; History, Biographical Sketches of Pastors, Confession of Faith and Constitution, also a List of Members from Nov. 1841 to March 1895 of the First Universalist Church, Worcester, Mass. (Worcester, Daniel Seagrave, 1895, 64 pp.), 1 vol.; History of the Seventy-fifth Anniversary of the First Universalist Church, Worcester, Mass. (n.i., 1916, 20 pp.), 1 vol.; "City Church Is Rich In History" in Worcester Sunday Telegram, May 3, 1931, 1 item; Constitution of First Universalist Society of Worcester, 1936, printed circular.

California

Riverside

All Souls Universalist Church

Anon., "The Story of the Riverside Church", 1926, t. ms., 12 pp.

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San Francisco

The First Universalist Church and Society in San Francisco

Letters: W. H. Doherty, president, and Jason D. Wheeler, secretary of trustees, to Rev. James M. Pullman, relative to Rev. Alonzo A. Miner's impending visit to discuss the controversy concerning Rev. Van de Mack, 1874, 1 item; Mr. Wheeler to president and trustees of the First Universalist Parish in Fellowship, concurring on the desirability of union of the two societies, 1874, 1 item; Rev. Miss Augusta J. Chapin, pastor, to Rev. Mr. Miner, pastor of the Second Universalist Society in Boston stating that the pastorate had been offered to her prior to Rev. Van de Mack's dismissal, 1874, 1 item.

First Universalist Parish in Fellowship

Register of Rev. Alonzo A. Miner, containing names and addresses of Universalists in San Francisco and map of city, (1874), 1 vol.; Letters: Ira G. Hoitt, secretary of trustees, to Rev. Mr. Miner, pastor of Second Universalist Society in Boston, concerning Rev. Van de Mack's dismissal from the First Universalist Church and Society in San Francisco, Rev. Miss Augusta J. Chapin's call to the society, the state of the society and the growing unpopularity of Rev. Miss Chapin, 1874, 3 items; concerning Rev. J. A. Snow's preaching for the parish, the possibility of Rev. Mr. Miner's return at the completion of Rev. Mr. Snow's term in the fall, the resolution by trustees that Rev. Mr. Miner procure a successor to Rev. Mr. Snow, offer of pastorate to Rev. Mr. Miner, 1874, 4 items; concerning agreement reached by Snow, offer of pastorate to Rev. Mr. Miner, 1874, 4 items; concerning agreement reached by Revs. Mr. Snow and Miss Chapin as to desirability of union of parish and society, proposed union, resolutions by trustees relative to the union, proposed joint meeting of parish and society to effect union, formal action to form the First Universalist Church and Parish in Fellowship, 1874, 5 items; Alpheus Rull, president, to Rev. Mr. Miner, concerning Rev. Miss Chapin's first sermon before the society, and the union of the parish and society, and the character of Rev. Mr. Roxford who had been called by the First Universalist Church and Parish in Fellowship, 1874, 2 items.

General

Asa Mayo Bradley, "Pacific Coast Universalism", n.d., t. ms., 66 pp., cf. pp. 2-35 for California, 1 vol.

Connecticut

Hartford

Hartford Association of Universalists

Copy of resolution adopted on death of Rev. Jonathan Goodwin, formerly pastor of First Universalist Society in Middleton, 1856, 1 item.

Universalist Church of the Redeemer

Letter from Rev. Henry Whitney Bellows to Rev. Charles A. Skinner, pastor, accepting invitation to preach, 1868, 1 item.

Middleton

First Universalist Society in Middleton

"Biographic Memoir of Jonathan Goodwin", 1852, 1 vol.; Sermons by Rev. Mr. Goodwin, "An Epitome of True Apostolic Fellowship", 1853, 22 pp., "Aims of Faith", 1854, 11 pp., "God the Alone Free Agent", 1854, 17 pp., "The Doctrine of Election", n.d.; Letters from Rev. Mr. Goodwin, Mexico, New York, to Rev. Mr. Waggoner, pastor, concerning society and religious matters, 1854, 3 items.

New London

All Souls Universalist Church

Sermon, funeral of Rev. Nehemiah Dodge, n.d.

Norwich

First Universalist Society in Norwich

Rev. Joseph F. Cobb, "Historical Sermons", July 4, 1909, t. ms., 22 pp., July 11, 1909, t. ms., 18 pp., 2 items.

Florida

General

Letter from Rev. F. A. Bisbee to Rev. F. A. Hall, chairman of the John Murray Lectureship of the Universalist Church, reporting on trip through Florida, 1920, 1 item.

Illinois

Chicago

Letter from Rev. Otis A. Skinner to his brother, Rev. Charles A. Skinner, personal, 1839, 1 item.

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Galesberg

Lombard College

Address by Prof. John van Neso Standish, former acting-president, on presentation of portrait of Rev. Otis A. Skinner, 1902, t., 1 item.

Illinois Universalist Convention

The State Messenger of the Illinois Universalist Convention, Centennial Edition, 1837-1937 (1937, n.i., 32 pp.), contains history of Universalism in Illinois, 3 vols.; The State Messenger of the Illinois Universalist Convention (1938, n.i., 20 pp.), contains brief history of Universalism in Illinois, 1 vol.

Indiana

General

Universalism in Indiana (1916), n.i., 50 pp.), contains list of ministers, and of existing and defunct churches, 1 vol.

Maine

Brunswick

First Universalist Church in Brunswick

Rev. Sheldon Christian, One Hundred and Twenty-five Years of Religious Pioneering, Being The History of the First Universalist Church in Brunswick, Maine (1937, n.i., 18 pp.), 3 vols.

Eddington

O. M. Harrison, "Historical Sketch of The Two Universalists Societies of Eddington Me." n.d., ms., 3 pp., 1 item.

Freeport

Second Universalist Church

"Services of the Dedication of the Universalist Church, Freeport, Me., Friday, June 25, 1897". 1897, printed, 4 pp., 1 item.

Mechanic Falls

First Universalist Church

Anon., "History of the Universalist Church at Mechanic Falls, Me.", n.d., t. ms., 2 pp.

Old Orchard

Ferry Beach Park Association

Program of 22nd Annual Session of the Universalist National Summer Meeting, 1903, printed, 8 pp., 1 item

Oxford Association of Universalists

Minutes of annual meetings, with preamble and constitution, treasurer's reports, 1844-1904, 1 vol.; secretary's annual reports, 1904-10, 7 items; treasurer's reports, 1930, 1932, 2 items.

Portland

First Universalist Society

Fifteenth Anniversary of the First Universalist Society, Portland, Maine, Tuesday, April 18, 1871 (Portland, Ford & Perry, 1871, 47 pp.), 1 vol.; Letters. Rev. Savillion W. Fuller, Clinton, New York, to Rev. William I. Reese, pastor, personal and theological matters, 1830, 1 item; Rev. Dolphius Skinner, (Utica, New York), to Rev. Mr. Reese, personal, 1831, 1 item; Rev. Mr. Reese, to Rev. Pitt Norse, (pastor of the First Universalist Society), Watertown, New York, requesting information about Joseph Badge, 1827, 1 item.

Church of the Messiah

"Church of the Messiah (Universalist), Portland, Maine", n.d., 1 item

Scarboro and South Buxton

First Universalist Society of Scarboro and South Buxton

Newspaper clippings: "Universalist Church Celebrates 75th Anniversary - Historical Address Read by [Rev.] Leroy H. Rand" in Portland Daily Press, April 27, 1908, 1 item; "Re-dedicate Famous Scarboro and South Buxton Universalist Church" in Portland Evening Express, November 7, 1925, 1 item

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South Windham

Presumscott Valley United Parish

"Your Parish, Seven Churches United to form the Presumscott Union Parish", contains histories of the Community Church of South Windham, Universalist, and of six others in North Gorham, Raymond, and Windham, 1938, mim. ms., 1 item.

Turner Center

First Universalist Church

Newspaper clipping: "Turner's First Church - A Universalist Church founded under difficulties" in Lewiston Journal, Nov. 17, 1923, 1 item.

Westbrook

Westbrook Seminary

Catalogue of the Officers and Students of Westbrook Seminary, Maine (Portland, David Tucker, 1854, 23 pp., 1857, 16 pp.), 2 vols.

West Paris

West Paris Universalist Church

Genevra Gertrude Tuell, History of West Paris Universalist Church 1817-1931 (n.i., 1931, 6 pp.), 1 vol.

Maine Universalist Convention

Proceedings of the Maine Universalist Convention, scattered, 1850-68, v. p., 8 vols.; James E. Philoon, The Maine Universalist Convention (Boston, Universalist Publishing House, n.d., 61 pp.), 1 vol.

General

Guardianship of James Lord, 2nd, assigned by Judge Stephen Emery to Samuel Gibson, 1837, printed form, 1 item.

Minnesota

Minneapolis

First Universalist Society

Seventy-five years of Influence and Service (n.i., n.d., 11 pp.), 1 vol., Church of the Redeemer, First Universalist Society, Minneapolis (n.i., n.d., 12 pp.), 1 vol.

New Hampshire

Alstead and Langdon

First Universalist Society in Langdon

Founder's Day, Alstead-Langdon Larger Parish, Alstead, New Hampshire (n.i., 1933, 54 pp.), contains history of churches organized in Alstead and Langdon between 1778 and 1842, 1 vol.

Nashua

First Universalist Society in Nashua

One Hundredth Anniversary of the First Universalist Society, Nashua New Hampshire (n.i., 1935, 27 pp.), 1 vol.

New Hampshire Universalist Convention

Minutes of the New Hampshire Universalist State Convention in annual session at Claremont, N. H., on September 18 and 19, 1918 (Manchester, N. H., John B. Clarke Co., 1919, 40 pp.), 1 vol.

Portsmouth

First Universalist Society in Portsmouth

Letters between Rev. Hosea Ballou, pastor, and Rev. Joseph Walton, (Pastor of the Independent Church, Baptist), concerning views on Universalism, 1810-11, 7 items; Clippings: "History of the Universalist Society in Portsmouth, N. H." in Trumpet and Universalist Magazine, May 11, 1850, "The Portsmouth Parish in The Christian Leader (New York), November 15, 1873, "A Hundred Years", source unknown, 1874, 3 items.

Winchester

First Memorial Church

"Winchester Memorial Church" in The Winchester Star, June 2, 1913, 1 item.

New York

Auburn

First Universalist Society in Auburn

"Historical Sketch", History of Cayuga Co., N. Y., (E. G. Storke, 1879, t. ms., 1 item.

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Canton

St. Lawrence University

Programs, 1900, printed, 50 items.

Clinton

Clinton Liberal Institute

Catalogue of Clinton Liberal Institute, Clinton, N. Y., 1859-60
(Utica, De Witt C. Grove, 1860, 16 pp.), 1 vol.

Cortland

First Universalist Church in Cortland

Grace B. Buck, First Hundred Years, Universalist Church of Cortland, N. Y. (n.i., 1937, 62 pp.), 1 vol.

Fort Plain

Church of the Messiah

"Universalist Church, Fort Plain, N. Y.", historical sketch for 40th anniversary, 1937, t. ms., 6 pp., 1 item.

Mexico

Universalist Society

Letters: Rev. Jonathan Goodwin to his family, Hartford, Connecticut, personal, 1855, 3 items; C. Goodwin to Rev. Abraham Norwood, (Pastor of St. Paul's Universalist Church, Meridan, Connecticut, and state missionary), informing him of death of his father, Rev. Mr. Goodwin, and enclosing copy of resolution by Hartford Association of Universalists, 1856, 1 item.

New York

Fourth Universalist Society (Murray Street Church, All Soul's Church, Church of the Divine Paternity)

Constitution of the Fourth Universalist Church in the City of New York, amended and adopted Jan. 3rd, 1850 (New York, Messenger and Ambassador Press, 1850, 12 pp.), 1 vol.; Constitution, History and Memorials, The Church of the Divine Paternity, Central Park West and Seventy-Sixth Street, New York City (n.i., 1904, 26 pp.), 1 vol; The Church of the Divine Paternity, New York (n.i., (1938), 67 pp.), 2 vols.; Letters: Rev. Edwin H. Chapin, pastor, to C. A. Ropes, Boston, concerning proposed trip to Boston, 1878, 1 item; E. K. Holden to Rev. E. C. Ballou, concerning a memorial for Rev. Mr. Chapin, 1882, 3 items

Sixth Universalist Society of the City of New York

Minutes of the Sunday School Association, with constitution and by-laws, 1852-60, 1 vol.

New York Universalist Convention

Charter, Constitution and Bylaws of the New York State Convention of Universalists, adopted at Syracuse Aug. 1871 (New York, New York Economical Printing Company, 1872, 28 pp.), 1 vol.; Year Book of the New York State Universalist Convention, October 1-5, 1894 (Canton, N. Y., C. E. Lund, n.d., 55 pp.), 1 vol.

New York Universalist Missionary Society

Constitution of the New York Universalist Missionary Society Adopted Dec. 1839 Revised Feb. 1842 (New York, Union and Messinger Press, 1842, 8 pp.), 1 vol.

Rochester

First Universalist Society in Rochester

Letter from Rev. George W. Montgomery, pastor, to Rev. Charles A. Skinner, pastor of the Universalist Society in Cambridge, inviting him to preach, 1859, 1 item.

Utica

Church of the Reconciliation

Profession of Faith, Declaration, Covenant, and Constitution of the Church of the Reconciliation, Utica, N. Y., Adopted Monday, August 30th, 1852 (Utica, Curtis, & Wright, 1855, 8 pp.), 1 vol.

Western Association of Universalists

Minutes of the Proceedings of the Western Association of Universalists in the State of New York, 1819 (n.i., 1819, 12 pp.), 1 vol.

North Dakota

Albion

Pullman Memorial Universalist Church

Dedication of the Pullman Memorial Universalist Church, January Thirty-first, 1895, Albion, N. D. (n.i., 1895, 30 pp.), 2 vols.

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Oregon

General

Asa Mayo Bradley, "Pacific Coast Universalism", n.d., t. ms., 66 pp. cf. pp. 36-45 for Oregon.

Pennsylvania

Meadville

Meadville Theological School

Meadville Theological School Quarterly Bulletin, October 1918, 4 vols.

Philadelphia

First Independent Church of Christ, commonly called Universalist

Letter from Rev. Abel C. Thomas, pastor, to Rev. Charles A. Skinner, an invitation to visit, 1856, 1 item; Minutes of a Discussion, report of a debate between Rev. Abner Kneeland, pastor, and Rev. W. L. M'Calla on the subject 'Is the punishment of the wicked absolutely eternal? Or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?' (Philadelphia, R. L. Jennings, 1824, consecutive 355 pp. in 6 vols.), VI, pp. 252-355, 1 vol.; Clippings: "Universalism in Philadelphia", source unknown, May 29, 1869, 1 item; "The History of a Philadelphia Church" in The Christian Leader, April 23, 1938, 1 item.

Philadelphia Convention

Minutes, with brief history, lists of delegates, and copies of correspondence, 1790, 1793, 1795, 1797-98, 1801, 1805, 1 vol.

Pennsylvania Universalist Convention

Pennsylvania Universalist Convention, Reports of the Secretary and of the Treasurer, (1891, printed, 12 pp.), 1 vol.; "Report of Rev. James Shrigley, historian, to the President of the Pennsylvania Convention of Universalists", 1887, 1 item.

Rhode Island

Providence

First Universalist Society in Providence

Half Century Memorial of the First Universalist Society in Providence,

First Universalist Society
in Providence

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Rhode Island (n.i., 1871, 90 pp.), containing a historical discourse by Rev. Edwin H. Capen, 1 vol.; Year Book, First Universalist Church, XVII, XXXVIII (Providence, The Trustees, 1899, 1921, v.p.), 2 vols.

Second Universalist Society in Providence, Church of the Mediator

Minutes of society and board of trustees, with copy of incorporating act and bylaws, 1848-76, 1 vol.; Register of baptisms, marriages and funerals, 1867-75, 1 vol.; "Constitution, Convession & Covenant of the Second Universalist Church, Providence, R. I.", 1849, printed, 22 pp., 2 copies, 1853, printed, 22 pp., 1 vol.; "Profession of Faith and Constitution of the Second Universalist Church, Providence", 1857, printed 80 pp., 3 copies: "Charter and Bylaws of the Second Universalist Society in Providence, R. I.", 1857, printed, 14 pp., 3 copies: "Charter, Constitution and Bylaws of the Church of the Mediator in Providence, R. I., Organized June 22, A. D. 1868", printed, 14 pp., 1 vol.; "Government of the Church of Christ, the Mediator, Providence, R. I., to which is added a list of the Officers and Members, and Articles of Religion adopted April 30th, 1869", 1869, printed, 22 pp., 6 copies; revised edition of same, 1880, printed, 22 pp., 1 vol.; "Constitution of the Second Universalist Sabbath School Association", 1857, printed, 12 pp., 1 vol.; "Articles of Organization of The Parish Union connected with the Church of the Mediator, Providence, R. I.", n.d., printed, 10 pp., 1 vol.; Orders of services, 1860-80, printed, 4 pp., 150 items.

Vermont

Barre

Goddard Seminary (Green Mountain Central Institute)

"Historical Sketch and Catalogue of the Greene Mountain Central Institute", 1870, printed, 24 pp.; 1 vol

Cavendish

First Universalist Society in Cavendish

Register of Rev. Warren Skinner, pastor, marriages, 1825-71, funerals, 1825-74, 1 vol.; Record Book of Rev. Mr. Skinner, giving place, date, and text of regular and "promiscuous" preaching, 1824-72, 1 vol

Guilford

Guilford Center Church

Clipping: "Guilford Center Church", report of centennial exercises and historical address by Rev. Charles Huntington Pennoyer, source unknown, 1937, 1 item.

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Hartland

Universalist Society

Nancy Darling, A Brief History of the Universalist Society of Hartland, Vermont, during its first century, Castleton, Northrop, 1902, 90 pp., 1 vol.

South Stafford

First Universalist Society

"History, Constitution and Bylaws of the Universalist Society, South Stafford, Vermont", n.d., printed, 18 pp., 2 copies; Rev. Harry F. Fister, "Anniversary Sermon", 1933, printed, 11 pp., 2 copies.

Vermont Universalist Convention

"The Sixtieth Annual Universalist Convention of Vermont and Province of Quebec at Northfield, Vermont", 1893, printed, 8 pp., 1 vol.

Woodstock

North Universalist Chapel Society

Edith C. Abbot, "History of Universalist Church in Woodstock, Vermont", n.d., 1 item.

General

Mary Grace Canfield, Universalism in Vermont and The Connecticut Valley, 1941, t. ms., 185 pp.

Washington

General

Asa Mayo Bradley, "Pacific Coast Universalism", n.d., t. ms., 66 pp. (cf. 45-48 pp. for Washington), 1 vol., Rev. David Thurston Stevens, "Autobiographical Notes", n.d., t. ms., 1 vol.

Canada

North Hatley, Quebec

First Universalist Church

"Order of service at installation of Rev. Robert Lewis Weis", 1936, printed, 4 pp., 1 item.

State Organizations

9. MASSACHUSETTS UNIVERSALIST CONVENTION (Massachusetts Convention of Universalists), 1834-- , 16 Beacon Street.

The Massachusetts Universalist Convention was organized in May 1834, at a meeting held in Boston by the Boston Association of Universalists (see entry 13) and the Old Colony Association of Universalists (see entry 12). Prior to formal organization, there had been some activity toward effecting a convocation of Universalist clergymen in the state. At a meeting of the Boston Association in Marlborough held on June 5, 1832, a committee was appointed to confer with the Old Colony Association on the question of forming a state Convention. In December 1832, the committee reported, presenting a resolution to the effect that a state convention be formed as soon as convenient. A plan of organization was submitted, and a committee was appointed to work out the details. No action seems to have been taken, and in 1833, a new committee was appointed. As a result of this committee's report, the meeting was held which effected the organization of a Convention. During the early years of the organization, it exercised the power of fellowship and discipline jointly with the associations, but in 1842 this power was surrendered exclusively to the associations. In an effort to remedy this, a new constitution was drafted in 1845, which failed of adoption in 1846. In the meantime, the Massachusetts Universalist Sabbath School Association had been formed in 1837 (see entry 22) at the suggestion of the Convention. Missionary work was commenced in the Boston Association in 1847, and similar movements were subsequently made in other associations. The growth of this work resulted in the incorporation of the Massachusetts Universalist Home Missionary Society in 1851. Labor and interest divided in this manner, failed of results as wide or as positive as more unity and cooperation would have made possible.

In 1856, at a session of the Massachusetts Universalist Sabbath School Association, it was proposed that the Association should surrender its organization, providing the convention would appoint a Sabbath School secretary. This motion was held over for 1 year and voted down. In 1857, a committee was appointed to devise some means whereby the tract, missionary, and Sabbath School enterprises should receive special attention. No action was taken, but at the convention meeting in 1858, another committee was appointed and after conferences with representatives of the other societies, presented resolutions which were adopted unanimously. It was resolved to organize as one unit and to apply to the legislature for incorporation. A meeting was held in Roxbury, October 20, 1858, and the outlines of the new organization were adopted, and in June 1859, the Convention was incorporated. According to its bylaws, the Convention was composed of the Universalist societies, Sunday Schools and ordained clergymen in Massachusetts then in fellowship. Its council for transaction of business was made up of ordained clergymen in the fellowship of the Convention, of

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life members in the State, one lay delegate from each society in fellowship, one lay delegate from each school in fellowship and of the officers of the Convention. A board of government was appointed which advised the various associations of the organization of the Convention and asked them to change their rules to conform to the bylaws of the Convention. Although there was some opposition, it subsided after a time. The Convention became the sole legislative body, and the local associations became "purely voluntary groupings of local churches for mutual encouragement and a better understanding of the work of the church", with no part whatsoever in the business of either the General or Massachusetts Conventions.

According to its constitution, as amended in 1938, the Convention is composed of such Universalist parishes and ordained clergymen in the Commonwealth of Massachusetts as are in its fellowship. It is subject to the laws of the General Convention. Its council for the transaction of business is made up of ordained clergymen in the fellowship of the Convention; three lay delegates from each parish in fellowship, such delegates to be members of the parish which they represent; officers and trustees of the Convention and the members of the Committee of Fellowship. The general direction of the affairs of the Convention is vested in the Executive Committee, which consists of the officers of the Convention and six trustees. The Executive Committee meets at least once a month, except during the months of July and August.

The following records (except financial), unless otherwise noted, are in custody of Rev. Leroy W. Coons, state superintendent, and are kept at 16 Beacon Street, Boston; financial records are in custody of Mr. A. Ingham Bicknell, treasurer, 6 Beacon Street, Boston: Minutes of Massachusetts Convention of Universalists, 1834-59, with brief historical sketch of origin, 1 vol.; Minutes of Massachusetts Universalist Home Missionary Society, 1851-59, 1 vol.; Minutes of Massachusetts Universalist Convention, 1859-1904, with minutes of first session of the Council at Milford, June 1, 1859, act of incorporation and bylaws, historical sketch of reorganization of Convention, 3 vols.; Minutes of Massachusetts Universalist Convention with annual reports, 1859-- (annual) bound in 20 vols., ptd.; Minutes of Executive Committee, 1859-- , 8 vols.; current correspondence in steel files, 8 drawers (destroyed after 3 years); Minutes of Committee chosen by Massachusetts State Convention of Universalists to select a site, erect and manage the affairs of a Theological School in Boston, 1840, in the possession of the Universalist Historical Society, Tufts College, Medford. Receipts and expenditures, with trust and general funds, 1917-- , 3 vols.; Journals with trust and general funds, 1917-- , 3 vols., notes, deeds, mortgages, insurance policies, 1 file drawer, stocks and bonds kept in vault Pilgrim Trust Company, 31 Milk Street, Boston, and in custody of Mr. A. Ingham Bicknell; current financial correspondence, 2 steel drawers.

Property recordings of transactions in which the Massachusetts Universalist Convention has been a party are to be found in nearly every registry in the state. These transactions have usually taken place whenever the local society received financial assistance from the Massachusetts Universalist Convention. In such cases the property was transferred to the

Convention and then in nearly all cases re-deeded to the society with a standard reversion clause. The clause required the society to maintain Universalist services and to remain in fellowship with the Convention; upon the society's failure to do so for 2 or more years, the property automatically reverted to the Convention.

Barnstable County, Registry of Deeds, Barnstable

Brewster

First Universalist Society of Brewster

Land on Grand Army of the Republic Highway, transfer from and to the society, notice of entry, and sale, vol. 137, p. 126, recorded April 9, 1879; vol. 138, p. 19, recorded April 10, 1879; vol. 350, p. 585, recorded April 10, 1917; vol. 370, p. 338, recorded March 24, 1920.

Eastham

First Universalist Parish of Eastham

Site of meetinghouse, gift, transfer to parish, and release of conditions, vol. 186, p. 291, recorded December 6, 1889; vol. 187, p. 176, recorded December 21, 1889; vol. 292, p. 471, recorded March 3, 1909.

Wellfleet

First Universalist Society of Wellfleet

Land on Grand Army of the Republic Highway, grant from the society, and sale, vol. 194, p. 136, recorded May 10, 1891; vol. 405, p. 276; recorded January 28, 1924.

Yarmouthport

First Universalist Society in Yarmouth

Site of meetinghouse on Church Street, transfer from the society, and notice of Land Court petition, vol. 378, p. 427, recorded May 19, 1921; vol. 378, p. 488, recorded June 13, 1921.

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Bristol County, North District, Registry of Deeds, Taunton

Mansfield

First Universalist Parish of Mansfield

Site of third meetinghouse, transfer from and to the parish, quit-claim, vol. 479, pp. 479-81, recorded March 22, 1890; vol. 829, p. 55, recorded May 14, 1935.

North Attleboro

First Universalist Society in Attleboro

Site of second meetinghouse at Washington and Church Streets, transfer to the society, vol. 611, p. 261, recorded October 26, 1906.

Bristol County, South District, Registry of Deeds, New Bedford

New Bedford

First Universalist Society

Land on Williams St., transfer from and to society, grant from society, and sale, vol. 159, p. 316, recorded July 26, 1893; vol. 159, p. 319, recorded July 26, 1893; vol. 666, p. 465, recorded June 25, 1928; vol. 732, p. 60, recorded June 6, 1933.

Essex County, So. District, Registry of Deeds, Salem

Amesbury

First Universalist Society of Amesbury & Salisbury

Land on Main Street, transfer from and to the society, vol. 1824, p. 61, recorded May 14, 1906; vol. 1882, p. 28, recorded July 13, 1907.

Gloucester (Lanesville)

Society of the Lanesville Universalist Parish

Site of meetinghouse, transfer from and to the parish, record of entry, agreement to sell, vol. 979, p. 55, recorded June 26, 1877; vol. 1095, p. 77, recorded November 10, 1882; vol. 2762, p. 472, recorded May 9, 1928; vol. 2766, p. 84, recorded May 29, 1928.

Haverhill

Mt. Washington Universalist Parish of Haverhill

Site of church on Washington Street, transfers from and to the parish, and grant from the parish, vol. 1346, p. 38, recorded January 13, 1892, vol. 1369, pp. 55-57, recorded October 25, 1892; vol. 1414, pp. 543-45, recorded June 19, 1894; vol. 2112, p. 377, recorded October 27, 1911.

Marblehead

Marblehead Universalist Church

Site of meetinghouse at the corner of Pleasant and Watson Streets, transfer from and to the church, grant from the church, and sale, vol. 1090, p. 286, recorded September 6, 1882; vol. 1093, p. 22, recorded October 24, 1882; vol. 3165, p. 353, recorded November 9, 1938; vol. 3165, p. 354, recorded November 9, 1938.

Newburyport

First Universalist Church of Newburyport

Land on Middle Street, grant from the church, transfer, and sale, vol. 979, p. 54, recorded June 26, 1877; vol. 1028, p. 64, recorded November 29, 1879; vol. 1033, p. 252, recorded March 17, 1880.

Rockport

First Universalist Church of Rockport

Land on Hale & Cleaver Sts., transfer from and to the church, vol. 1105, p. 90, recorded April 18, 1883; vol. 1107, p. 210, recorded May 5, 1883.

Rockport (Pigeon Cove)

Second Universalist Society of Rockport

Land on Granite St., transfer from and to the society, vol. 1044, p. 264, recorded Sept. 24, 1880; vol. 1052, p. 130, recorded Feb. 2, 1881.

Rowley

First Universalist Parish of Rowley

Land on Central St., transfer from and to the parish, grant from the parish, and sale, vol. 994, p. 164, recorded March 21, 1878; vol. 1908, p. 186, recorded Jan. 30, 1908; vol. 1914, p. 460, recorded April 10, 1908; vol. 1914, p. 461, recorded April 10, 1908.

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Swampscott

Swampscott Universalist Society

Land on Burrill Sts., transfers from and to the society, vol. 1335, pp. 372-74, recorded March 9, 1892; vol. 1894, p. 163, recorded Oct. 6, 1909.

Franklin County, Registry of Deeds, Greenfield

Bernardston

First Universalist Society in Bernardston

Site of meetinghouse on Depot Street, transfer from and to the society, grant from the society, and sale, vol. 390, p. 292, recorded May 12, 1888; vol. 394, p. 370, recorded July 14, 1888; vol. 413, p. 41, recorded April 30, 1890; vol. 414, p. 436, recorded June 2, 1890.

Shelburne Falls

First Universalist Society in Shelburne Falls

Site of meetinghouse on Main Street, transfer from and to the society, notice of entry, and sale, vol. 331, p. 218, recorded June 28, 1877; vol. 331, p. 270, recorded August 17, 1877; vol. 611, p. 315, recorded November 27, 1916; vol. 630, p. 1, recorded April 25, 1917.

Hampden County, Registry of Deeds, Springfield

Monson

First Universalist Parish of Monson

Site of church at corner of Main and Lincoln Streets, purchase, vol. 463, p. 120, recorded November 25, 1889.

Springfield

Second Universalist Society of Springfield

Land on Bay and Princeton Streets, transfer from and to the society, vol. 1292, p. 520, recorded October 26, 1925; vol. 1316, p. 335, recorded June 22, 1926.

Westfield

First Universalist Society in Westfield

Site of church on Elm Street, at Chapel Street, transfer from and to the society, purchase from the society, and sale, vol. 458, pp. 527-29, recorded November 13, 1889; vol. 741, p. 194, recorded July 16, 1908; vol. 741, p. 195, recorded July 16, 1908.

Middlesex County, So. District, Registry of Deeds, E. Cambridge

Acton (West)

First Universalist Society in West Acton

Land on Central Street, vote by society to transfer, to Massachusetts Universalist Convention, transfer, release of conditions by society, and sale, vol. 3061, p. 441, recorded September 29, 1903; vol. 3061, p. 442, recorded September 29, 1903; vol. 4870, p. 411, recorded July 22, 1925; vol. 4870, p. 410, recorded July 22, 1925.

Brighton

First Universalist Parish of Brighton

Land on Cambridge Street, Brighton, purchase, transfer to parish, vol. 1129, p. 535, recorded September 16, 1870; vol. 1166, p. 289, recorded June 19, 1871.

Cambridge

Second Society of Universalists

Land on corner of Otis and South Fourth Streets, transfer from the society and sale, vol. 3330, p. 333, recorded October 11, 1907; vol. 3330, p. 334, recorded October 11, 1907.

Third Universalist Society in Cambridge

Site of second meetinghouse on North Avenue, purchase, transfer to the society, mortgage on adjacent lot and discharge, grant of both parcels from the society, sale to First Armenian Evangelical Church of Boston, mortgage and discharge, vol. 1370, p. 80, recorded October 19, 1875; vol. 1372, p. 124, recorded November 4, 1875; vol. 5021, p. 334, recorded September 28, 1926; vol. 5329, p. 167, recorded February 27, 1929; vol. 5329, p. 168, recorded February 27, 1929; vol. 5380, p. 109, recorded August 1, 1929; vol. 5380, p. 111, recorded August 1, 1929; vol. 5655, p. 319, recorded.

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Framingham

First Universalist Parish of So. Framingham

Site of meetinghouse on Franklin Street, transfer from and to the parish, vol. 4061, pp. 29-30, recorded June 16, 1916.

Melrose

First Universalist Parish of Melrose

Site of meetinghouse at the corner of Essex and Willow Streets, transfer from and to the parish, vol. 2041, pp. 338-40, recorded May 15, 1891.

Natick

First Universalist Parish of Natick

Site of second meetinghouse at the corner of North Avenue and Washington Street, purchase, transfer to and from the parish, and sale, vol. 1730, p. 271, recorded December 12, 1885; vol. 1734, p. 298, recorded January 12, 1886; vol. 3030, p. 558, recorded April 24, 1903; vol. 3110, p. 438, recorded July 14, 1904.

Somerville

Winter Hill Universalist Parish of Somerville

Site of church at corner of Thurston Street and Evergreen Avenue, transfer from and to the parish, vol. 1841, pp. 462-63, recorded March 23, 1888; Site of parish house on Thurston Street, mortgage and discharge, vol. 5013, p. 216, recorded September 3, 1926; vol. 5139, p. 351, recorded August 31, 1927.

Waltham

Universalist Society of Waltham

Land on Main St.; transfer from and to the society, mortgage from society and discharge, vol. 1585, p. 218, recorded Dec. 2, 1881; vol. 1586, p. 234, recorded Jan. 6, 1882; vol. 3545, p. 345, recorded Aug. 25, 1910; vol. 4786, p. 481, recorded November 6, 1924.

Middlesex County, No. District, Registry of Deeds, Lowell

Lowell

First Universalist Society in Lowell

Site of third meetinghouse on Hard Street, transfer from and to the society, mortgage from the society, vol. 862, p. 526, recorded June 8, 1935; vol. 862, p. 528, recorded June 8, 1935; vol. 862, p. 529, recorded June 8, 1935.

Tyngsborough

First Universalist Parish in Tyngsborough

Site of meetinghouse, transfer from and to the parish, notice of entry, and sale, vol. 185, p. 330, recorded November 24, 1886; vol. 186, p. 492, recorded February 21, 1887; vol. 434, p. 150, recorded May 20, 1909; vol. 434, p. 154, recorded May 20, 1909..

Norfolk County Registry of Deeds, Dedham

Brookline

Brookline Universalist Parish

Site at Washington and Cypress Streets, transfer from and to the parish, vol. 769, pp. 487-89, recorded September 25, 1896.

Weymouth

South Weymouth Second Universalist Society

Land on Pleasant St., transfer from and to the society, vol. 567, p. 355, recorded June 3, 1885; vol. 569, p. 232, recorded July 23, 1885.

Plymouth County Registry of Deeds, Plymouth

Brockton

First Universalist Parish of Brockton

Land on Cottage Street, transfer from and to the parish, vol. 557, p. 125, recorded May 11, 1888; vol. 557, p. 128, recorded May 11, 1888.

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Brookline

Beacon Universalist Parish

See Boston: Shawmut Universalist Society.Norwell

First Universalist Society of Norwell

Site of meetinghouse on Washington Street, grant from the society, vol. 679, p. 569, recorded October 3, 1894.

Suffolk County Registry of Deeds, Boston

Boston

Beacon Universalist Parish in Brookline

Site of second meetinghouse at 397 Shawmut Avenue, transfer from and to the Shawmut Universalist Society, vol. 2118, pp. 12-15, recorded March 21, 1893

Second Society of Universalists in the Town of Boston

Land on Columbus Ave., transfer from the society, vol. 5022, p. 185, recorded July 18, 1928; Land at Boylston and Ipswich Streets, transfer from the society and sale, vol. 5022, p. 186, recorded July 18, 1928; vol. 5562, p. 181, recorded October 11, 1935

Shawmut Universalist Society

Site of second meetinghouse at 397 Shawmut Avenue, transfer from and to the society, vol. 2118, p. 12, recorded March 21, 1893; vol. 2118, p. 15, recorded March 21, 1893

Boston (Brighton)

First Universalist Parish of Brighton

Land on Cambridge Street, Brighton, transfer from the parish, and sale, to the Unity Church of Allston, vol. 1700, p. 222, recorded November 6, 1885; vol. 1817, p. 558, recorded April 2, 1888.

Boston (Charlestown)

First Universalist Society in Charlestown

Land on Church Court, transfers from and to the society, transfer from the society, foreclosure, vol. 4174, pp. 35-36, recorded October 20, 1919; vol. 5248, pp. 124-25, recorded March 17, 1931; vol. 5719, p. 521, recorded April 7, 1938; vol. 5769, p. 309, recorded February 2, 1939.

Boston (Dorchester)

St. John's Universalist Parish

Land at corner of Adams and Gibson Streets, purchase, transfer to and from the parish, and sale, vol. 1323, p. 85, recorded April 24, 1876; vol. 1323, p. 86, recorded April 24, 1876; vol. 1774, p. 254, recorded May 31, 1887; vol. 1869, p. 491, recorded April 8, 1889.

Boston (Dorchester - Ashmont)

Ashmont Universalist Parish of Boston

Land at corner of Bushnell and Lombard Streets, transfer from and to the parish, transfer from the society and sale, vol. 2228, p. 52, recorded October 2, 1894; vol. 2228, p. 156, recorded October 4, 1894; vol. 3616, p. 117, recorded March 9, 1912; vol. 4209, p. 625, recorded April 7, 1920.

Boston (Dorchester - Grove Hall)

Grove Hall Universalist Parish

Land at corner of Schuyler Street and Blue Hill Ave., transfer from and to the parish, vol. 1420, pp. 86-87; Land at Washington and Wilder Streets, transfer from and to the parish, vol. 2366, pp. 565-70, recorded June 15, 1896.

Boston (Dorchester - Uphams Corner)

Uphams Corner Universalist Parish

Land on Virginia Street, transfer from the parish, vote authorizing sale, and sale, vol. 3344, p. 252, recorded February 25, 1908; vol. 4364, p. 326, recorded May 5, 1922; vol. 4108, p. 88, recorded October 8, 1918.

Boston (East Boston)

East Boston Universalist Society

Site of second meetinghouse on Central Square at Porter Street, first and second mortgages from the society, foreclosure, sale and re-purchase

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grant to the society, vol. 1131, p. 204, recorded October 25, 1872; vol. 1693, p. 242, recorded September 21, 1885; vol. 1806, p. 364, recorded January 13, 1888; vol. 1811, pp. 188-89, recorded February 29, 1888; vol. 1996, p. 481, recorded May 10, 1891; Site of present church, purchase, grant to society, mortgage from society, grant from society, vol. 1989, p. 583, recorded October 20, 1890; vol. 1989, p. 535, recorded January 9, 1891; vol. 1998, p. 278, recorded May 29, 1891; vol. 4562, p. 484, recorded April 9, 1924.

Boston (Jamaica Plain)

St. Paul's Universalist Church

Site of first meetinghouse, Greenough Avenue, grant from the church (Jamaica Plain Universalist Parish), 4 quitclaims, and sale, vol. 1705, p. 1, recorded December 13, 1885; vol. 1705, pp. 3-8, recorded December 12, 1885; vol. 1705, p. 9, recorded December 12, 1885; Site of second edifice, Rockview Street, transfer from and to the church, grant from the church, sale, mortgage and discharge, vol. 1887, pp. 273-75, recorded July 10, 1899; vol. 4972, p. 549, recorded January 25, 1928; vol. 4972, p. 551, January 25, 1928; vol. 4972, p. 552, recorded January 25, 1928; vol. 5222, p. 3, recorded October 24, 1930.

Boston (South Boston)

Broadway Universalist Society

Land on Broadway, transfer from and to the society, quitclaim from the society, and sale, vol. 1449, p. 243, recorded March 5, 1879; vol. 1450, p. 207, recorded March 17, 1879; vol. 4237, p. 279, recorded July 9, 1920; vol. 4285, p. 389, recorded April 9, 1921.

Chelsea

First Universalist Church in Chelsea

Site of present church at Clark and Carey Avenues, transfer from and to the church, vol. 4201, pp. 121-22, recorded February 25, 1920.

Worcester County, South District, Registry of Deeds, Worcester

Dana (Orange)

First Universalist Parish of Dana

Site of meetinghouse in North Dana, transfer from and to parish, grant from parish, and sale, vol. 2100, p. 311, recorded April 11, 1916; vol. 2568, pp. 471, 423, recorded August 10, 1932.

Gardner

First Universalist Society of Gardner

Three parcels of land on an old road leading from Gardner Centre to the depot at North Ashburnham, two quitclaims to the convention, and sale, vol. 1793, p. 250, recorded October 26, 1904; vol. 1793, p. 251, recorded October 26, 1904; vol. 1820, p. 243, recorded December 9, 1905.

Oxford

Second Universalist Christian Church of Oxford

Land on Main St., purchase from the church, Land Court Doc. 2082, recorded October 29, 1917.

Spencer

Church of Our Father (Universalist) of Spencer

Land on Linden Street, transfer from the church and sale, vol. 2686, p. 422; recorded January 12, 1937; vol. 2686, p. 423, recorded January 12, 1937.

Warren

The Universalist Society of Warren

Site of meetinghouse at corner of Prospect and Main Streets, grant from the society, notice of Land Court petition, vote to convey and sale, vol. 2496, p. 453, recorded June 8, 1929; vol. 2566, p. 217, recorded July 6, 1932; vol. 2604, p. 156, recorded February 28, 1934.

Webster

First Universalist Society of Webster

Site of meetinghouse on School Street, transfer from the society, record of entry, vol. 1648, p. 569, recorded June 25, 1900; vol. 1944, p. 135, recorded September 10, 1910.

Worcester

All Souls Universalist Parish

Land on Kilby St., transfer from and to the parish, quitclaim, vol. 1187, p. 52, recorded Jan. 22, 1885; vol. 1216, p. 105, recorded April 12, 1886; vol. 1374, p. 118, recorded Jan. 25, 1892; Land on Woodland St., transfer from and to the parish, vol. 1377, p. 218, recorded April 19, 1892; vol. 1377, p. 220, recorded April 19, 1892.

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Worcester County, No. District, Registry of Deeds, Fitchburg

Leominster

First Universalist Society of Leominster

Site of first meetinghouse on Union Street, transfer from and to the society, vol. 128, p. 290, recorded June 30, 1899; vol. 128, p. 292, recorded June 30, 1899; Site of second meetinghouse at Central and Lancaster Streets, purchase and sale, vol. 291, p. 456, March 31, 1913; vol. 381, p. 110, recorded January 16, 1923.

In addition, the Massachusetts Universalist Convention has sought the clarification of the titles of several parcels of property transferred to it by its constituent societies. Title registrations secured: Gloucester (Lanesville) Society of the Lanesville Universalist Parish, site of meetinghouse, certificate no. 7708, decreed January 4, 1929; Mattapoisett, First Universalist Society of Mattapoisett, site of meetinghouse at corner of Church and Barstow Streets, certificate of title 4307, vol. 21, 107, recorded May 15, 1931; document 9423 recording transfer to society, 1 vol. 21, p. 108, recorded June 10, 1931.

Record of decrees of Norfolk County Probate Court, Dedham: Docket No. 17346, Massachusetts Universalist Convention appointed as trustee of Jonathan Stetson Fund, July 13, 1881; Massachusetts Universalist Convention authorized to use income of fund for missionary work in Massachusetts, October 30, 1936.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1859, ch. 66, approved February 26, 1859; authorization to hold additional property, Ibid., 1886, ch. 71, approved March 61, 1886; authorization to hold bequest of George Smith, Ibid., 1889, ch. 389, approved June 3, 1889; authorization to hold additional property, Ibid., 1928, ch. 377, approved June 7, 1928.

Record of Supreme Court cases: 216 Mass. Reports 231, Arthur Bishop vs. Frank F. Burke, 1913.

10. UNION ASSOCIATION OF UNIVERSALISTS, (Southern Association of Universalists), 1815-1906 (defunct), Boston.

The Union Association of Universalists was organized December 18, 1815, as the Southern Association of Universalists. A meeting for organization was held at Salem, and in attendance were Revs. Thomas Jones, Hosea Ballou, Richard Carrique, Paul Dean, David Pickering, and Edward Turner. The Rev. Mr. Turner was elected clerk of the association which

embraced Universalists in Massachusetts, Connecticut and Rhode Island. It may be assumed that as other associations were organized, namely the Old Colony Association of Universalists (see entry 12) and the Providence Association of Universalists (see entry 11) in 1827, and the Boston Association of Universalists (see entry 13) in 1829, that its membership was reduced and its jurisdiction more circumscribed.

The association played a leading role in the Restorationist controversy. At its meeting in Stafford, Connecticut, held on June 10, 1823, it appointed Revs. John Bisbee, Jr., of the Second Universalist Society in Brookfield (see entry 71), Richard Carrique of Hartford, Connecticut (see forthcoming Inventory of Universalist Archives in Connecticut), and Jacob Frieze of Milford, clerk of the association, as a committee to consider the "Appeal" and "Declaration" (see entry 27) signed by Rev. Jacob Wood and to make recommendations for action. The association adopted unanimously the committee's report and condemned the "Appeal" and "Declaration" as tending "to dissolve the bonds of union, by manifesting a disposition in their authors to deprive us of the name and character of Christian ministers."

At the following meeting held in Milford on December 9, the association appointed a committee composed of Revs. Hosea Ballou of the Second Society of Universalists in the Town of Boston (see entry 66), Hosea Ballou, 2nd, of the First Universalist Society in Roxbury (see entry 75), Richard Carrique, Jacob Frieze, and David Pickering of Providence, Rhode Island, (see forthcoming Inventory of Universalist Archives in Rhode Island) to draft a basis of reconciliation with the signers of the "Appeal" and "Declaration." The committee reported a statement which was signed by Revs. Edward Turner of the First Universalist Society in Charlestown (see entry 58), Charles Hudson, and Barzillai Streeter of the First Universalist Society in Salem (see entry 57) and according to which the signers did "most cordially, acknowledge and accept as Christian ministers and brethren," those differing from them on the doctrine set forth in the "Appeal" and "Declaration." This statement was accepted by the association, and the threatened rift was closed. But 7 years later the Southern Association was responsible for the schism which split Universalist ranks. At its meeting held in June of 1830 at Berlin, Connecticut, the association adopted a resolution which alleged that the Providence Association of the Universalists did "not intend to be under the jurisdiction of the General Convention," stated that persons opposed to the regulations of the convention were active members of the Providence Association, and condemned the formation of associations that did not recognize the supervision of the Convention. The resolution continued with a statement of principle:

"That all Brethren who maintain membership with associations not in fellowship with the General Convention, do thereby annul their fellowship and membership with the order."

In making such a statement the Southern Association clearly exceeded its

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authority, especially in announcing terms of fellowship with the General Convention. The adoption of the resolution, coupled with the passage of a general statement by the General Convention the following September, was interpreted by Restorationists, both in and out of the Providence Association, as an ultimatum which they answered by forming the Massachusetts Association of Universal Restorationists.

At a meeting at Hartford, Connecticut, in May, 1833, it was resolved that "it was inexpedient for the Southern Association again to hold its session in the State of Connecticut," and "it was planned to meet at Granby, Connecticut, the following May to form an association confined to that State." The Connecticut members probably joined the Connecticut Association (see forthcoming Inventory of Universalist Archives in Connecticut) which was formed at about this time. In 1836, Universalists in Fairfield, Middlesex and New Haven Counties, formed a separate organization, adopting the name, "Southern Association."

In April, 1834, 1 month before the founding of the Massachusetts Universalist Convention (see entry 9) it was voted "that this Association shall hereafter be called the 'Union Association of Universalists' and shall comprehend within its limits the counties of Worcester, Hampden, Hampshire, Franklin and Berkshire in Massachusetts." These boundaries were subsequently amended, since the constitution of the association, as cited in the Minutes of 1842, shows that its jurisdiction included only "so much of the Counties of Hampden, Hampshire, and Franklin as lie east of Connecticut River in Massachusetts." A constitution was adopted April 13, 1836. A motion was made at a meeting in 1848 that "This Association shall be called the Worcester Association, and shall embrace only the County of Worcester." It was laid on the table, and this action was repeated in 1849. It is not apparent from the records as to the final disposition of the motion, but it apparently died in committee. On August 21, 1850, as a result of a visit and talk by a delegate of the Massachusetts State Convention it was voted to form the "Union Association Home Missionary Society." A constitution was adopted at this time.

In 1860 the association did not comply in some way with the requirements of the Massachusetts Universalist Convention and fellowship was withdrawn. However, in the following year the association was accepted back into fellowship, having modified its rules. It is not listed in the Directory after 1906. At that time Rev. Merrill Charles Ward, 639 Washington Street, Abington, was clerk.

Minutes of Southern Association, 1815-1819, in Record Book and Diary of Rev. Edward Turner, first clerk, in the possession of the Universalist Historical Society, Tufts College, Medford, and in the custody of Professor Alfred Storer Cole; Minutes of Southern Association of Universalists, 1820-34, 1 vol.; Minutes of Union Association of Universalists, 1835-76, 1 vol.; both volumes in possession of the Massachusetts Universalist Convention and in the custody of Rev. Leroy W. Coons, secretary, 16 Beacon Street, Boston.

State Organizations

11. PROVIDENCE ASSOCIATION OF UNIVERSALISTS, 1827-1836, (defunct), [Providence, Rhode Island].

This association was organized as the result of a vote of a quarterly conference of ministers of Rhode Island and adjacent localities in Connecticut and Massachusetts held on October 30, 1827. To the organization meeting on November 20 were invited "the Societies in the State of Rhode Island [see forthcoming Inventory of Universalist Archives in Rhode Island], and the Societies of Attleboro [see entry 65], Milford [see entry 46], Medway [see entry 82], Bellingham [see entry 51], and Wrentham [see entry 153], and the Societies of Norwich, Woodstock, Eastford and Pomfret, Connecticut [see forthcoming Inventory of Universalist Archives in Connecticut]." Delegates from Attleborough, Providence, and North Providence attended this meeting and elected Revs. David Pickering of Providence, Robert L. Killam of Attleborough, and Stephen Cutler as a committee to draft a constitution, which was adopted at the fourth meeting held in Pawtucket, Rhode Island, in May of 1829.

At subsequent meetings of the association, it granted letters of fellowship to several ministers: Revs. Lyman Maynard, who published a pamphlet entitled The Doctrine of Future Probation, defended in two Dialogues between an Inquirer and a Minister, and Nathaniel Wright, a Sabellian Trinitarian, in 1829; to the Rev. Seth Chandler, who later (1834) became the pastor of the First Parish in Shirley, Massachusetts, (see forthcoming Inventory of Unitarian Archives in Massachusetts), in 1831; and to the Rev. William Whitaker, formerly an English Methodist, in 1833.

The appointment of the Rev. David Pickering, who, in May of 1829, had "tendered his resignation of membership of the General Convention, and of all the Associations under its jurisdiction" because "he was not satisfied with its rules and regulations," as moderator of the session of the association at its meeting on November 18 was the occasion for the adoption of a resolution by the Southern Association of Universalists (see entry 10). This resolution took note of the facts that "persons not members of the Convention, but who are opposed to its regulations, are acting members" of the Providence Association and recommended "that all Brethren who maintain membership with Associations not in fellowship with the General Convention, do thereby annul their fellowship and membership with the order."

Despite the fact that this resolution, supported as it was by a statement of abstract principle by the General Convention, was the cause of the formation of the Massachusetts Association of Universal Restorationists (see entry 27), the Providence Association continued until 1836. However, because most if its members were Restorationists, it is unlikely that the Massachusetts ones joined with those of the Southern Association to form the Massachusetts Universalist Convention (see entry 9) in 1834.

No records have been found.

12. OLD COLONY ASSOCIATION OF UNIVERSALISTS, 1827-- , Braintree.

The Old Colony Association of Universalists, of which Rev. Gustave H. Leining, pastor of All Soul's Church, Braintree (see entry 254) is president, is an association of Universalist churches from the following cities and towns: Abington, Braintree, Brockton, Canton, Foxboro, Norwell, Norwood, Quincy, Stoughton, Taunton, Weymouth, North Weymouth and South Weymouth. The first meeting was held in Weymouth, in 1827. The purpose of the association is to gather at a stated time (semi-annually) for inspirational meetings and discussions. The meetings are held in a Universalist church of one of the above towns on a given date. The minister of the church, in which the current meeting is held, officiates at the convocation in the absence of the president.

Minutes of association meetings, 1920-- , 2 vols., in custody of Mrs. Edwin R. Sampson, secretary, 19 Lincoln Street, North Weymouth.

13 BOSTON ASSOCIATION OF UNIVERSALISTS, 1829-1910, (defunct), Boston.

The Trumpet and Universalist Magazine for May 30, 1829, announced a conference at Charlestown on June 4, of the Universalist clergymen of Essex, Middlesex, Norfolk, and Suffolk counties, to form a new association. At this meeting, Rev. Ezra Leonard was chosen moderator and Rev. Hosea Ballou, 2nd, clerk, of the meeting. The delegates voted to adopt the name "Boston Association of Universalists" and to seek fellowship in the Universalist General Convention (see entry 1). A subsequent meeting, held at Woburn on December 22, adopted a constitution, which provided for the representation of each society by two delegates at the annual meetings to be held in June. In 1834, the time of the annual meeting was changed to November. Up to this time, the Association had held two meetings each year; thereafter, one session has been held. In 1862, the time was changed to May.

In 1848, the Norfolk Association (see entry 16) was formed for that county, but the Boston Association continued to include this county until 1856. In 1875, the Norfolk Association returned to the Boston group. The Boston Association fathered the Massachusetts Universalist Convention, and the Home Missionary Society (see entries 9 and 20). In 1861, it admitted delegates from every Sunday School in the area. After 1876, all members of Universalist parishes were considered members. In 1859, the Association surrendered to the State Convention all power of granting fellowship, ordaining clergymen, and of discipline.

In 1852 and 1853 the Association made a statistical report on the condition of Universalism within its bounds. At this time, there were 38 meetinghouses within the counties of Suffolk, Middlesex, and Essex.

See: Edwin Davis, secretary, "Boston Association of Universalists" in Universalist Quarterly, 1888, pp. 223-231.

Minutes of annual meetings, with list of ministers and delegates, and constitution, 1829-49, 1 vol.; Fourth Annual Report of the Boston Association Universalist Missionary Society, (Boston, A. Tompkins, 1856, 16 pp.), 1 vol.; Circular Letter to brethren of Boston Association of Universalists and others, demanding contributions, n.d., printed, in the possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

14. BARNSTABLE COUNTY CONFERENCE OF UNIVERSALISTS, (Barnstable County Association), 1838-1923 (defunct), Orleans.

The Barnstable County Association of Universalists was organized in Brewster on December 5, 1838. There were at the time four Universalist ministers and six Universalist societies within the territory covered by this Association,-- the counties of Barnstable, Nantucket and Dukes, all of which had previously belonged to the Old Colony Association (see entry 12). A call had been issued to these parishes in the autumn of 1838 for this organization meeting, and the societies in Brewster, Hyannis, Orleans and Yarmouth responded by sending delegates to the meeting. Rev. Charles Spear and Rev. John Murray Spear were pioneers in the organization of the association.

At first, the only permanent office provided for was that of standing clerk; other officers being elected for annual and special meetings only. The standing clerk was elected for life, or until he resigned or left the county. Despite this provision, the tenure of the individuals holding this office was generally brief. In 1879, the Association was reorganized with a full board of officers, and the office of standing clerk was abolished. Powers of fellowship, ordination and discipline rested in the Association, with no appeal from its decisions, until 1859, when the Massachusetts Universalist Convention (see entry 9) was reorganized under a charter granted by the legislature, and assumed authority in these matters.

The Association was instrumental in organizing the Cape Cod Missionary Society in 1851, (see entry 14A) which placed one or two men in the field full time during the next few years.

The conference generally held 2-day sessions, and the program included five or six sermons.¹ A meeting held in 1843 was attended by five ministers and six lay delegates. After deploring, and explaining, the

1. Cyrus Augustus Bradley, "Universalism on Cape Cod," p. 14 ff.

lack of a larger attendance, the clerk, Rev. Stillman Barden, wrote: "Yet, in despite of all, we had a goodly attendance. We had but one day's session, but we hope we shall have more than that in future. It seems that the interest of our cause on the 'right arm' of the Commonwealth most imperiously demands it."¹ Resolutions adopted by the Association, for the most part, concerned themselves with the life and activity of the church; the Association, however, did not ignore the issues of temperance and slavery. In 1850, when Congress passed the Fugitive Slave Law, the Association condemned it as "hostile to the spirit of our most holy religion and resolved to use every honorable means to have it repealed." The conference became dormant for a time, but was reorganized in 1880, under the leadership of Rev. Libby of Medford. The reorganization meetings were held in Provincetown on November 7 and 8, and representatives from the societies at Brewster, Chatham, Hyannis, Osterville, Orleans, Provincetown, Wellfleet and Yarmouth were present. Bylaws were adopted the following year. After 1894, the sessions were held irregularly.

In 1906, a delegate was elected to attend the meeting of the Unitarian conference, and propose a union meeting of the Unitarians and Universalists. The last meeting of the Barnstable County Conference of Universalists was held in 1923. Since then, the Universalists of Barnstable County have become a part of the Cape Cod Conference of Unitarian, Universalist, and Other Liberal Christian Churches (see forthcoming Inventory of Unitarian Archives in Massachusetts), although the Barnstable County Conference of Universalists has never officially dissolved.

Minutes, with bylaws, 1880-1923, 1 vol., in custody of Mrs. Elizabeth Nickerson, Orleans, and located at the store of Mr. Henry K. Cummings, Orleans; Bank pass book, 1904--, in custody of Mrs. Elizabeth Nickerson.

See: Cyrus Augustus Bradley, Address delivered at conference in Eastham, June 1904, in Sketch of the Life and Work of Rev. Cyrus Augustus Bradley, pp. 21-26.

14A. CAPE COD MISSIONARY SOCIETY, 1851-57 (defunct), Orleans.

The Cape Cod Missionary Society was formed in 1851 under the auspices of the Barnstable County Association of Universalists. Rev. Abraham Norwood was employed for 2 months to do active missionary work in the county, and to solicit subscriptions for further work in this field. It was a time of general prosperity and funds for the work was secured. The society, although inaugurated by the Barnstable County Association,

1. Banner of Love and Washingtonian Repository, November 11, 1843.

functioned independently of that organization and was directed by its own officers and board. In the winter of 1851-52, the society employed a missionary, the major part of whose time was spent in Wellfleet, which had an organized society, and in Truro, which had had an organization 5 years before (see entries 185 and 200). The following year, two men were employed, one laboring as before, the other devoting his attention to Marston's Mills and the vicinity (see entry 181). In the spring of 1853, Rev. Stillman Barden was employed at a salary of \$700, preaching alternately at West Barnstable and Wellfleet, and visiting other societies as opportunity was presented. This arrangement was continued until 1856-57, when the society was unable to find an individual competent to succeed the Rev. Mr. Barden.¹

No records were found.

15. WINCHESTER ASSOCIATION, 1840-1917, (defunct). [Headquarters unknown]

This association was organized in 1840, and included Berkshire County and those portions of Franklin, Hampden, and Hampshire Counties lying west of the Connecticut River.

No records have been found.

16. NORFOLK COUNTY ASSOCIATION OF UNIVERSALISTS, 1848-73 (merged). [Headquarters unknown].

Organized in 1848 for the Universalist Churches in Norfolk County. The churches were also a part of the Boston Association of Universalists (see entry 13) and did not separate until 1856. In 1873, it accepted an invitation to join the Old Colony Association (see entry 12).

No records have been found.

17. MERRIMAC VALLEY CONFERENCE OF UNIVERSALIST CHURCHES, 1883--,
Lowell.

The Universalist churches in the area of the Merrimac Valley, including southeast New Hampshire, first came together in a conference in

1. Cyrus Augustus Bradley, "Universalism on Cape Cod," p 10.

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1883. The general intent then and since was to discuss denominational matters and the affairs of the churches making up the conference. The first president was Rev. Alphonso Everett White, then of Lawrence. In the early years, meetings were held monthly, but later became annual. In 1933 the annual meetings were discontinued for a time, but were resumed in 1938. Rev. Isaac Smith, of Lowell, is now president. In recent years, Universalist churches in the following places have been invited to attend. Acton, Amesbury, Gardner, Haverhill, Lawrence, Lowell, Leominster and Westminster in Massachusetts; Atkinson, Concord, Dover, Kingston, Manchester, Nashua and Portsmouth in New Hampshire.

The following records are in the possession and custody of Mr. Mark A. Adams, secretary and treasurer, 43 Berkeley Avenue, Lowell: Minutes showing dates, programs, leaders, subjects of sermons preached, topics of discussion, reports of election committee, reports of treasurer, 1885--, 3 vols.; Ledger and reports of treasurer, 1894--, 1 vol

18. GLOUCESTER CONFERENCE, 1811-1812 (defunct), Gloucester.

The Gloucester Conference was organized January 23, 1811, by the Revs. Hosea Ballou, Thomas Jones, Abner Kneeland and Edward Turner, for "religious discussion and mutual edification." Papers were received on topics presented by the members and published in The Gospel Visitant. The most important of these was "On Christ's Preaching to the Spirits in Prison," by Rev Hosea Ballou. Subsequent meetings were held on May 28, August 7, and November 27, 1811, and were attended by the Revs Richard Carrique of Charlton and Sebastian Streeter of Weare, New Hampshire, in addition to the founders. The last meeting was held February 26, 1812.¹

Minutes, with record of attendance, 1811, in the diary of Rev. Edward Turner, first clerk of the conference, in the possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

19 CENTRAL MASSACHUSETTS UNIVERSALIST MINISTERIAL ASSOCIATION, 1903-30 (defunct), Worcester.

Organized at Worcester on January 6, 1903, this association was primarily for social purposes. It met twice a year, at Worcester in the winter, and at Charlton in the summer.

No records have been found.

¹ Richard Eddy, Universalism in America, II, pp. 134-37.

State Organizations

20. MASSACHUSETTS UNIVERSALIST HOME MISSIONARY SOCIETY, 1851-59
(merged), Boston.

The Massachusetts Universalist Home Missionary Society was incorporated in 1851. After preliminary meetings for conference held by the officers of the Massachusetts Universalist Convention (see entry 9), the Massachusetts Universalist Sabbath School Association (see entry 22), and Missionary Society, a special session of the Convention was held October 20, 1858, at which meeting, arrangements were made for a reorganization, merging the Sunday School and Missionary bodies into the Convention. The reorganization was effected in June 1859.

No records have been found.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1851, ch. 168, approved May 17, 1851; authorization to transfer funds to Massachusetts Universalist Convention; Ibid., 1859, ch. 66, approved February 26, 1859.

21. WOMEN'S UNIVERSALIST MISSIONARY SOCIETY OF MASSACHUSETTS, 1886--,
16 Beacon Street, Boston.

When the Women's Centenary Aid Association, now known as the Association of Universalist Women, (see entry 3) was organized in 1869, a vice-president was chosen from each state. Universalist women in the Massachusetts churches participated in the work of this organization in the years that followed. When in 1886, it was decided to reorganize the national body and to establish state organizations, Massachusetts responded promptly. A state branch of the new Women's National Missionary Association was formally chartered January 8, 1886.

Minutes of society meetings, with constitution and bylaws, 1886-1905, 1 vol.; Minutes of board meetings, 1886-1913, 1924--, 4 vols.; the last two volumes are in possession and custody of Miss Ruth Drowne, 30 Capen Street, Medford Hillside; Register of members, local groups, 1886-1911, 2 vols.; the foregoing records unless otherwise specified are in a small safe in basement of the Universalist Headquarters, 16 Beacon Street, Boston, in the custody of Rev. Hazel I. Kirk, president, 38 Capen Street, Medford Hillside; Register of life members, 1 vol.; Cash book, 1918--, 4 vols.; Journal, with list of apportionments to various circles, convention pledges, list of members at large, 1921--, 3 vols.; Ledger, 1924--, 3 vols.; the above records are in the possession and custody of Mrs. Edith W. Polsey, 12 Oakland Park, Medford; Receipts and disbursements, 1886-1918, 4 vols.; Petty cash book, 1913-14, 1 vol.; List of officers of state organization, 1886-1911, 1 vol.; Year Book, with annual reports, 1886-1903, 1897-1906, 2 vols., 1907--, 32 vols.; Newspaper clippings about state societies and local

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circles, 1905-6, 1 vol.; these records in safe, custody of Miss Kirk.

Record of incorporation in Secretary of State's office, Boston:
certificate of organization, book 78, p. 449, filed December 2, 1885;
certificate of incorporation, book 64, p. 2439, granted January 8, 1886.

22. MASSACHUSETTS UNIVERSALIST SABBATH SCHOOL ASSOCIATION, 1837-59
(merged), Boston.

The Massachusetts Sabbath School Association was created in 1837, and existed until June 1859, when it merged with the Massachusetts Universalist Home Missionary Society (see entry 20), to form the Massachusetts Universalist Convention (see entry 9).

Circular: printed, signed by secretary of the association, directed, "to all Sabbath Sunday Schools," requesting full reports of the standing of Sunday Schools, May 24, 1852, with papers of First Universalist Society of Boston in the possession of the Universalist Historical Society at Tufts College, Medford, and in the custody of Professor Alfred Storer Cole.

23. MASSACHUSETTS UNIVERSALIST SUNDAY SCHOOL ASSOCIATION, 1906-- , 16
Beacon Street, Boston.

The organization of the Massachusetts Universalist Sunday School Association was the result of two distinct movements for such an association. The Universalist Sabbath School Union (see entry 24), at its annual meeting held in May 1905, voted to take the initiative in securing a representative meeting of the Universalist Sunday School workers in Massachusetts. That same month, at a meeting of the Essex Sunday School Union (see entry 26) held in Danvers, a committee was appointed to confer with representatives from other Sunday School associations concerning the formation of a state association. Consequently a joint committee was formed, with representatives of the Essex Union, the Boston Union, and the Middlesex and Worcester organizations (see entries 24, 25, 26). This committee met in Boston in September of that year at the close of the sessions of the Massachusetts Universalist Convention, (see entry 9) discussed the formation of a state association, and appointed a committee to consider the matter further. Later the new committee voted to hold a public meeting the following May "to secure the opinions of all persons who might be interested."

Formal organization took place on September 28, 1906, when a large number of delegates assembled at the Second Society of Universalists in the Town of Boston (see entry 66). Constitution and bylaws were adopted,

and the following officers elected: President, Rev. Vincent E. Tomlinson of Worcester; vice-president, Rev. William B. Eddy of Cambridge; secretary, Mr. Guy Newhall of Lynn; treasurer, Mr. Joseph L. Sweet of Attleboro.

Its object as stated in the constitution is "to promote the welfare of Sunday School work in general, and of Massachusetts Sunday Schools in particular. It shall maintain a central bureau for the distribution of information and advice on all matters pertaining to the improvement of Sunday School work."

A mimeographed news bulletin called the Beacon Light has been issued five times a year since 1936.

Minutes of board of management, 1906-17, 1 vol., 1917-36, in folders, 1936--, 1 loose-leaf vol., last two groups typed; Treasurer's cash book, 1917-22, 1 vol., both in custody of Mrs. Lawrence F. Asplind, secretary, 86 Magoun Avenue, Medford.

24. UNIVERSALIST SABBATH SCHOOL UNION, 1851--, 16 Beacon Street, Boston.

This organization is a voluntary association of members of Universalist churches for the purpose of giving help and guidance to Sabbath School teachers in the Boston area. It was incorporated in 1856.

Minutes of annual meetings, 1852-1931, 80 reports, printed, located in box in basement of The Christian Leader, 176 Newbury Street, Boston, 1936--, 1 vol., in custody of Mrs. Evelyn M. Barker, secretary, 89 Magoun Avenue, Medford: Income and expenditures, 1920--, 1 vol., in custody of Mr. Frederick Redgate, treasurer, c/o Auditing Department, First National Bank, Boston. Bylaws of the Universalist Sabbath School Union, adopted 1914, 1919, n.d., 8 items, printed; Letters, from lecture committee to First Universalist Society in Boston, for use of church, 1857, 1858, 2 items; these last records are in possession of the Universalist Historical Society, Tufts College, Medford, and in the custody of Professor Alfred Storer Cole.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1856, ch. 7, approved February 6, 1856.

25. MIDDLESEX CONFERENCE OF CHURCHES, PARISHES, AND SUNDAY SCHOOLS (Middlesex Sabbath School Union), 1857-1906 (defunct), Malden.

In 1857 delegates from the Sunday Schools of the Universalist churches in Medford, Malden, Melrose, Salem, Stoneham, South Reading (Wakefield), and Reading met and organized the Middlesex Sabbath School Union. Its constitution was adopted November 1, 1857. Then ca. 1885 the organization expanded the scope of its work and changed its name to the Middlesex Conference of Churches, Parishes, and Sunday Schools. In 1906 it participated in the organization of the Massachusetts Universalist Sunday School Association (see entry 23).

Minutes, 1857-68, with constitution, list of delegates and officers, 1 vol., in custody of Mr. Paul D. Turner, chairman of board of trustees of First Parish in Malden, Universalist, who lives at 38 Graystone Road, Malden; it is kept in a vault at the Malden Trust Company, 94 Pleasant Street, Malden.

26. ESSEX UNIVERSALIST SUNDAY SCHOOL UNION, ca. 1880-1923 (defunct), Salem.

This was an organization similar to the Universalist Sabbath School Union (see entry 24) but expressly for the churches in Essex County. It became defunct in 1923.

Minutes, with treasurer's reports, 1880-1923, 2 vols., in custody of Board of Trustees, Universalist Church, Rust Street, Salem.

27. MASSACHUSETTS ASSOCIATION OF UNIVERSAL RESTORATIONISTS, 1831-41 (defunct), Boston.

The Massachusetts Association of Universal Restorationists was organized in 1831 by a small group of Universalists, who, differing from the denomination theologically, withdrew because of differences on organizational relationships.

The theological controversy concurred the question of punishment for sin, whether of this life only or also for a longer or shorter period in the life hereafter. The Restorationists believed that the doctrine of future retribution for the sins of this life ought to be "restored" as an article of Universalist faith. This they had stated in the "Appeal" and "Declaration" which were published in The Christian Repository for

December of 1822. (A fuller account of this controversy is presented in the "History" pp. 22-25.

Despite the vote of "public disapprobation" of the "Appeal" and the "Declaration" by the Southern Association of Universalists (see entry 10) passed at its meeting in Stafford, Connecticut, on June 10, 1823, the threatened schism did not take place at that time. For at the subsequent meeting of the Southern Association of Milford on December 9, a formula was devised by which the Restorationists accepted "as Christian ministers & bretheren," such as differed from them on subjects of doctrine. According to this same formula the Southern Association accepted the Restorationists in full fellowship.

Yet 7 years later, in June of 1830, the Southern Association adopted a resolution which attacked the Providence Association of Universalists (see entry 11). This resolution recommended "Bretheren in our fellowship to discountenance the formation of Associations which do not recognize the supervision of the General Convention." The resolution continued to state "That all Bretheren who maintain membership with Associations not in fellowship with the General Convention, do thereby annul their fellowship and membership with the order." The following September the General Convention adopted a statement of abstract principle in support of this resolution.

Because the Providence Association was composed chiefly of Restorationists, the latter saw fit to interpret these actions as an attack against themselves. They claimed that the Providence Association had committed no hostile act against the Convention; that none of its members who belonged also to the Convention had ever refused to be governed according to the standing rules and discipline of the latter; that the constitution of the Providence Association contained nothing hostile to the rules and regulations of the Convention, but that one of its articles expressly declared that the Association would "hold itself in fellowship on equal terms with all other Universalist Associations;" and that if any of the members of the Association who were also in fellowship with the Convention were suspected of being disloyal to the latter, they were amenable under the laws of that body. In short, they regarded the fact that the Convention, while appointing committees to inquire into the relations of the Maine and New York State Conventions to that body, omitted to make any investigation whatever into the constitution of the Providence Association, as indicating the determination of the General Convention to cut off the members of that Association, without even the form of trial, from membership in what was in name only the superior body, since there was not a Convention or Association in its fellowship which did not claim and exercise equal authority in all ecclesiastical matters with the General Convention.

On the first of January, 1831, appeared the first issue of The Independent Messenger, established and edited for 3 years by the Rev. Adin Ballou, and containing an exposition of the principles of

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Restorationism. In subsequent issues the desirability of a separation of those holding Restorationist views from the Universalist denomination was presented. The paper later became the official journal of the Association whose formation it had advocated, and was subsequently edited by the Rev. Paul Dean with the Revs. Charles Hudson, William Morse, Philemon R. Russell, and Adin Ballou as correspondents.

It was at the conclusion of the session of the Providence Association of August 16, 1831, that the separation was formally made. At that time "a Convention of Restorationist Ministers and Delegates, at which were present Revs. Paul Dean, David Pickering, Charles Hudson, Adin Ballou, Lyman Maynard, Nathaniel Wright, Philemon R. Russell, and Seth Chandler, and several laymen," adopted a preamble which set forth their theological and organizational disputes with the General Convention and voted to form the Massachusetts Association of Universal Restorationists.

The first annual meeting of the association was held in January of 1832 in Boston with the Rev. Adin Ballou as moderator and the Rev. Seth Chandler as secretary. At the second meeting, the Association adopted a constitution which was purely Congregational in form and a "Confession of Faith" which was identical with the "Winchester Profession" except the third article. The one adopted by the Restorationists read as follows:

"We believe in a retribution after death, and in the necessity of faith and repentance; and that believers ought to be careful to maintain order and practise good works, for these things are good and profitable unto men."

At this and subsequent sessions, which were held annually until 1841, several ministers were accepted into fellowship: the Rev. Edwin Martin Stone in 1833; the Revs. William H. Fish, Edmund Capron, George W. Stacey, and Henry B. Brewster in 1835; the Revs. Emmons Partridge and Daniel S. Whitney in 1836; the Revs. W. H. Kinsley and A. T. Temple in 1837; the Rev. Charles Calaca in 1838; and the Revs. Norwood Damon and B. W. Johnson in 1839. In addition to these ministers who formally became members of the Association, there were a number of openly avowed sympathizers: namely the Revs. George Bradburn, Stephen Cutler, David R. Lamson, William Morse, Daniel Parker, Isaac A. Pitman, Edward Palmer, James H. Sayward, Alanson St. Clair, and William Whitaker..

While there were 31 ministers who supported the Association, whose membership was confined almost exclusively to Massachusetts and Rhode Island, this number by no means included all who believed in the principles of Restorationism. In fact, although there was a vigorous debate between the Revs. Adin Ballou and Thomas Whittemore for a few years, the last recorded attack on Restorationism occurred in 1834, and by 1841 the tide had turned so strongly in favor of the principles for which the Restorationists had contended that there was no point in maintaining the association. At

the tenth annual meeting, in 1841, the organization was suspended and never revived.¹

28. PRACTICAL CHRISTIAN MINISTRY, ca. 1839 - ca. 1860 (defunct), Hopedale.

The Practical Christian Ministry was probably organized in 1839, at the time of the publication of the Standard of Practical Christianity. The ministers who signed that document were the Revs. Adin Ballou, William H. Fish, David R. Lamson, George W. Stacey, and Daniel S. Whitney.² Since the Rev. Adin Ballou states that the Practical Christian Ministry was composed "of our properly constituted preachers and lecturers," it is assumed that they were the founders of the organization. All of the above named were Restorationists who apparently met together at the quarterly conferences of the Massachusetts Association of Universalist Restorationists, (see entry 27). After the demise of that association in 1941, they continued to meet as members of the Hopedale Community. Rev. Mr. Ballou recounts the withdrawal of Rev. Mr. Lamson in 1842, of Rev. Mr. Stacey in 1845, and of Rev. Mr. Whitney in 1850. Rev. John Dale, who died in 1841, and Mr. Oliver Johnson, editor of the Christian Soldier, 1831-33, who joined in 1840, were members but for a short time. Thus with the exception of Rev. William S. Heyward, who was ordained in 1849 and entered the Unitarian fellowship in 1863, the only person beside the Rev. Mr. Ballou, to endure faithful to the end, was the Rev. Mr. Fish. It is probable that the organization faded out of existence after the failure of the Hopedale Community in 1856, or it may have lingered until the discontinuance of the Practical Christian in 1860.³

29. BETHANY UNION FOR YOUNG WOMEN, (Bethany Home for Young Women), 1889--, 14-18 Worcester Street, Boston.

The Bethany Union for Young Women was incorporated on May 9, 1889, as the Bethany Home for Young Women. This organization was conceived and brought into being through the leadership of Mr. John D. W. Joy, at a meeting held on May 2. Mr. Joy's plan of establishing a residence for young women who were without homes and temporarily in ill health, received the

1. Eddy, Universalism in America, II, pp. 282-92, 311, 315-16, 327-31, 333-34, 336-39.

2. Adin Ballou, et. al., Standard of Practical Christianity, Explanatory Declaration, Resolutions, etc., p. 13.

3. William S. Heyward, Autobiography of Adin Ballou, pp. 314-15, 324-25, 328, 330, 333-35, 348, 362, 365, 375, 381-82, 402, 422-25, 438.

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endorsement and support of 49 other prominent Universalist ministers and laymen, and the incorporation of the Home took place a week later. Mr. Jov was made president of the newly formed corporation, a position which he held until 1898.

A house at 14 Worcester Street in the South End, Boston, was purchased, which was furnished by gifts from individuals and from church groups. The house was formally opened on November 19, 1890.

Bethany Sisters' Circles were formed in the different churches, in order to aid in the support of regular maintenance of the house. The Circles consisted of groups of 10 women, each of whom was responsible for securing 9 other subscribers, who would contribute 5 cents a month toward the support of the Bethany Home. By the end of 1892, there were over 100 Circles organized, with practically every Universalist parish in Massachusetts represented.

In 1898, the charter was amended, the name of the organization being changed to the Bethany Union for Young Women and the basis of admission altered. Originally, the residence had served as a convalescent home for young women between the ages of 20 and 40. Twenty dollars had been required as an admission fee, and the young women were cared for until restored to health. Under the new charter, the residence was no longer to serve as a convalescent home, but was to provide a home for young women temporarily unable to earn their full support.

Bethany Union grew, and in a few years more room was needed. The adjoining house at 16 Worcester Street was leased in 1899, and opened May 9 of that year, on the tenth anniversary of the incorporation of the organization. In 1902, this house was purchased, and by the fall of 1908, a third house, located at 18 Worcester Street, was leased, this house being purchased 2 years later, in 1910.

Bethany Union continued to forge ahead, and during the year 1922 it became necessary to turn away more than 300 applicants. In 1924, plans for expansion and for a change of location were discussed by the Massachusetts Universalist Convention (see entry 9), but these plans did not materialize.

Bethany Union has provided a home for Protestants, Catholics and Jews, who have come from every state in the Union, and from China, Japan, Czechoslovakia, Scotland and Switzerland.

See: Dorothy DeGraff Lalone, "Fifty Years of Bethany Union," in The Christian Leader, April 13 and 20, 1940; William H. McGlaufflin, What the Universalist Church is Doing, 1907 to 1909, p. 52, for picture of headquarters.

Records have not been made available.

Record of incorporation on file at the Secretary of State's office, Boston: Certificate of organization, book 82, p. 543, filed May 9, 1889; certificate of incorporation, book 66, p. 3657, granted May 9, 1889; change of name to Bethany Union for Young Women, book 97, p. 122, granted June 10, 1898.

30. DOOLITTLE HOME FOR AGED PERSONS, INC., 1915-- , 4 Bird Street, Foxborough.

The Doolittle Home for Aged Persons, Inc., was founded by the Massachusetts Universalist Convention (see entry 9) in 1915 to provide and develop a home for aged persons, particular preference being given to those of the Universalist faith, and is administered by a board of trustees representing the Convention. This institution had its inception in a bequest made by Miss Sarah B. Doolittle to the Massachusetts Universalist Convention of her residence in Foxborough. Later, due in large part to the efforts of Rev. Eugene Landon Conklin, money for the enlargement of the residence was raised, and an endowment fund created. The residence was enlarged in 1931. The exterior of the Home is a fine example of colonial architecture. The building has a sun-porch, living room, dining room, individual rooms for the residents, and an office. In 1939, this institution provided a home for 3 men and 18 women. There is an admission fee of \$750.

Minutes of trustees, with treasurer's reports, 1915-- , 3 vols., in custody of Miss Katharine C. Bourne, clerk and assistant treasurer, 69 South Street, Foxborough; Treasurer's records are in custody of Mr. Ralph F. Perry, First National Bank, Attleboro; Register: residents, 1916-- , visitors, 1927-- , 2 vols., in custody of Mrs. Mary A. Reamy, matron, 4 Bird Street, Foxborough; Doolittle Universalist Home for Aged Persons, with list of officers and trustees, terms of admission, form of agreement, and rules and regulations, and picture of Home, 12 pp. in custody of Mrs. Mary A. Reamy.

Churches in Massachusetts

31. FIRST PARISH IN MALDEN, UNIVERSALIST (North Parish in Malden), 1648-- , Pleasant and Elm Streets, Malden.

The First Parish, which became Universalist in 1828, was organized in 1648, the result of a decision by residents that the journey from Malden to Charlestown for religious services was too great.

Having organized without the approval of the magistrates, as provided for by act of the General Court in 1636, the Malden group had difficulty in securing a pastor. Mr. William Sargent, a lay preacher, conducted the first meetings and Harvard College students afterwards officiated. Nine invitations to candidates were extended in 1 year. Finally, in 1650, Rev. Marmaduke Matthews, a graduate of Oxford in 1625, began a 2-year pastorate.

Shortly after his installation, the minister was summoned before the General Court which had found his teachings "unsafe" and "offensive." He was fined £10 and the church was fined £50. The pastor's fine, however, was later remitted and £10 of the church fine returned. At the conclusion of his pastorate, the Rev. Mr. Matthews returned to England to become vicar of St. John's Church in his native town of Swanzy.

The first meetinghouse was erected in 1649 at Bell Rock, about a third of a mile south of the present City Hall on Main Street. A parsonage was supplied by the town on October 22, 1651, at 145 Main Street. In 1660 the meetinghouse was replaced by a new edifice, erected in approximately the same location. A few of the wealthier and more notable persons in the community were sometimes, by special vote of the town, permitted to build for themselves, at their own cost, square pews separated from the common seats. The parsonage was burned July 31, 1724 and a new one was erected on the same site. This was used until 1837 when it was sold. The meetinghouse was enlarged in 1702 and used until 1727 when it was voted to erect a new one.

Dissension arose between the people of the north and south sections of the town as to location and the contest raged until the General Court ruled in favor of the northern location. The frame of the new building was raised August 28, 1729, on land given by William Sprague at what is now 320 Main Street. The building was finished in 1730 and the people worshipped here until 1803 when a brick church was built on the same site and dedicated January 19, 1803. It was demolished in 1911.

On March 25, 1792, the South Church (see forthcoming Inventory of Congregational A1 hives in Massachusetts) and the First Parish Church of Malden incorporated as one body. Rev. Eliakin Willis of the South Church

became pastor of the new organization which retained the name of First Parish Church of Malden. The Rev. Mr. Willis introduced a change of doctrine which was followed by his successor, Rev. Aaron Greene. The latter assumed the pastorate on the death of the Rev. Mr. Willis in 1801, and served until August 8, 1827.

By this time Universalism had grown to such an extent that a controversy arose among the church members. An interesting account of this controversy is found in the memoirs of Sylvanus Cobb: "Having received an invitation from the Committee of the First Parish in Malden, Mass., to preach a few Sundays in their Parish Meetinghouse, I accepted and was appointed to preach in that place on the first, second and third Sundays in August. But I did not preach in the First Parish Meetinghouse. The story is this: Rev. Aaron Greene, who had been the minister of that Parish thirty-six years, had resigned the Pastorate, and the Parish, at a meeting called for the election of a Supplying Committee, elected upon that Committee a majority of Universalists. It was by the ruling of the majority that I was invited by the chairman to supply as above noted. This was the 'Territorial Parish,' as the First Parish in each town was denominated under the Parochial Laws of Massachusetts in her colonial and early State capacity. And as all the citizens of a town had been regarded as members of the Territorial Parish, who had not contracted membership in a 'Voluntary' or 'Poll Parish,' it was supposed that the members of the Poll Parishes, by withdrawing from such Parishes, fell back of course into the Territorial Parish as members. Under this view of the matter, another meeting was called of the First Parish for the purpose of adding to their Supply Committee: and a sufficient number of members went through some form of withdrawal from the Baptist and Methodist societies, and voted at this second meeting of the First Society, to make a majority against the Universalists, and the action of the Committee was countermanded, and the old church was not accessible to me. Our meetings were held in a large school house hall."¹ This occurred in August, 1827.

In 1828 at the annual parish meeting considerable electioneering was done by both sides with the result that the Universalists won by a majority of 30. Rev. Sylvanus Cobb was engaged as pastor on March 20, 1828. The minority then withdrew from the church and organized a new society. They kept possession of the records and later, in 1833, built a church on Eastern Avenue, corner of Main Street, called the First Congregational Church of Malden (see forthcoming Inventory of Congregational Archives in Massachusetts). A reorganization was effected by the Universalists, after the withdrawal of the minority group, on May 22, 1838.

1. Sylvanus Cobb, Jr., Autobiography of the First Forty-one Years of the Life of Sylvanus Cobb, D. D., pp. 185-87.

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The Universalist group continued as the First Parish, with no further disagreements among its members. On December 5, 1894, the parish was incorporated as the First Parish in Malden, Universalist. In 1899, a mission was established in the Maplewood section of the town, which in 1902 became the Second Universalist Parish in Malden (see entry #273) and in 1922 dissolved with the members returning to the mother church. The present church, at Pleasant and Elm Streets, was completed in May 1909.

See Centennial Anniversary of the Firsh Parish Universalist church, Malden, Mass., 1803-1903, n.i., 6 pp., 1 vol.; "History of the First Parish in Malden, Universalist", author unknown, n.d., t.ms. 5 pp., 1 vol.; First Parish Sunday School, Malden, Catalogue of exercises at Fiftieth Anniversary, May 14, 1882, Malden, Mass., n.i., 11 pp., 1 vol.; all in possession of the Universalist Historical Society, Tufts College, Medford; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 77 for picture of church; Trumpet and Universalist Magazine, July 26, 1828, December 9, 1837, August 16, 1834.

Unless otherwise stated, the following records are in a vault at the Malden Trust Company, 94 Pleasant Street, and in custody of Mr. Paul D. Turner, chairman, board of trustees, 38 Greystone Road, Malden. All records kept in the church office are in custody of Mrs. Raymond M. Robinson, church secretary: Minutes of parish and church, 1739-88, 1824-1917, 9 vols., 1 volume, 1888-1903, kept in church office; Minutes of trustees, with treasurer's reports, 1897-99, 1907-38, 6 vols., 5 later volumes kept in trustees' room at church, and in custody of Mr. Paul D. Turner; Minutes of Men's Club, with treasurer's reports, 1916-31, 1 vol., kept in church office; Minutes of Ladies' Social Circle, with constitution and members, 1897-1928, 3 vols., kept in church office; Minutes of King's Daughters, with constitution and bylaws, 1894-1932, 6 vols., and 1 envelope, kept in church office; Minutes of Women's Union, 1931--, 1 vol., in custody of Mrs. Colin H. Dennis, secretary, 144 Salem Street, Malden; Minutes of Young People's Christian Union, 1920-30, 2 vols., kept in church office; Minutes of Dramatic Club, with constitution and bylaws, 1926-29, 1 vol., kept in church office; Minutes of Universalist Associates, with members and bylaws, 1924-34, 1 vol., kept in church office; Sunday School attendance records, including clippings from calendars, 1897-1905, 1908-22, 7 vols., kept in church office; Register: christenings, 1896--, marriages, 1928--, members, 1853--, guest book, 1910-33, 4 vols., kept in church office; Reports of treasurer, 1874-96, 1 package; Pew accounts, 1844-54, and appraisal, 1853, 2 vols; Receipts and expenditures of Men's Club, 1904-15, 1 vol., kept in church office; Receipts and expenditures of Ladies Social Circle, 1897-31, and of Women's Union, 1931--, 4 vols., early volumes kept in church office, 2 current volumes in custody of Mrs. J. Russell Bowman, treasurer, 65 Beltran Street, Malden; Receipts and expenditures of King's Daughters, 1894-1908, 2 vols., kept in church office; Receipts and expenditures of Young People's Christian Union, 1920-30, 1 vol., kept in church offices; Certificates of membership, dismissals, warrants, and business papers, 1824-56, 10 bundles, kept in trustees' room at church, in custody of Mr. Paul D. Turner; Our Messenger, 1896-1908, 4 vols., calendars, 1928--, 5 vols., in study of Rev. C. Douglas Frazier, 12 Spring Street, Malden.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Land on Main Street, purchase, transfer, certification of title and sale, vol. 28, p. 275, recorded August 28, 1729; vol. 2352, p. 581, recorded April 2, 1895; Land Court, number 1098, vol. 6, p. 361, recorded September 7, 1905; vol. 14, p. 165, recorded July 24, 1908; exchange of lots adjacent, (a) sale, purchase and two quitclaims, vol. 576, p. 170, recorded December 15, 1849; vol. 576, p. 288, recorded January 29, 1850; vol. 576, p. 169, recorded December 15, 1849; vol. 576, p. 287, recorded January 29, 1850; (b) sale, purchase and two quitclaims, vol. 618, p. 32, recorded October 14, 1851; vol. 618, p. 30, recorded October 14, 1851; vol. 3171, p. 417, recorded July 14, 1905; vol. 3174, p. 152, recorded July 14, 1905; land at Elm and Pleasant Streets, two transfers, mortgage and discharge, vol. 3245, p. 72, recorded July 21, 1906; vol. 3287, p. 318, recorded March 11, 1907; vol. 3417, p. 323, recorded January 7, 1919; vol. 3417, p. 323, recorded May 4, 1917; adjacent lots, transfer, mortgage, discharge and partial sale, vol. 4207, p. 309, recorded July 2, 1918; vol. 4207, p. 310, recorded July 2, 1918; vol. 4572, p. 289, recorded November 28, 1922; vol. 5493, p. 383, recorded August 29, 1930; parsonage land lots, sale, mortgage, discharge and quitclaim, vol. 463, p. 427, recorded June 18, 1845; vol. 464, p. 154, recorded May 20, 1845; vol. 464, p. 154, recorded July 30, 1854; vol. 3427, p. 76, recorded March 11, 1909; meadow land, purchase, sale and quitclaim, vol. 88, p. 210, recorded February 14, 1785; vol. 3427, p. 75, recorded March 11, 1909; land on Cedar Street, bequest and sale, Probate Court, vol. 1067, p. 47, allowed December 8, 1926; vol. 5223, p. 315, recorded April 30, 1928; mortgage, discharge and assignment, vol. 463, p. 439, recorded June 19, 1845; vol. 463, p. 439, recorded February 25, 1850; vol. 504 p. 231, recorded March 25, 1847; woodlands in Reading, (a) purchase, vol. 88, p. 209, recorded February 14, 1785; (b) sale, vol. 92, p. 289, recorded February 27, 1786.

Record of legislative enactments: Incorporation of Trustees of Ministerial Funds of the Congregational Society, Massachusetts Special Laws, 1807, ch. 45, approved June 20, 1807; amended, Ibid., 1827, ch. 95, approved March 4, 1828; authorization to sell parsonage, Ibid., 1845, ch. 122, approved March 14, 1845.

Record of incorporation on file in the Secretary of State's office, Boston: Certificate of organization, book 108, p. 363; certificate of incorporation, book 109, p. 6093, granted December 5, 1894.

Record of Supreme Court cases: 25 Mass. Reports, 47, Unah Oakes vs. Charles Hill, 1829; 27 Mass. Reports, 33, Unah Oakes vs. Charles Hill, 1830; 27 Mass. Reports, 500, Aaron Greene vs. the First Parish in Malden, 1830; 31 Mass. Reports, 442, Unah Oakes vs. Charles Hill, 1833.

32. THE THIRD UNIVERSALIST SOCIETY IN GLOUCESTER (West Gloucester Universalist Church; Second Parish), 1712-1937 (defunct), 368 Essex Avenue, (West) Gloucester.

The Second or West Parish of Gloucester, which became Universalist

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in 1830, was incorporated June 16, 1716. Residents of the town from the westerly side of the Annisquam River, compelled to travel from 3 to 5 miles in order to attend public worship, petitioned the town, in March 1710, for land on which to erect a meetinghouse. The petition was denied, but recommendation was made that the selectmen, "in engaging a schoolmaster for the people of that section of the town, should endeavor to procure a man, who, in the judgment of their reverend pastor, was suitably qualified to preach to them on the Lord's Day, for about three or four months in the winter season. . . . The town voted to pay the schoolmaster out of the town treasury, and to continue the arrangement three years."¹

A contract was made with Mr. Samuel Thompson in December 1712. At the termination of this arrangement, the people petitioned again, in March 1716, "to be set off as a separate precinct." The town granted the request, and the parish was incorporated on June 12, 1716.

Mr. Thompson, a son of Rev. Edward Thompson of Marshfield, had graduated from Harvard College in 1710. He served 3 years and then received a unanimous call to settle with them at a salary of 60 pounds a year "so long as he could live comfortably by it." The invitation was accepted, and his ordination took place on November 28, of that year.

A meetinghouse had been erected in 1713 near Bray and Thompson Streets, "old" Meetinghouse Hill. The floor and gallery were filled with long seats, but those on the floor soon made way for pews. The first privilege to build a pew was sold, for 20 shillings, to Benjamin Haskell, jun., Mark Haskell, and William Haskell, 3d, who were to have the two back seats going in at the west door at the left hand of the meetinghouse, "to build a pew for them and their wives, and to be seated nowhere else. This sale gave dissatisfaction to some: as it appears, by the record, that the parish was called upon, and agreed 'to stand by the committee' who sold the privilege."

Rev. Daniel Fuller became the third pastor of the church in 1770, occupying the pulpit for 53 years. Changes in religious beliefs were taking place, and, after the Rev. Mr. Fuller's death in 1829, an article was inserted in the warrant calling for the next annual meeting of the parish,-- "To know of what denomination the Parish will be most united." At this meeting, held on March 23, 1830, the vote was three to one in favor of Universalist affiliation. The records indicate that nine were in favor of the Universalist denomination, three against, and a number refrained from voting.

Shortly after, the parish granted each person assessed "the privilege of having his own money appropriated to support ministers of his own Denomination." As a result of this vote, ministers of various denominations preached in the church, but the greater numbers of them were Universalists.

1. John J. Balson, History of the Town of Gloucester, Cape Ann, Including the Town of Rockport, p. 265.

Although the number voting against Universalist affiliation had been small, there was still doctrinal difference, and soon the members of the church adhering to the old doctrines withdrew and established a new church, the West Gloucester Trinitarian Congregational Church, (see forthcoming Inventory of Congregational Archives in Massachusetts) which was dedicated on January 1, 1834.

The Universalists continued holding services in the old meetinghouse until 1846, when the building was razed. Some of the timbers of the meetinghouse were used in the construction of Liberty Hall, located at 440 Essex Avenue. Occasional services were held here by the Universalists for a number of years, and the society was reorganized in 1867. In 1874, Rev. Elmer Frederick Pember began conducting regular services there.

In 1876, a new building was erected at 368 Essex Avenue. Dedication services were held March 8, 1876. The church continued to hold services in this building until it became defunct in 1937.

A set of four volumes, The Family Exposition or a Paraphrase and Version of the New Testament, which belonged to Rev. Daniel Fuller, has been preserved and is located in the Sawyer Free Library, Middle Street, Gloucester. The first three of these volumes bear the Rev. Mr. Fuller's autograph.

Minutes of parish and church, 1807-53, with accounts of assessors and collector, warrants for parish meetings (copies) and reports of clerk, notices of withdrawals, 1847, chronicles of church events, and oaths taken by assessors and clerk, n.d., 1 vol., in custody of Mrs. Norman Garland; Atlantic Road, West Gloucester; Minutes of assessors and of committees, 1812-37, with list of church members, tax-abatement accounts, accounts of expenditures and orders for payment, 1812-37, 1 vol., in custody of Mrs. Norman Garland; Minutes of trustees, 1867-1937, with list of members and articles of faith, n.d., 3 vols., in custody of Miss Alice Proctor, former clerk, 423 Essex Avenue, West Gloucester; Register: births, baptisms, marriages, and deaths, 1703-1835, (copied in 1891-93), 2 vols., in custody of city clerk and kept in current-records vault, City Hall, Gloucester; Pledges and amounts received, 1841-42, 1 vol., kept with Gloucester records at Essex Institute, Salem, in vault on second floor; Warrant for parish meeting, 1787, in custody of Mrs. Norman Garland; Scrapbook: List of donors to building fund, 1875, newspaper clippings, programs of Second Church dedications, 1716, 1876, letters, 1875-96, photographs of pastors, dedication sermon, March 8, 1876, autographed cards of church attendants, 280, receipts for organ, 1904, 1 vol., in custody of Mrs. Norman Garland, dated 1769.

See: Cape Ann Weekly Advertiser, March 3 and 10, 1876; Gloucester Telegraph, March 15, 1876.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Liberty Hall on Essex Avenue, purchase of building, purchase of land and sale of both, vol. 418, p. 192, recorded October 24, 1849; vol. 2188, p. 17, recorded December, 1912; vol. 3222, p. 584, recorded July 10, 1940;

land on Essex Avenue, purchase, mortgage and discharge (sale to City of Gloucester pending), vol. 930, p. 149, recorded June 22, 1875; vol. 949, p. 57, recorded March 3, 1876, discharge on margin, recorded January 1, 1883; personage land, sale in two parts, vol. 377, p. 205, recorded February 8, 1847; vol. 399, p. 133, recorded June 22, 1848; woodlots in Gloucester, (a) purchase and sale, vol. 129, p. 50, recorded December 10, 1770; vol. 371, p. 104, recorded September 3, 1846; (b) vol. 203 p. 286, recorded October 10, 1814.

Record of Legislative Enactments: Establishment of West Parish, Province Resolves 1716-17, ch. 32, approved June 16, 1716.

33. UNIVERSALIST SOCIETY (Second Parish of Lynn; Church of Christ in Lynnfield; First Congregational Society of Lynnfield) 1712-ca. 1900, Lynnfield Common, opposite 618 Main Street, Lynnfield.

Lynn End (Lynnfield) was granted to Lynn in 1639. By 1712 the residents, who were members of the First Parish in Lynn (see forthcoming Inventory of Congregational Archives in Massachusetts) were anxious to have a church of their own. In 1715 they erected a meetinghouse on the Lynnfield Common which is still standing and now houses the Lynnfield Fire Department. In the same year they became a precinct and the Second Parish of Lynn although all the conditions of separation were not fulfilled until 5 years later.

Rev. Nathaniel Sparhawk, a graduate of Harvard College in 1715, was ordained August 17, 1720 and served until 1731. It was voted on October 25, 1731 to procure a convenient house and barn to be used as a parsonage. The property, then known as the "Charlestown Farm" was purchased for the purpose and undoubtedly housed Revs. Stephen Chase and Benjamin Adams who succeeded the Rev. Mr. Sparhawk. On April 2, 1816, during the ministry of Rev. Joseph Mottey, a group withdrew to form the Methodist Society (see forthcoming Inventory of Methodist Archives in Massachusetts). The parsonage property remained in the Rev. Mr. Mottey's family and was sold by his granddaughter. In 1895 the parsonage site was referred to as the one "where the late Judge Nash's residence now is."

The resignation of Rev. Joseph Searle, September 27, 1837 left the church without a pastor. During the period from 1827 to 1832 the society divided into Orthodox and Unitarian factions. The Unitarian group offered the Orthodox party joint occupancy of the church with provision that they could have all the Evangelical preaching they were able to pay for and that ~~they~~ the Unitarians, would attend the Evangelical preaching as well as their own.

This arrangement, evidently, was not satisfactory because in 1832 the Orthodox Evangelical Society of Lynnfield was organized by 18 persons who withdrew from the church. To dispose of part of the property, arbitration was necessary.

The arbitrators decided that: "The stove and communion plate, formerly owned by the First Congregational Society in Lynnfield still belongs to said society . . . said trustee shall pay to said First Congregational Society the sum of one hundred and seventy-five dollars, part of the fund held by said trustees . . . that the residue of said trust moneys subscribed in 1818 belongs and shall be paid to said Orthodox Evangelical Society for its use."¹

The Unitarians made efforts to establish Unitarian preaching, but were unable to settle a minister. The church was partially supplied until about 1838-39. Probably only occasional services were held in the following 10 years and during this time most of the members attended services at the Orthodox Evangelical church which had been built across the street.

In 1849 the Universalist Home Missionary Society (see entry 20) sent preachers to Lynnfield and the society became Universalist. Revs. George H. Emerson and Carlos Marston were among these who supplied until the ordination of Rev. Luther Walcott in 1854. He was dismissed in 1855 and Ebenezer Parsons, a lay preacher, served from 1856 to 1864. Services were then suspended for a year. From 1879 to 1900 only occasional services were held. The church became defunct and the property reverted to the town in 1900.

Minutes, with membership lists, admissions, dismissions, baptisms, marriages, deaths, receipts and expenditures, 1733-1824, with a loose paper found by Eben. Parsons and attached to the 14th page, which was previously blank, containing a record of the marriage of Nathanell and Mary Goodwin, Sept. 1, 1701 and a record of the births of their three sons and two daughters during 1704-14, 1 vol., printed transcripts available at Essex Institute, 132-34 Essex Street, Salem, State House Library, Boston, New England Historical Genealogical Society, 9 Ashburton Place, Boston.

First Book of Records of the First Church in Lynnfield, (continued from Historical Collections, Essex Institute, Vol. 5, p. 228) Eben. Parsons, (Salem, Salem Press 1898) 76 pp., a copy of pp. 6-61 of the original ms. containing records for 1733-1824. (The first five pages of the original ms. were copied and sent to the Essex Institute c. 1858.)

Property recordings at Essex County, South District, Registry of Deeds, Salem: First parsonage lot on Main Street, sale, vol. 187, p. 291, recorded October 17, 1809; later parsonage lot, sale, vol. 451, p. 275, recorded October 15, 1851.

1. Thomas B. Wellman, History of the Town of Lynnfield, Massachusetts, p. 124.

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Record of Legislative Enactments: Incorporation of the Proprietors of the Meetinghouse of the Second Congregational Society in Lynn. Massachusetts Special Laws, 1823, ch. 50, approved June 14, 1823, authorization of First Congregational Society in Lynnfield to see real estate Ibid., 1851, ch. 187, approved May 20, 1851.

34. FIRST UNIVERSALIST SOCIETY OF NORTH READING, (Second Parish in Reading; First Parish of North Reading), 1713-1931 (defunct), Reading Square, North Reading.

This church originated as part of the Established Order in the north precinct of Reading. The first meetinghouse was started in 1713 but was not completed until about 1717. It was a crude building, located on the Common near the present site of the Town Hall. On June 29, 1720, the first settled pastor, Rev. Daniel Putnam, graduate of Harvard College in 1717, was ordained, serving the society until his death in 1759. The parish voted in 1741 to build a new meetinghouse on land given for the purpose, but this vote was never carried out. In 1748, the original meetinghouse was repaired. A decision to enlarge the house was not acted upon. Finally on October 28, 1751, it was again voted to build a new house. This was at last done, being finished about 1754. Although larger than its predecessor, this building was a plain, barn-like structure with no belfry or steeple. By 1823, there was again talk for a new meetinghouse. It was voted in 1827 and completed in 1829. This is the present church building.

This parish church had united residents of all religious beliefs. By 1827, the Trinitarian opposition to the new "liberalism" had sharply divided the group, but the desire to hear anti-Calvinistic as well as Orthodox preaching was constantly refused. In 1832, a division of the Sundays, 30 to the Orthodox and 20 to the "liberals", was made. The next year, an even division was made. The Orthodox became less and less satisfied and finally withdrew, organizing their own church, the Union Congregational Church of North Reading (see forthcoming inventory of Congregational Archives in Massachusetts). Other denominational groups followed suit, and the Universalists were left in full control and possession of the original church. The building was remodeled so that the lower story could be used as a town hall, and the upper for worship services. Services were suspended about 1880, but the society continued in existence down to 1931. In 1931 all interest in the land and buildings was transferred to the Town of North Reading.

See: Will Everett Eaton, compiler, Proceedings of the 250th Anniversary of the Ancient Town of Redding, (Reading, Loring and Twombly, publishers, 1896), pp. 181 and 245 for pictures of the church; Trumpet and Universalist Magazine, September 3, 1842.

Minutes, and financial records, with constitution and bylaws, and Reports of Committees, 1713-1931, 4 vols.. first three books in possession and custody of Mr. Edward Damon Parker, Chestnut Street North Reading. last volume in possession and custody of Mrs. Cora Abbott. Park and Washington Streets, North Reading.

Property recordings in Middlesex County, South District, Registry of Deeds, East Cambridge: Church grants use of lower part of meetinghouse to the town in return for fulfillment of agreement in written memorandum December 13, 1856, by which the town agreed to remodel, alter and keep the meetinghouse in repair, vol. 743, p. 494, recorded June 16, 1856; Church conveys property to the town reserving the meetinghouse, vol. 782, p. 574, recorded October 29, 1857; vote and conveyance of land and building to the town with release of all conditions, vol. 5614, p. 563, recorded December 9, 1931.

35. FIRST UNIVERSALIST SOCIETY OF MIDDLETON (First Parish of Middleton), 1728-1940 (defunct), Boston Street, Middleton.

When Middleton was established as a town the inhabitant were attending religious services in the neighboring towns of Boxford, Topsfield, and Salem Village. In 1726 the erection of a meetinghouse was begun and was completed in July 1728, after the town was established. Rev. Andrew Peters, a graduate of Harvard, was chosen to be the first settled pastor, remaining until 1756. In 1831, a call was given Rev. Forrest Jefferds. The parish however, after several meetings ending in tie votes, failed to concur. The previous pastor had preached a liberal interpretation of religion, and now the parish objected to a return to evangelical preaching.

The orthodox church members withdrew to form the Evangelical Congregational Society (see forthcoming Inventory of Congregational Archives in Massachusetts), and settled the Rev. Mr. Jefferds. The parish continued with very infrequent meetings. Sometimes later it voted to be known as the First Universalist Society. The old meetinghouse was sold and later destroyed. For some years there is no evidence of what happened to this Universalist group. There was probably a revival about 1881 when it first appears in the Directory. Land on Boston Street was acquired in 1883 and a new meetinghouse erected.

By 1907, only occasional services were being held. In 1908, it sold its property on Boston Street, and with the money established a fund for religious purposes. In 1920, the legislature authorized the surviving officers to elect a new treasurer. In May 1940, the Massachusetts Universalist Convention (see entry 9) received permission from the legislature to take charge of a sum of money, deposited in the Warren Five Cents Savings Bank, Salem, in the name of Ladies' Aid Society.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 65 for picture of church; Trumpet and Universalist Magazine, October 12, 1849, July 21, 1849.

Mass. Pub. Doc. No. 52, p. 130 cites records 1829-85, but no records have been found.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Land on Salem Street, sale to Evangelical Society of Middleton, vol. 624, p. 210, recorded June 10, 1861; land on Boston Street, purchase, vol. 112, p. 243, recorded August 1, 1883; additional land on Boston Street, purchase on sale, vol. 1112, p. 244, recorded August 1, 1883; vol. 1930, p. 447, recorded July 28, 1908.

Record of Legislative Enactment: Authorization to sell property, Massachusetts Special Laws, 1908, ch. 346, approved April 3, 1908; confirmation of election, Ibid., 1908, ch. 346, approved April 3, 1908; authorizing surviving officers to elect treasurer, Ibid., 1920, ch. 52, approved February 25, 1920.

36. THIRD (Annisquam) PARISH IN GLOUCESTER (Annisquam Universalist Church), 1728-- , 836 Washington Street, (Annisquam) Gloucester.

The Third Parish in Gloucester, known as the Annisquam Universalist Church, became Universalist nearly a century after the establishment of the church. This transition took place gradually, and when, in 1811, Rev. Ezra Leonard became an avowed Universalist, the congregation merely voted that he continue to preach as usual until the next annual meeting. There seems to have been no controversy concerning the new beliefs, no split occurred in the church, and the Rev. Mr. Leonard continued in his pastorate until his death in 1832.

It may be said that the church had its inception in 1726 when 40 of the free-holders residing in the section of Gloucester known as Annisquam petitioned the town to be set off as a separate parish. A similar petition was presented to the General Court in 1728. Authorities generally accept 1728 as the date when Annisquam was set off as the third parish in Gloucester. The records of the Third Parish, however, contain a quotation from the records of the First Parish, dated April 13, 1726, which refers to a vote in which the Annisquam parish, with "not one vote against it," is given certain exemptions, seemingly indicating a separate existence at that time.

The first meetinghouse was erected by eight proprietors, at the head of Lobster Cove, the section bounded today by Leonard and Washington Streets and Lane Road. The building was completed by June 22, 1728, and the proprietors reimbursed themselves for their expenditure of £65, 14s., by the sale of pews. The parish held its first meeting in the new house on July 8, electing officers upon that occasion, and on July 15, voted to

call Mr. Benjamin Bradstreet as minister at a salary of £125 for the first year, £130 for the second and £135 yearly thereafter.

The Rev. Mr. Bradstreet, who had graduated from Harvard College in 1725, was ordained on September 18, 1728. The ordination must have been an eventful occasion, for the records indicate that an expenditure was required of £4s. for the repair of seats and 8s. for mending glass broken upon this occasion. At the beginning of the Rev. Mr. Bradstreet's 5th year, his salary was increased by adding £10 of "passable money" for summer lectures, and later it was again increased by payments for taking care of the parsonage and the parsonage fence. The Rev. Mr. Bradstreet served the parish until his death May 2, 1762.

After his death, 4 years intervened before the society called its second pastor, Mr. John Wyeth, who came to a divided parish. The 2 years of his ministry in Gloucester were made memorable by the firing of musket balls into his house, the whitewashing of his horse and other similar acts, until the Rev. Mr. Wyeth withdrew, and brought suit against the parish, which was obliged to borrow money in order to settle the case.

Another period of occasional preaching followed the Rev. Mr. Wyeth's stormy pastorate, until the parish came to "a day of humiliation, fasting and prayer for the forgiveness of our sins and to seek direction of God preparatory to the choice of a minister or pastor." Thus Rev. Obadiah Parsons became the society's third pastor.

Rev. Ezra Leonard, as a result of whose pastorate the congregation became Universalist, came to the Third Parish in 1804, remaining there until his death in 1832. The congregation's easy acceptance of Universalist beliefs may be accounted for in part by the Rev. Mr. Leonard's leadership, but the lack of controversy in the Third Parish over the Universalist doctrine may also be accounted for by the fact that the Independent Christian Church in Gloucester, the first Universalist society in the United States, had been established as early as 1779 (see entry 44) and the new ideas had become familiar.

During the Rev. Mr. Leonard's pastorate, the present meetinghouse was erected, the last sermon in the old edifice having been preached on August 8, 1830, and the dedication of the new building taking place on January 5, 1831.

The records have a directness and sometimes a charm in their portrayal of earlier days. An entry dated June 30, 1848, and signed by Rev. B. H. Clark, reads: "My connection with the parish terminated on this day. The cause of the dissolution is not yet clearly ascertained, but it is generally alleged to be heresy, but whether on my part or on the part of the Parish remains unsettled: Probably 'time will tell.'" Finances were always a problem, and for years the parish committee was instructed at each annual meeting to sue "them as could pay and wouldn't or them who were 'obstinate,'" and it is recorded that in 1764 one member paid his taxes

with "two guineas and a pistole," which were credited at £3, 18s. Collectors were given percentages, at times as high as 20 percent. Before the installation of an organ, music for the church service was provided by clarinets, violins and base viols. Committees, which had been appointed and enlarged, held and adjourned numerous meetings. One report is terse: "No one being present, the meeting suffered a dissolution."

In 1912, the present parsonage at 129 Leonard Street was deeded to the parish by the Leonard Guild.

The cemetery at Bay View was maintained by the parish from the earliest times until 1898, when it was deeded to the city; a hearse, purchased in 1817, was operated by the parish for nearly a century, at times, it is recorded, with profit. On April 26, 1929, the Parish was incorporated as Third (Annisquam) Parish in Gloucester.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 29 for picture of church; Trumpet and Universalist Magazine, February 11, 1837.

The following records, unless otherwise noted are kept in the church safe and in custody of Mr. George Blanchard, sexton, 846 Washington Street, Annisquam: Minutes of parish, 1728-- , with minutes of standing and other committees, 1831-1905, with warrants for meetings, notices of sale of property, accounts of receipts and expenditures, and lists of tax-abate-ments, 1728-1828, with register of births, baptisms and christenings, marriages, deaths and funerals, and lists of members and committees, scattered 1730-1853, 1890-- , list of proprietors, and oaths taken by assessors, treasurer and collector, 1773-1828, 5 vols. Business and pastoral letters, scattered 1890-- , 20 items; Accounts of parish expenditures, with lists of property owners and assessments, 1818-21, 1 vol.; Treasurer's accounts, with annual reports, 1892-- , 2 vols, in custody of and kept at home of Mrs. George Blanchard, 846 Washington Street, Gloucester; Sunday School receipts and expenditures, 1903-10, 1914-29, 2 vols.; List of Sunday School teachers and pupils, with attendance record, with catalogue of Sunday School library, 1860-80, 4 vols.

Property recordings at Essex County Registry of Deeds, Salem: Land in Gloucester, purchase and sale, vol. 108, p. 58, recorded October 30, 1759; vol. 222, p. 258, recorded May 8, 1820; "land with warehouse, near Gallops Folly Cove," several sales, vol. 221, p. 252, recorded October 23, 1819; vol. 223, p. 5, recorded November 26, 1819; vol. 222, p. 73, recorded January 22, 1820; vol. 249, p. 66, recorded April 10, 1828; vol. 325, p. 46, recorded May 28, 1841; land near Lane's Cove for graveyard, purchase vol. 299, p. 243, recorded September 18, 1837; land in West Gloucester on south side of road from Essex to Gloucester, purchase, mortgage and discharge, vol. 930, p. 149, recorded June 22, 1875; vol. 949, p. 57, recorded March 3, 1876; vol. 949, p. 57, recorded January 1, 1883; land on Essex Avenue, purchase and sale, vol. 1258, p. 180, recorded September 10, 1889; vol. 1669, p. 520, recorded April 25, 1902; land on Leonard Street, purchase, mortgage and discharge, sale in four

parts, vol. 2125, p. 287, recorded January 23, 1912; vol. 2125, p. 288, recorded January 23, 1912; vol. 2304, p. 398, recorded December 19, 1918; vol. 2623, p. 554, recorded February 17, 1921; vol. 2766, p. 74, recorded May 28, 1928; vol. 2910, p. 466, recorded March 2, 1932; vol. 2832, p. 248, recorded July 21, 1930; other land on Essex Street, purchase, vol. 2188, p. 17, recorded December 9, 1912; land on Washington Street, purchase and sale, vol. 2387, p. 571, recorded March 11, 1931; vol. 2878, p. 512, recorded April 17, 1931; other land on Leonard Street, purchase, vol. 2852, p. 514, recorded April 17, 1931; five mortgages on various land, and their discharges, vol. 1212, p. 588, recorded October 10, 1888; vol. 1985, p. 101, August 27, 1909; vol. 1761, p. 442, recorded November 29, 1904; vol. 2006, p. 397, recorded November 26, 1909; vol. 1268, p. 226, recorded January 16, 1890; vol. 3081, p. 20, recorded July 31, 1936; vol. 1985, p. 101, recorded August 30, 1909; vol. 2387, p. 544, recorded March 16, 1918.

Record of incorporation on file in the Secretary of State's office, Boston: Certificate of incorporation, book 427, p. 172, granted April 26, 1929.

37. THE FIRST UNIVERSALIST PARISH OF MANSFIELD (Second Church in the Town of Norton; First Parish Church; Unitarian Church), 1731-1932 (defunct), 96 Rumford Street, Mansfield.

The First Universalist Parish in Mansfield had its origin in the first parish in Mansfield formed in 1731. This Congregational society turned Unitarian in 1838, and a half century later, in 1889, became Universalist.

At the time that the original parish was formed, Mansfield was the north precinct of Norton, and the society therefore became the Second Church in the town of Norton. A wooden meetinghouse was erected on the southeast side of the present South Common, then Ministerial Land owned by the church in Norton. It was 16 years before this church had glazed windows. Mr. Ebenezer White, a graduate of Harvard College, in 1733, was the first settled minister. He was ordained on February 23, 1737, serving the parish for 24 years. During the latter part of his ministry, the Rev. Mr. White was in poor health, and was censured by his parishioners because he would neither engage someone to supply for him nor would he resign his pulpit. In 1761 the parish dismissed him. His successor, Mr. Roland Green of Malden, also a graduate of Harvard College, was called to become "an Orthodox gospel minister to settle agreeable to the Congregational Platform in the Room of Rev. Mr. White." The parish voted £13, 6s. and 8d. for the ordination exercises. The Rev. Mr. Greene served the society for 47 years. During his pastorate, a new edifice was erected, which was begun in 1764 and completed 4 years later. This church was adjacent to the first meetinghouse, its site being between the location of the present Town Hall and the flagstaff on the Common. The building had a gallery, and a belfry but no bell.

The period which followed foreshadowed the separation of orthodox

Congregationalists and Unitarians which was to take place in 1838. It is difficult to trace the source of Unitarian teaching in Mansfield. It is apparent, however, that during the ministry of Rev. Richard Briggs, (1810-1834), a graduate of Brown University, doctrinal differences existed in the parish. A steeple had been added to the church edifice to replace the belfry which had been blown down. On July 29, 1829, Captain Asa Clapp of Portland, Maine, presented to the society a bell. His letter offering this gift to the parish concludes: "In consideration of your earnest wishes and the early and sincere love I bear my native Town, I present this bell to them in the hope it will tend to unite the good people more in one scheme of worshiping God, as the scheme is not of as much consequence to man as a willing mind and a humble heart."¹ The bell was rung morning, noon and night, and "was tolled to announce deaths in the town, three strokes for a man, six for a woman, and nine for a child; followed by a stroke for each year of the deceased. The custom was abandoned in 1871."² The bell is to-day in the belfry of the Episcopal Church (see forthcoming Inventory of Episcopal Archives in Massachusetts).

"There is nothing to indicate that the Rev. Mr. Briggs was the cause of the lack of harmony to which Mr. Clapp refers," writes Miss Jennie F. Copeland, "though," she continued "Mr. Briggs did lean away from the sharper points of Calvinism."³

The Rev. Mr. Briggs was inactive the latter part of his pastorate because of illness, and throughout 1833 the pulpit was supplied much of the time by Rev. Nathan Holman of Attleboro, a Trinitarian and Calvinist. This arrangement was not satisfactory to many in the parish, and in 1834 a compromise was reached in a vote of the society on March 31, "to have Mr. Holman of Attleboro, Trinitarian and Calvinist, and Dr. Saunders of Medfield, Liberal, preach the ensuing year, three months each in rotation." The liberal element became stronger, and the following year Rev. James H. Sayward, a Unitarian, was employed to preach on a weekly basis. He was ordained on June 17, 1835, and served the parish for 2 years thereafter.

Theology was not the only cause for controversy at this time, for it was during the Rev. Mr. Sayward's ministry that the anti-slavery riot of October 10, 1836, occurred. Mr. C. C. Burleigh of the American Anti-Slavery

1. Jennie F. Copeland, "Congregationalism in Mansfield," in The History and Commemoration of 100 Years in the Orthodox Congregational Church, Mansfield, Massachusetts.

2. Charles Pennoyer, "Historical sketch of First Universalist Parish."

3. Jennie F. Copeland, op. cit.

4. Ibid.

Society had spoken in Mansfield, by invitation, in August, at which time he had met considerable opposition. No further lectures on this subject were held in Mansfield until Mr. Burleigh returned in October. On October 9, he spoke before a large audience in West Mansfield. The next day he was scheduled to speak in the meetinghouse in Mansfield Center, but the address was not delivered. When the meeting was opened with prayer, and even before Mr. Burleigh had started to speak, an uproar developed. The opposition had come in force, with a large drum, a small drum and a bugle horn. The cacophony was complete when someone locked in the church belfry started pealing the bell. The meeting broke up in confusion and in the scuffle which took place on the stairs to the belfry, the constable was killed. In spite of the inhospitable reception which had been tendered Mr. Burleigh and the cause which he represented, and ardent abolitionist, Mr. Isaac Stearns, moved among the crowd, obtaining memberships for the Massachusetts Anti-Slavery Society.

After the resignation of the Rev. Mr. Sayward, theological dissension again came to the fore. On April 16, 1838, the Congregationalists voted to have an orthodox minister. A fortnight later, at an adjourned meeting, they voted to reconsider the vote. In consequence, on May 7, 1838, the orthodox group voted "to form themselves into a society for the purpose of procuring the services of a minister of the denomination usually called Orthodox."¹ This group formed the Orthodox Congregational Church in Mansfield (see forthcoming Inventory of Congregational Archives in Massachusetts). The old parish became Unitarian, holding that affiliation until 1838 when it became Universalist. On November 6, 1838 it was incorporated as the First Universalist Parish of Mansfield.

The first settled minister after the change to the Universalist fellowship was Rev. Quinlan H. Shinn, who served the parish from 1890 to 1897. A Universalist Sunday School was established the year when the society became Universalist. The Universalists kept the old meetinghouse, but for some reason it seems to have been necessary for them to build a new edifice. The new church, located at 96 Rumford Street, was dedicated in 1890. It was a shingled building, topped by a steeple, and there was a basement for offices and Sunday School rooms. In 1932, the society dissolved.

The church building was sold to Dr. Adelbert Emard, who converted it into a two-family dwelling house.

See: Jennie F. Copeland, compiler, "Mansfield in Other Days," volume of newspaper clippings, in custody of Mansfield Public Library; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 109, for picture of church.

Minutes of First Universalist Parish, with constitution and bylaws and historical sketch by Rev. Charles Pennoyer, 1889-1932, 1 vol., in custody of Mrs. Eva Conrad, former clerk, 20 Samoset Street, Mansfield.

1. Jennie F. Copeland, op. cit.

Record of incorporation on file in the Secretary of State's office, Boston: Certificate of organization, book 82, p. 289; certificate of incorporation book 66, p. 3425, granted November 6, 1888.

Property recordings at Bristol County, North District, Registry of Deeds, Taunton: Site of third meetinghouse, on Rumford Street, grant by First Congregational Parish of Mansfield, transfer to and from the Massachusetts Universalist Convention, mortgage and discharge, vol. 470, p. 207, recorded February 18, 1889; vol. 479, pp. 479-81, recorded March 22, 1890; vol. 686, p. 427, recorded September 18, 1914; vol. 829, p. 55, recorded May 14, 1935.

38. FIRST PARISH, UNIVERSALIST, IN SAUGUS, (Third Parish in Lynn)
1732-- , Main Street, corner of Summer Street, Saugus.

The First Parish, Universalist, in Saugus was organized December 5, 1732, as the Third Parish in Lynn. Prior to this time, the people of this section had worshipped at the First Parish Church (see forthcoming Inventory of Congregational Archives in Massachusetts) on Lynn Common. A movement to secure a separate place of worship took definite form when Mr. William Taylor, on July 1, 1736, conveyed to Messrs. Thomas Cheever, Jonathan Waite and John Waite, a parcel of land known as "Meetinghouse Hill" to encourage the "building of a meetinghouse for the public worship of God."

The meetinghouse was finished in 1737, located at what is now Monument Square. Mr. Edward Cheever, a student at Harvard College, was given a 3-month trial as minister. On June 18, 1738, he became spiritual advisor of the community, and he was ordained in 1739, remaining until 1748. Among other things, constituting his remuneration, he was given one-half a cord of wood each year, from 40 members of the parish. He served until his death in January 1803. Rev. Joseph Roby, the next minister known as the "Fighting Parson," served on the committees of defense during the Revolutionary War.

In 1826, religious differences appeared and were quite prolonged in the parish. The Universalists prevailed, and retained control of the parish church, whereupon the Orthodox group retired and built a church of their own. In 1821, the society established the first Female Seminary in the United States, with Rev. Joseph Emerson, as the first principal. Among the pupils were Fanny Fern, poetess, and Cornelius Felton, later president of Harvard College, who worked there as chore boy.

On February 17, 1815, Saugus became a township and the Third Parish became the First Parish in Saugus. The church was repaired and remodelled in 1835-36. The high lattice pews were removed, galleries on the east and south sides were taken down, leaving a small gallery on the west side for "ye singers". In 1858, the church building was moved 3 rods north

and sold as a dwelling and store. The present edifice was erected on Main Street corner of Summer Street in 1860 and was burned on May 14, 1941.

See: 150th Anniversary Address, Benjamin N. Johnson, Saugus; Souvenir Portfolio of Universalist Churches in Massachusetts, Percy Metcalf Leavitt, Boston, p. 107, for picture of church: Trumpet and Universalist Magazine, August 16, 1834.

Minutes of society, 1837--, 3 vols., earlier volumes in custody of Miss Natalie Upton, 12 Overlea Avenue, Saugus, later volume in custody of Mr. Gilbert Woodson, 21 Churchill Street, Saugus; Register: baptisms, confirmations, marriages, members, deaths, 1837--, 1 vol., and 1 card file, in custody of Miss Louise Hawks, Lynn Fells Parkway; Receipts and expenditures, 1837--, 12 vols., in custody of Mr. Arthur S. Edmonds. Sunday School Records, 1928--, 15 vols., in custody of Mr. Arthur S. Edmonds, 121 Main Street, Saugus.

Property recordings at Essex County. South District, Registry of Deeds, Salem: Land known as "Meetinghouse Hill," purchase and three partial sales, vol. 77, p. 251, recorded March 20, 1738; vol. 607, p. 26, recorded May 25, 1860; vol. 611, p. 217, recorded August 20, 1860; vol. 863, p. 22, recorded March 4, 1864.

39. THE FIRST UNIVERSALIST SOCIETY IN THE WEST PARISH OF HAVERHILL,
(Third Congregation Parish, West Parish of Haverhill) 1734--,
836 Broadway, Haverhill.

The First Universalist Society in the West Parish of Haverhill had its origin in the West Parish, which was made a precinct in 1734. A meetinghouse was built on the southeasterly corner of Samuel Eatton's pasture, now Broadway and Monument Streets, in the same year. The church was organized October 22, 1735 and two weeks later Rev. Samuel Bachellor was ordained, serving until October 9, 1761. He was elected to the General Court at the beginning of the Revolutionary period in 1769 and again in 1770. In 1736, parsonage lands near Parsonage Hill, which had been given the North and West parishes to divide between them, were divided by a joint committee.

Rev. Phineas Adams was installed as pastor January 9, 1771 and served until his death November 17, 1801. For the next 20 years, the church was so divided by groups of differing religious opinions that it was unable to agree on a settled minister. At its annual meeting on March 17, 1806, it was voted that the "Baptists, Methodists, or Universalists who belong to the West Parish shall have the right and privilege to draw out of the parish treasurer's hands as much as they pay in in taxes, after deducting for the levying and collecting of same . . . for to hire such minister or ministers as they choose." This practise lasted until 1809, when a joint committee of all the denominations was arranged to manage the raising of money for

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preaching among the several denominations. In 1818, 10 members petitioned for a parish meeting "to see if the preachers of the Universal order shall be admitted to preach." The parish did not act upon this petition. In 1826, Rev. Moses C. Grosvenor, a Calvinistic Congregationalist, was settled, but in 1828, the arrangement was dissolved as unsatisfactory. At this time the Congregational minority withdrew, and organized a church of their own (see forthcoming Inventory of Congregational Archives in Massachusetts).

Daniel Webster, who died October 18, 1828, bequeathed two pieces of land, about 20 acres, \$2000 and all the residue of his personal estate to the parish. The income and interest, under the terms of the will, was to be used exclusively for support of a Calvinistic minister, either of Congregational or Presbyterian denomination.

The Universalists, who now were in the majority, remained in the old church after the withdrawal of the Congregationalists and called Rev. Daniel D. Smith to be their pastor. In 1834, the church building was moved to its present site and the second story and gallery were moved.

By 1840 the income of the Webster fund had grown to several thousand dollars. Because the Congregationalists had left the parish and the Universalist minister was not of the denominations stipulated in the will, neither society could claim the benefits.

On March 29, 1851, after a series of proposals, the Congregationalists offered \$2400 for the privilege of becoming the parish, stipulating that the Webster fund become theirs and the Universalists retain possession of the property.

On April 27, 1852, an act, granting leave to make the transfer was obtained and on June 17, it was made. Because of the transfer of the parish organization to the Congregationalists, the Universalists reorganized as "The First Universalist Society in the West Parish of Haverhill" on August 30, 1852.

In 1857, members of the society residing in Ayer's Village asked to have the meetinghouse removed there. The request was postponed indefinitely. Two years later the proposition was again made and this time negatived by only one vote. On June 12, 1859, Ayer's Village residents voted to build a meetinghouse. They were incorporated as Ayer's Village Associates and and later became the Ayer's Village Union Evangelical Church, (see entry 230). Land was purchased near the Four Corners in the village and their church was completed in 1860. Members, however, still held individual membership in the West Parish Church. For some years the pastor of the West Parish preached half time for the Ayer Associates.

Weekly services were discontinued by the West Parish church in 1892. Summer services have been held since that time under the direction of the Massachusetts Universalist Convention (see entry 9). A parsonage opposite the church has been sold.

See: Anna M. Swan "Reminiscences, 1820-40," in custody of Mr. Charles W. Emerson, 821 Broadway, Haverhill; John Crowell, Early History of the First Church, Haverhill, n.d.): Leonard W. Smith, "West Parish Universalist Church," in Haverhill Gazette, August 1, 1931: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 39 for picture of church.

Minutes of parish meetings, with warrants for same, lists of original members of church, 1852, of applicants and new members, withdrawals, 1883 [for Ayer's Village Union Evangelical Church (see entry 230)], reports of auditing committee, 1870-1924, 1852-1924, 1 vol.; Bylaws, adopted 1853, change in bylaws, 1859; List of members, ministers and deacons, 1735-1883; Receipts and expenditures, 1852-1924, 1 vol.; Reports of auditing committee, 1852-1924; Letters from Rev. Asa Farwell and Rev. William Greenwood, n.d., 2 items; Program of dedication, 1835; all records in safe at home of Mr. Charles W. Emerson, former clerk and treasurer, 821 Broadway, Haverhill.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Site of original meetinghouse, purchase and sale, vol. 78, p. 265, recorded February 8, 1739; vol. 317, p. 128, recorded February 25, 1840; adjacent lot, purchase, vol. 84, p. 182, recorded March 2, 1742; land on West Meadow Road, purchase, vol. 84, p. 142, recorded March 2, 1742; adjacent lot (cemetery), purchase, vol. 89, p. 128, recorded August 5, 1746; site of meetinghouse on Broadway, transfer, vol. 2263, p. 297, recorded June 18, 1914; adjacent lot, vol. 2263, p. 295, recorded June 18, 1914; miscellaneous lots, purchase and sale, purchase, partial sale, vol. 2263, p. 299, recorded June 18, 1914; vol. 2277, p. 434, recorded October 14, 1914; vol. 2293, p. 293, recorded June 18, 1914; vol. 949, p. 41, recorded February 21, 1876; miscellaneous mortgages, vol. 346, p. 96, recorded July 2, 1844; vol. 2263, p. 298, recorded June 18, 1914; vol. 473, p. 53, recorded February 15, 1853; vol. 1083, p. 105, recorded May 26, 1882.

40. FIRST PARISH UNIVERSALIST (First Universalist Church of Stoughton; First Church of Christ, Universalist; Church of Christ in Stoughton) 1744-- , Stoughton Square, Stoughton.

The First Parish in Stoughton was organized in 1744, and a meeting-house was erected in 1745 at approximately the same location as the present structure. In 1746, Rev. Jedidiah Adams, was chosen as the first settled pastor, serving until his death in 1788. In 1808, the present church building was erected. It was considerably larger than the original edifice, and so arranged that it could be converted into two stories, should the need arise. Such alterations were made in 1843, with the church occupying the second floor, and a parish hall, the ground floor.

Sporadic Universalist preaching and probably some organized missionary efforts won a majority of the members of this church. The minority withdrew and formed the First Congregational Church of Stoughton (see forthcoming Inventory of Congregational Archives in Massachusetts) on July 3, 1822. Those members who remained now openly called their church

Universalist. In a short time, the Rev. Mr. Stearns, who had been appointed minister at the time of the division, was dismissed because of his Unitarian leanings. In 1831, Rev. Massena B. Ballou was made pastor, and was the first definitely Universalist minister. In 1838, the church joined the Massachusetts Universalist Convention (see entry 9). In 1870, further alterations of the building were made. The church was refinished, and the parish hall subdivided. In 1928, a proposal to unite the Universalist and Congregational churches failed of adoption.

See: "One hundredth Anniversary of Dedication" in Stoughton Sentinel, May 6, 1908; "A History of the First Parish," in Stoughton Sentinel, June 6, 1908; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 33 for picture of church; Rev. Edward Richmond, A sermon preached at Stoughton May 22, 1808, The last time of assembling in the Old Meeting House and A sermon preached June 2, 1808, at the dedication of the New Meeting house in Stoughton, (Boston, Lincoln S. Edmonds, 1809, 36 pp.); Trumpet and Universalist Magazine, October 21, 1848.

Minutes of church, 1744-1822, with covenant, 1744, members, 1793-1822, 1 vol., in custody of Mr. F. Richard Leonard, clerk of First Congregational Church of Stoughton, 144 Walnut Street, Stoughton; Minutes of church, 1858-1936, (no records since 1936 on request of minister), 1 vol., kept in vault of Stoughton Public Library, and in custody of Miss Evelyn Drake, clerk, 186 Seaver Street, Stoughton; Minutes of parish committee, with financial accounts, 1866-1918, 1 vol., in vault of Stoughton Public Library, 1919--, 1 vol., in custody of Mr. George F. White, parish clerk, 420 Pleasant Street, Stoughton; Minutes of First Parish Club, with financial accounts, 1933--, 1 vol., in custody of Miss Francis Orr, secretary, 127 Lincoln Street, Stoughton; Minutes of Relief Circle (called Mission Circle prior to 1934), with financial accounts, list of members, 1919--, 2 vols., in custody of Mrs. Anna E. Legge, secretary, 99 Seaver Street, Stoughton; Register: baptism, 1767-83, 1792-1822, marriages, 1793-1844, deaths, 1792-1830, 118 sheets (copies), in custody of Stoughton Historical Society, and located in vault of Stoughton Public Library; Members, 1793-1822, female members, 1819-1822, pastors, 1746-1822, 2 vols., in custody of Mr. F. Richmond Leonard, clerk of First Congregational Church of Stoughton; births, baptisms, marriages, deaths, members, 1837-1936, 1 vol., kept in vault of Stoughton Public Library, in custody of Miss Evelyn Drake; marriages and deaths, 1936--, in custody of Rev. Luther Morris, 47 Warren Avenue, Stoughton; Attendance and membership record of Sunday School, 1938, 1 vol., in custody of Mr. William Marden, superintendent, 76 Broadway, Stoughton; Reports of parish committee to State Convention (copies), 1934--, on printed forms, in custody of Mr. White; Newspaper clippings: "Stoughton, Mass." in The Universalist, June 11, 1870; "A Hundred and Fiftieth Anniversary Commemoration, 1745-1895, The church in Stoughton, Mass." in Christian Leader, May 30, 1895, both items in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Prof. Alfred Storer Cole.

Property recordings at the Norfolk County Registry of Deeds, Dedham: Site of second meetinghouse, purchase, two pew deeds, lease and renewal; partial sale, vol. 28, p. 19, recorded April 29, 1807; vol. 33, p. 145, recorded April 4, 1809; vol. 37, p. 219, recorded March 14, 1811; vol. 183, p. 218, recorded November 25, 1848; vol. 270, p. 56, recorded October 12, 1858; vol. 944, p. 38, recorded April 2, 1903; separate parcel, purchase, vol. 589, p. 282, recorded April 6, 1887; miscellaneous mortgages, vol. 2, p. 78, recorded July 1, 1794; vol. 4, p. 154, recorded November 20, 1795, vol. 163, p. 15, recorded June 7, 1888.

Property recordings at the Suffolk County Registry of Deeds, Boston: mortgage, vol. 162, p. 52, recorded January 22, 1788.

41. FIRST UNIVERSALIST PARISH OF DUNSTABLE (First Parish in Dunstable), 1753-1911 (defunct), Dunstable Center, Dunstable.

The establishment of the boundary between Massachusetts and New Hampshire in 1741, during the ministry of Rev. Joseph Swan, left Dunstable's third meetinghouse, built about 1739, on the New Hampshire side. Services continued to be held there, despite resentment of parishoners on the Massachusetts side, until 1746 when the Rev. Mr. Swan resigned.

An open controversy over the meetinghouse raged for 7 years following his departure. No minister was settled, and probably only occasional services were held. In 1753 the group residing on the Massachusetts side agreed to build their own meetinghouse and to disassociate themselves entirely from the New Hampshire one, which developed into the present First Congregational Church of Nashua, N. H. (see forthcoming Inventory of Congregational Archives in New Hampshire).

The meetinghouse was raised July 18 of the same year on a site now marked as Dunstable's old burying place and referred to as "Meetinghouse Hill". The church was organized May 12, 1757, and on June 8 following, Rev. Josiah Goodhue, a graduate of Harvard College in 1755, was ordained. He served until September 28, 1774 when he was dismissed because "the people were weary of him."¹

In 1791 the meetinghouse was moved to the center of Dunstable and it was re-dedicated on October 2, 1783. In 1798 a call was given Rev. Joshua Heywood. A few persons, dissatisfied with this action of the church, withdrew and formed a Baptist society (see forthcoming Inventory of Baptist Archives in Massachusetts). The Rev. Mr. Heywood was settled in 1799 and served until his death in 1814.

At this time regular services ceased. In August 1817, Rev. Jabez Pond Fisher, who had supplied the Dunstable church in 1794 and had held

1. Elias Nason in History of Middlesex County, Massachusetts, by Samuel Adams Drake, pp. 416-27.

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pastorate in the First Congregational Church of Nottingham, New Hampshire, (see forthcoming Inventory of Congregational Archives in New Hampshire) began preaching at weekly services.

The revival brought 58 new members into the church and a Universalist society was formed and a constitution adopted January 21, 1818, with 106 members. Although strengthened by the revival, the church was unable to support a minister and was supplied by the early traveling Universalist preachers. Among those believed to have preached occasionally were: Revs. Joshua Flagg, Hosea and Adin Ballou, Sebastian and Russell Streeter, Paul Dean, Thomas Whittemore and Thomas Baldwin Thayer.

In 1831, a minority group withdrew from the Universalist society, erected a meetinghouse, and formed the Evangelical Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts).

On December 29 of the same year, the Universalists legally reorganized the First Parish by electing new parish officers. During the period from 1830 to 1863, pastorates were held by Revs. Russell Streeter, Hiram Beckwith, Josiah Gilman and William Hooper. On October 8, 1863 the church was destroyed by fire. Following the loss of the church building services ceased. In 1876 the society was reorganized and meetings were held in Parker's Hall.

By 1890, the Universalists had decided to build a meetinghouse. Land was purchased in January 1893, but during the next few years it became increasingly apparent that the society would be unable to maintain a meetinghouse. The land was sold in January 1906. Occasional services were held until 1911 when the society became defunct.

See: Trumpet and Universalist Magazine, May 27, 1837.

Mass. Pub. Doc. No. 52, p. 129, cites records 1818-43, 1876-85, but no records have been found.

Property recordings at Middlesex County, North District, Registry of Deeds, Lowell: Land in Dunstable center, purchase and sale, vol. 243, p. 53, recorded June 3, 1893, vol. 386, p. 132, recorded January 11, 1906.

42. FIRST UNIVERSALIST SOCIETY OF NORWELL (First Universalist Society in Scituate, First Universalist Society in South Scituate, Proprietors of the Westerly Meetinghouse in Scituate, Proprietors of the First Universalist Meetinghouse in South Scituate), 1766--, Washington Street, Norwell.

As early as 1766 residents in the westerly section of the South Parish of Scituate (see forthcoming Inventory of Unitarian Archives in Massachusetts)

began an agitation, which lasted for 31 years, to be set off as a separate precinct and parish. The first request was rejected by the South Parish on March 3, 1767. Undeterred by this, the group built a meetinghouse in 1769 on land donated by Joshua Jacobs on what is now Washington Street near the Scituate (this section being now Norwell)-Hanover town line. The South Parish rejected in 1770 the second request for a separation, and even refused permission to Rev. David Barnes, to preach in the Westerly Meetinghouse while their own was being rebuilt. When Joshua Jacob and others appealed to the General Court in 1771, the South Parish succeeded in securing the rejection of their suit.

Then in 1792 "the south precinct voted that Charles Turner, Jr., Esq. and Capt. Enoch Collamore be a committee to wait upon the Rev. Mr. Barnes, and enquire whether he is willing to preach in the west Meetinghouse a part of the year."¹ Upon learning of the Rev. Mr. Barnes' reply that "he should wish to gratify the precinct,"² it voted that "he should preach in the west Meetinghouse the second Sabbath in each month from the first of April to the first of December."³ However, this instruction was not given the following year. Four years later (1797) David Jacob and others petitioned the General Court to be set off as a separate society and to be allowed to receive their rateable proportion of the South Parish funds, but again the parish successfully opposed them.

During all this controversy with the South Parish, there had been no difference in doctrinal belief. But because of the treatment which they had received from the South Parish, they readily opened their pulpit to ministers of other denominations. The Universalists were not slow to take advantage of this opportunity, and Revs. John Murray and Hosea Ballou preached there on several occasions. Thus it was that the congregation became converted to Universalism and in 1812 petitioned the General Court, -- this time successfully, -- to be incorporated as the First Universalist Society in Scituate. Apparently the first settled minister was Rev. David Pickering who was installed in 1812.

During the ministry of Rev. Robert L. Killam (1829-38), the original meetinghouse, a barn-like structure without bell or steeple, unplastered, unpainted, and unheated, was razed in 1832, and in its stead a colonial building was erected by a few members of the society who were subsequently incorporated in 1834 under the name of the Proprietors of the Westerly Meetinghouse in Scituate. This building was destroyed by fire while it was being repaired in 1893. Work was immediately begun on a new church which was dedicated in 1894. The part of Scituate in which the meetinghouse was located became South Scituate in 1853 and Norwell in 1890, and the society changed its name accordingly.

See: Trumpet and Universalist Magazine, October 15, 1836; October 6, 1849; Percy Metcalf Leavitt, Souvenir Portfolio of Universalists Churches

1-3. Quoted in Samuel Deane, History of Scituate, Massachusetts, from its first settlement to 1831, p. 44.

in Massachusetts, p. 95 for picture of church.

The following records, except where otherwise listed are stored in the attic of the church: Minutes of society with bylaws, list of patrons, members, and clergy, and copies of warrants, 1894-- , 1 vol., in custody of Mr. Louis Osberg, clerk, Tiffany Road, Norwell; Minutes of Young People's Christian Union, with constitution and bylaws, 1910-26, 1930-36, 2 vols.; Treasurer's accounts, 1863-- , 2 vols., current volume in custody of Mr. Osberg; Receipts and expenditures, 1918-- , 5 vols., current volume in custody of Mr. Osberg; Subscription lists, 1913-18, 2 vols.; John F. Simmons, "The Universalist Church in Assinippi", extract from Old Scituate (published by Chief Justice Cushing Chapter, Daughters of the American Revolution, 292 pp.), t.ms., 4 pp., in possession of the Universalist Historical Society and the custody of Prof. Alfred Storer Cole, librarian.

Property recordings at the Plymouth County Registry of Deeds, Plymouth: Site of meetinghouse in Norwell and Hanover, purchases, transfers, vol. 52, p. 64, recorded Oct. 30, 1765, vol. 73, p. 248, recorded May 24, 1793, vol. 652, p. 138, recorded April 4, 1802, vol. 175, p. 159, recorded May 14, 1833, vol. 653, p. 413, recorded August 25, 1893, transfer to Mass. Universalist Convention, vol. 67, p. 869, recorded October 3, 1894; land on Centre Street, Norwell, purchase and sale, vol. 629, p. 248, recorded April 26, 1892, vol. 648, p. 162, recorded April 4, 1893.

Record of legislative enactments: Incorporation, Mass. Special Laws, 1812, ch. 16, approved June 18, 1812; change of name to First Universalist Society in South Scituate, Ibid., 1853, ch. 111, approved March 29, 1853; change of name to First Universalist Society of Norwell, Ibid., 1890, ch. 280, approved May 2, 1890; incorporation of Proprietors of the Westerly Meetinghouse in Scituate, Ibid., 1834, ch. 36, approved February 28, 1834; change of name to Proprietors of the First Universalist Meetinghouse in South Scituate, Ibid., 1853, ch. 106, approved March 29, 1853.

43. FIRST PARISH OF BOXBOROUGH (Universalist Society), 1775-ca. 1866 (defunct), Boxborough.

On January 31, 1775, residents of the towns of Stow, Littleton and Harvard, met to form a new society and consider the erection of a meetinghouse. Instead of building a church, they purchased the old meetinghouse at Harvard in the same year, where services were held irregularly for some time. A petition to the General Court, to be set off as a separate town, was blocked by Littleton interests for about 4 years before being granted in 1783. In 1784 the church was formerly gathered. Rev. Joseph Willard, who had preached at Mendon from 1769 to 1782, was installed November 2, 1785. He had graduated from Harvard College in 1765 and served in Boxborough until his resignation 38 years later.

The problem of a new meetinghouse, and its location, arose in 1815, with no definite decision being reached. Just before the turn of the century, the town had permitted a Methodist minister to preach in the meetinghouse on week days. Because of growing differences of opinion, the town voted in 1828 to allow each denomination the use of the meetinghouse for periods of time proportioned to the valuation assessed against each group. The division came the following year, when the church voted to call Rev. James R. Cushing. The parish failed to concur, whereupon the church members organized a new society calling it the Evangelical Congregational Society in the District of Boxborough (see forthcoming Inventory of Congregational Archives in Massachusetts). The parish turned Universalist in belief and continued to function for some years. Services had long since ceased however, when in 1870, the town accepted as a gift from the majority of the pew holders the old Universalist meetinghouse, and adapted it for use as the Town Hall.

Minutes of the church, with covenant, membership, accessions and dismissals 1784-1834, baptisms 1784-1834, marriages 1785-1834, deaths 1786-1834, 1784-1834, 1 vol., in custody of Mr. C. Waldo Livermore, West Acton.

No property recordings have been found.

44. INDEPENDENT CHRISTIAN CHURCH IN GLOUCESTER (Free Independent Church of Christ in Gloucester; Independent Christian Society of Gloucester; Christian Independent Society of Gloucester), 1779-- , 40 Middle Street, Gloucester.

Universalism had been adopted by a small earnest group in Gloucester about a year before John Murray landed in America in 1770. A man named Gregory had visited the town, bringing with him the writings of Rev. James Rely, whose sentiments the Rev. Mr. Murray espoused before he left England. This book was passed around among different families and caused great wonder and interest. It only needed a public proclamation to unite these people into a distinct organization. This was forthcoming very shortly, the occasion being an attack made on the Rev. Mr. Murray after his second appearance in Boston in October 1774. The newspapers accused him of preaching Rely's doctrine. The admirers of Rely in Gloucester sent an invitation to the Rev. Mr. Murray to come there and preach. Beginning November 3, 1774, for 9 days he stayed in Gloucester and occupied the pulpit of the First Parish (see forthcoming Inventory of Unitarian Archives in Massachusetts), the minister being ill. On December 14, he returned and finding the people so earnest, decided to remain permanently. The church, however, closed its doors to him very soon, and his congregation had to meet in private homes, particularly in that of Winthrop Sargent. It is still standing on Middle Street and is known as the Sargent-Murray-Gilman House. He served as chaplain in the Revolutionary forces around

Boston but illness finally compelled him to relinquish his post whereupon he returned to Gloucester. There were still many who were hostile to him; attempts were made to ride him out of town; charges were trumped up and notice to leave town on a certain date was served on him. However, his followers now greatly increased in numbers, stood staunchly behind him.

After being excommunicated in 1778 for having absented themselves from public worship in the First Church, a group of 15 individuals determined to organize themselves and in January 1779 formed the Independent Church of Christ, with Rev. John Murray as preacher.¹ The society increased steadily in numbers and on Christmas Day 1780, their church building was dedicated. It was a frame building located on the westerly corner of Spring and Water Streets. Expenses were defrayed by 14 persons, who held ownership of the pews in proportion to the sums invested. An organ loft housed an organ captured from a British merchant ship during the Revolution.

Opposition again asserted itself, this time on the question of taxation. The assessors of the First Parish claimed that those members who had withdrawn to follow the Rev. Mr. Murray, were still liable to taxation for the support of the minister in the old church. The Universalists replied that the Bill of Rights attached to the Constitution of the Commonwealth allowed each individual to support any religious society he wished. The First Parish then claimed that the Rev. Mr. Murray's congregation was not a religious society nor was it incorporated and that he himself was not an ordained minister. Various methods were used to collect these taxes even to seizing property of the members and selling it at auction. A suit was brought to regain the goods in the name of the Rev. Mr. Murray, as a religious teacher from whom the money had been diverted. In 1785, the jury found for the Rev. Mr. Murray. After a review of the case, and another trial in June 1786, the first verdict was upheld.

The Gloucester Universalists now adopted a Charter of Compact, which was taken as a model for other societies which met at Oxford on September 14, 1785.

A suit was brought against Rev. Mr. Murray for performing the marriage ceremony. A verdict was obtained against him and a fine of £50 imposed. Fearing that similar suits might be brought for each ceremony he had performed, he drew up a petition to the legislature for relief and pending action upon it, left for England in January 1788. However, the legislature indemnified him from all penalties incurred in the solemnizing of any marriages and he returned to America and to Gloucester the following July.

To prevent any further litigation the society determined to re-ordain him, which ceremony took place on December 25, 1788. Up to this year,

1. The Directory for 1872 indicates the "Parish" was organized in 1774. This date, however, is not generally accepted, but rather 1779.

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Rev. Mr. Murray had received no stated salary, his wants being provided by voluntary contributions. But as he had announced his intention of marrying the society felt he should have a stipulated amount, which was agreed upon as \$100 per year, to be raised by taxation. At this time, the legislature was petitioned for incorporation, which was granted June 28, 1792.

Although he had refused a much higher paid pastorate in Philadelphia in 1790 to remain in Gloucester, Rev. Mr. Murray finally decided he owed it to the cause of Universalism to accept the call of the First Universalist Society in Boston (see entry 47) which had been without a pastor for a long time. Consequently he left the Gloucester pulpit and was installed in Boston on October 23, 1793. Following his departure, there were supplies, although even these were difficult to obtain. However, preaching seems to have been fairly regular in fortnightly intervals, although a pastor was not settled for 10 years.

In 1799, the sum of \$100 was raised by taxing the pew proprietors and the land on which the church stood was purchased

In 1804, it was voted to give a salary of \$500 to Rev. Thomas Jones, together with the expense of moving his family to Gloucester, providing he decided to settle there as their pastor after a trial term, not to exceed 6 months. This having proved satisfactory, he was installed September 26, 1804. His pastorate was so successful that soon the question of a larger meetinghouse had to be considered. Subscriptions were taken up and a large lot was purchased. A section of it was reserved for a burial ground. The cornerstone was laid September 5, 1805. The timber for the framework had been felled in the British provinces and shipped on an English boat for England but the boat had become disabled near Gloucester, was brought in, declared unseaworthy and her cargo taken off, and sold to one Colonel Pearce. The building had a spire with a clock and a bell cast by Paul Revere. The dedication of the new building took place on October 9, with Revs. John Murray and Thomas Jones officiating. The pews in the gallery of the new church were very popular with the children because they were built so high that no one could see them and this afforded a splendid opportunity for a good time. When their noise began to disturb the congregation, a tithing-man, was appointed to keep them in order. It was not until 1820 that stoves were installed, prior to which time, footstoves or hot bricks were brought for the feet. Candles at first furnished light for evening services but were superseded by lamps in 1823. Not until 1814, when a bass viol was purchased, was there any music; later clarinets and violins were added which were replaced in 1826 by an organ. Vocal music from the first was very popular and was under the supervision of trained leaders. Rely's hymns were used till 1808, at which time a collection was published. In 1838, this gave place to a collection compiled by Rev. Hosea Ballou, 2nd, which in turn gave place to the present collection.

The old church building after being vacated was used for secular purpose. It remained on its original site until 1815, when one of the Rev. Mr. Murray's friends bought it and removed it to his farm, where it was

later used for a hay barn.

On the first Sabbath in the new edifice, October 12, 1805, was inaugurated the service known as the "dedication of children," which service has since been observed by the Universalists in Gloucester.

Steps were taken about this time to organize the communicants into a church, as distinct from the business organization or society. On November 23, 1805, a covenant and articles of faith were adopted and a church organized.

During the War of 1812, business in Gloucester was destroyed. It became necessary to reduce the salary of Rev. Mr. Jones and at one time it seemed as if the meetings must cease altogether because of lack of attendance. But a few stalwart members and the pastor managed to keep the church going.

Just after the war ended, the Rev. Mr. Murray died; and a commemorative service was held in the Gloucester church.

A Sunday School was established June 25, 1820, by the Rev. Mr. Jones, as a result of a series of sermons he had preached to the children in 1819. During the pastorate of Rev. Daniel D. Smith, a building designed as a vestry and school house was erected on the church grounds and dedicated as the Murray Institute, October 31, 1839. The Liberal Institute, a school formerly located at Methuen, was moved here and opened in the new building in November. Philosophical and scientific lectures were given, a large amount of apparatus was bought and an extensive library was gathered. The school lasted for 5 terms after which the enterprise was abandoned. When the Rev. Mr. Smith resigned in 1840, his followers organized the Independent Universalist Society (see entry 188) and held meetings in Murray Institute Hall until they secured their own quarters.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 59 for picture of church; Richard Eddy, D. D., Universalism in Gloucester (Gloucester, Procter Brothers, 1892, 245 pp.), in the possession of the Universalist Historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole; The Universalist Centennial (Boston, Universalist Publishing House, 1870), p. 76; Article in The Gloucester Telegraph, September 24, 1870; Levi M. Powers, Sketch of the Independent Christian Church and Sargent-Murray-Gilman House, Gloucester, (Boston, Murray Press 1920, 32 pp.), in the rare volume department of the Boston Public Library.

The following is taken from a list in possession of Rev. Lyman L. Achenbach, 88 Prospect Street, Gloucester, permission to inventory

the records having been denied. Records are kept in vault of Gloucester Safe Deposit and Trust Company, Main Street, Gloucester.

Minutes, 1865--; 5 vols.; Reports of organizations, 1931-32; Registers: marriages, baptisms, funerals, members, 1790-1844, 1 1845; marriages, 1846-1913, 7 vols.; Minutes of Ladies' Sunday School Society, 1852-1865, Mission Circle, Teachers Association, 1867-90; Quarterly records of Sunday School, 1856-74; Attendance records of Sunday School, 1859-61; Reports of treasurer and trustees, bank pass books, correspondence and other financial papers, tax valuations and abatements, scattered 1814-1929, quantity, various; It may be assumed that other records, especially current books, are in custody of officials of church and subsidiary organizations.) Receipts (1814-1819), from Rev. Thomas Jones, April 13, 1810, in possession of Essex Institute, located in Gloucester section in vault on lower floor.

Property recordings at Essex County Registry of Deeds, 100 State Street in the harbor", sale vol. 183, p. 222, recorded April 2, 1808; purchase recording not found; Middle Street, purchase, vol. 240, p. 78, recorded April 20, 1814; "land in the harbor, near Windmill hill," purchase, vol. 211, p. 181, recorded December 26, 1816; Elm Street, purchase vol. 210, p. 218, recorded August 3, 1844; Gould Street, sale, vol. 687, p. 30, recorded July 14, 1865; corner of Granite and Summer Streets, purchase and sale, vol. 796, p. 198, recorded May 12, 1870; vol. 989, p. 111, recorded December 17, 1877; Middle and Church Streets, mortgage and discharge, vol. 896, p. 228, recorded January 20, 1874; vol. 1075, p. 119, recorded January 27, 1882; triangle parcel near Pine Street purchase and sale, vol. 1537, p. 348, recorded January 25, 1898; vol. 1537, p. 348, recorded January 25, 1898; parsonage on Prospect Street, mortgage and discharge, vol. 2302, p. 245, recorded October 21, 1915; vol. 2375, p. 300, recorded October 24, 1923; Church Street for cemetery, purchase, vol. 2542, p. 134, recorded January 22, 1923; indenture as to easement establishing right of way, vol. 2947, p. 294, recorded March 30, 1933.

Record of Legislative Enactments: Incorporation, Massachusetts Special Laws, Acts of 1792, ch. 18, approved June 28, 1792; authority to acquire and improve an ancient burial ground, Ibid., Acts of 1913, ch. 241, approved March 8, 1913.

Record of Supreme Court case involving the Independent Baptist Church in Gloucester: 2 Dane's Abridgement 350, Murray vs. Defendants of the First Parish in Gloucester, 1786.

45. SECOND UNIVERSALIST SOCIETY OF ORANGE (First Congregational Parish and Society of Orange, Church of Christ in Orange, Church of Christ in South Warwick), 1780--., North Road, corner of Main Street, (North Orange Center) Orange.

This church was organized before the incorporation of the town of Orange. In 1780, following meetings at the home of Mr. Nathan Goddard, plans were made for the erection of a meetinghouse. The present church, begun in 1781, was completed in 1782, and dedicated on March 31, 1782. It was known as the Church of Christ in South Warwick. Rev. Emerson Foster was installed as first pastor in December 1782.

The district of Orange was incorporated in 1783, but it was not until 1785, that the name of the church was changed to the Church of Christ in Orange. The Rev. Mr. Foster's pastorate ended in 1790, after the parishioners had complained of his intemperance. There was no settled minister thereafter until 1822. First record found of the Universalists was when the Universalist General Convention (see entry 1) was held in the church in 1800, with Rev. Hosea Ballou acting as clerk. In 1811 the congregation voted to allow the Universal Society to worship in the meetinghouse when it was not occupied. In 1822, the Unitarians and the Universalists voted to join in the support of preaching under the name of the First Congregational Parish and Society of Orange. Rev. Joshua Chandler, a Unitarian, was installed and remained until 1827 when he was dismissed. There was no settled pastor thereafter until 1844, when Rev. Levi Ballou, a Universalist, became pastor. This marked the definite control of the church by the Universalists although the Unitarians continued to support it. In 1858, the name of the church was changed to the Second Universalist Society of Orange, to distinguish this church from the First Universalist Society in Orange (see entry 34) which had been organized in 1851. The present structure, of Colonial style, is a wooden frame building painted white, with a belfry containing a clock.

See: William Lord, "History of the Second Universalist Church of Orange on its 150th Anniversary," 1931, in custody of author and kept in vault of Athol Cooperative Bank, Athol; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 81, for picture of church.

Minutes with some baptismal records, scattered 1781--., 3 vols., first volume in vault of Athol Cooperative Bank, Exchange Street, Athol and in custody of Mr. William Lord, historian, 64 Exchange Street, Athol, second volume at home and in custody of Rev. Peter J. McInnis, pastor, North Orange Center, current volume at home and in custody of Mr. H. Floyd French, clerk, North Orange Center, Minutes; membership, officers, with receipts and expenditures, 1877-1921, of Ladies' Social Circle, 1877--., 4 vols., in custody of Mrs. Charles Newton, clerk, North Orange Center, Register; communicants, scattered 1792-1826, baptisms, scattered 1796-1826, deaths, 1822-27, marriages, 1822-27, with notes on installation and dismissal of Rev. Emerson Foster, 1782-90, 1 vol., in Athol Cooperative Bank, and in custody of

Mr. William Lord; Baptisms, 1931--, 1 vol., in custody of Rev. Peter J. McInnis, pastor, North Orange Center; Receipts and expenditures, 1916--, 1 vol., in custody of Mr. Euroy N. Harrington, treasurer, North Orange Center; Receipts and expenditures, of Ladies' Social Circle, 1921--, 1 vol., in custody of Mrs. Eunice M. Davis, treasurer, North Orange, Receipts and expenditures of Sunday School, 1914--, 3 vols., in custody of Mrs. David Gale. Membership and attendance records of Sunday School, 1935--, 1 vol., in custody of Mrs. David Gale, superintendent, Tully Village, Orange; Rev. Charles Conklin, Historical Address delivered in the North Orange Universalist Church at the One Hundred and Twenty-fifth Anniversary of the Building of the First Parish Church in Orange, now the Second Universalist Society, May 11, 1906, n.i., 31 pp., 1 vol., in possession of the Universalist Historical Society and in custody of Professor Alfred Storer Cole.

Property recordings at Franklin County Registry of Deeds, Greenfield: Land at corner of Main Street and North Road, two purchases, vol. 81, p. 344, recorded March 14, 1833; vol. 254, p. 280, recorded November 12, 1868; vol. 603, p. 382, recorded March 8, 1915; land on North Road, purchase and deed of correction, vol. 338, p. 84, recorded May 28, 1878; vol. 337, p. 67, recorded June 10, 1878.

Record of Legislative Enactments: Change of name from First Congregational Parish and Society of Orange to Second Universalist Society of Orange, Massachusetts Special Laws, 1868, ch. 170, approved May 1, 1868.

46. FIRST UNIVERSALIST SOCIETY IN MILFORD (Independent Christian Society, commonly called Universalist; Brick Church), 1781--, Pine Street, Milford.

Universalism was preached in Milford in the first year of the incorporated town, 1781, by Rev. Adam Streeter, services being held monthly. Four years later, in August 1785, the Independent Christian Society, commonly called Universalist was organized. The meetings continued once a month in the homes of the society's various members until September 14, 1786, when the Rev. Mr. Streeter died. The society continued, although no regular preaching was held for several years. In December 1787, it adopted the religious compact recommended by the then recently organized Universalist General Convention (see entry 1) to all its constituent societies. Rev. Zephania Lathe was engaged on May 31, 1790, for monthly services, remaining with the society for 7 years. In 1791, the town voted the society the privilege of holding meetings in "Town's Meetinghouse," on weekdays, when the building was not otherwise wanted. After the Rev. Mr. Lathe left the parish, the society continued to hold its meetings either monthly or less frequently from 1797 to 1819. Preachers who supplied during this period were Revs. Joshua Flagg, Richard Carrique, Caleb Rich and John Murray. In 1819, a controversy arose between the town and the parish, the Congregational Church of Christ (see forthcoming Inventory of Congregational Archives

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in Massachusetts) concerning the ownership of the old meetinghouse, and a group in the town group joined the Universalists. Twelve proprietors associated themselves in 1820 to erect the "Brick Church." This building was dedicated on January 10, 1821. The Universalists had endeavored to have the new edifice which was located at the corner of Main and Pearl Streets opposite the Town Hall, superior in every way to the parish church. The "Brick Church," therefore, was larger, it had a tower 60 feet in height, and one of "Holbrook's" best village clocks adorned it, and the bell was 500 pounds heavier than the one used by the parish.

From 1821 to 1879 there was a succession of 21 pastors. On December 9, 1823, when the Southern Association of Universalists (see entry 10) convened in the "Brick Church," Rev. Adin Ballou was ordained. On December 26, 1824, the society was incorporated as the First Universalist Society in Milford. In 1849, a church organization was established.

The "Brick Church" was used until 1850, when the society erected its second edifice on the eastly side of Pearl Street, directly opposite the first church building. The "Brick Church" was later converted into a garage. The new building was necessitated in order to provide more room for a growing membership; it had a large basement vestry. The membership increased from 1851 to 1899, and it was decided to build a larger church. Work on the present church, located on Pine Street, was begun in 1899, and on March 22, 1900, it was dedicated. The church, English Gothic in design, was constructed of Milford pink granite. The vacated church on Pearl Street, which was sold to the town on April 30, 1900, was destroyed by fire that same year.

Rev. Henry F. Fister, the present minister, now in the 31st year of his pastorate, has the longest tenure of any of the society's ministers.

See: Rev. Henry F. Fister, "History of the First Universalist Society in Milford" in The Christian Leader, October 17, 1931; Trumpet and Universalist Magazine, September 18, 1841; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 33 for picture of church.

Minutes of society, and of standing committee, with financial accounts, and constitution, 1791--, 3 vols., in custody of Mr. Frederick A. Gould, parish clerk, 3 Gibbon Avenue, Milford; Minutes of church, 1929--, 1 vol., in custody of Mrs. Augusta Consoletti, church clerk, 60 Pine Street, Milford; Register; baptism, deaths, and list of church members, 1870--, 2 vols., in custody of Mrs. Augusta Consoletti, church clerk, Treasurer's accounts for Sunday School, with reports of superintendents and lists of pupils, 1837--, 1 vol., in custody of Mrs. Clara B. Hartman, recording secretary, 51 Jefferson Street, Milford. The following records are in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole: Clippings: "History of the Universalist Society in Milford" in Trumpet and Universalist Magazine, August 26, September 2 and 9, 1848, 3 items; "The New Church in Milford, Mass.,"

"Dedication" in Universalist Leader, March 3, 1900, 1 item; "One Hundred and Twenty-fifth Anniversary at Milford, Mass.," in Universalist Leader, October 22, 1916, 1 item; Address by Hosea Starr Ballou, containing biographical and genealogical sketch of Rev. Adam Streeter, 1755-86, first pastor, read at 125th. anniversary, 1906, t.ms., 6 pp., 1 vol.; Historical paper by Rev. Henry F. Fister, read at 150th. anniversary, 1931, 7 pp., printed.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Land on Main Street, purchase, quitclaim to building, quitclaim to land, and sale, vol. 236, p. 377, recorded March 11, 1824; vol. 516, p. 115, recorded September 25, 1853; vol. 1648, p. 214, recorded April 30, 1900; vol. 1648, p. 215, recorded April 30, 1900; Land on Pearl Street, purchase, mortgage and discharge, partial sale, and sale, vol. 467, p. 209, recorded September 3, 1850; vol. 1034, p. 600, recorded August 12, 1878; vol. 1201, p. 300, recorded August 12, 1878; vol. 1648 p. 212, recorded April 30, 1900; vol. 1648, p. 215, recorded April 30, 1900; Land on Pine Street, purchase and transfer to the society, mortgage and discharge, vol. 1559, p. 647, recorded December 7, 1897; vol. 1658, p. 274, recorded August 14, 1900; vol. 1925, p. 86, recorded February 5, 1910; Extracts of will of Isaac Newton Davis, vol. 640, p. 336, recorded May 30, 1861; Agreement with trustees of Davis Estate, vol. 1853, p. 556, recorded June 14, 1907; Two lots, one on Pine Street, and the other on West Walnut Street extension, quitclaim, vol. 1877, p. 452, recorded May 11, 1908; Land on Court Street, grant and sale, vol. 1937, p. 51, recorded June 18, 1910; vol. 1937, p. 52, recorded June 18, 1910; Land on North Bow Street, grant and sale, vol. 1937, p. 51, recorded June 18, 1910; vol. 1998, p. 4, recorded June 18, 1912; Land on Bow Street, grant and sale, vol. 1937, p. 51, recorded June 18, 1910; vol. 1998, p. 8 recorded June 22, 1912; Land on Main Street, bequest by will of Roanna S. Patch, and sale, Worcester County Probate Court, Worcester, Case #35275 vol. 604, p. 456, allowed November 7, 1905; vol. 1923, p. 574, recorded February 2, 1910.

47. FIRST UNIVERSALIST SOCIETY IN BOSTON (Church of God, commonly called Universalist; First Universal Society of Boston), 1785-1864 (defunct), corner of Hanover and North Bennett Streets, Boston.

The First Universalist Society in Boston came into being as a result of the preaching of Rev. John Murray, its organization being aided by Rev. Adam Streeter. In 1785, the Universalists purchased a meetinghouse at the corner of Middle and Bennett Streets, now known as Hanover and North Bennett Streets. This building, erected in 1741, had been occupied since that time by an independent congregation, known as the Church of Christ, (see forthcoming Inventory of Congregational Archives in Massachusetts), under the leadership of Rev. Samuel Mather.

Prior to the purchase of this building, the Rev. Mr. Murray had been preaching occasionally in Boston since 1774 in the Manufactory House, located opposite the site where the Park Street Church now stands, in the residence of his friend Mr. Peck, and at Faneuil Hall. Such crowds had attended his preaching that many of the proprietors of Rev. Andrew Croswell's meetinghouse on School Street (see forthcoming Inventory of Congregational Archives in Massachusetts), desired that he be invited to preach therein. This society also was an independent group, gathered under the leadership of its minister. The Rev. Mr. Croswell, was bitterly opposed to Arminianism, and, therefore, to the views expressed by the Rev. Mr. Murray. The house was, however, opened to the Universalist against the wishes of its minister. On subsequent occasions, the Rev. Mr. Croswell tried to prevent the Rev. Mr. Murray from entering the pulpit, and upon one occasion the Rev. Mr. Murray "found that the cushions had been sprinkled with a noxious drug, the strong effluvia from which almost prevented him from speaking. In the midst of the service, many stones were violently thrown through the windows, and much alarm was excited. . . . Lifting one of these, weighing about a pound and a half, and waving it in view of the people, he remarked, 'This argument is solid and weighty, but it is neither rational nor convincing.' Though earnestly besought to leave the pulpit, as his life was in danger, he steadfastly refused, declaring himself immortal while any duty remained to him on earth. In this scene culminated the riotous opposition to Universalism in Boston."¹

With their organization effected, and their meetinghouse purchased, the Universalists called Rev. George Richards, a former school teacher, as their first settled minister. In 1786, the Universalist in Gloucester agreed to release the Rev. Mr. Murray 1 Sunday a month, in order that he might preach in Boston, and 2 years later, an arrangement was made whereby he divided his time equally between the two societies. So successful was his ministry in Boston, and with the opportunity of reaching greater number, the Rev. Mr. Murray accepted the invitation of the First Universalist Society in Boston and became the settled pastor of the society in 1793. It appears from the records that he encountered some difficulty in obtaining his wood supply. In 1801, in a letter to the society, he wrote: "Given me the rank of clergyman, it has been the custom for time immemorial for the people to furnish their minister with his wood." But after a time, the society evidently became lax in this matter, for, in a letter written in 1804, the Rev. Mr. Murray requests an increase in salary, and hopes "that in the future, they will have the goodness to let me have my wood in the same manner every laborer in the ministry in this metropolis has it, that I may not suffer in comparison with others." The meetinghouse had been enlarged in 1792, and a second enlargement was necessitated in 1806, during which time the society worshipped at Faneuil Hall. That same year, the society was incorporated as the First Universal Society of Boston.

1. Quoted in N. Justin Winsor's Memorial History of Boston, vol. 3, Alonzo Ames Miner, "The Century of Universalism," p. 487.

The Rev. Mr. Murray was stricken with paralysis in October 1803, and the active ministry was carried on by associates until his death in 1815. Rev. Edward Mitchell became associate pastor of the church on September 12, 1810, serving a pastorate of about a year, when he returned to a pastorate in New York. Rev. Paul Dean, who had received fellowship from the General Convention of Universalists of the New England States and Others (see entry 1), in 1805, and had been ordained by that body in 1806, became associate minister of the First Universalist Society in Boston in August 1815, continuing to serve the society after the Rev. Mr. Murray's death, and probably until 1822.

The meetinghouse was repaired and remodeled in 1824 and 1828, and in 1839 a brick edifice was erected on the same site, which was dedicated on January 1, 1839. During these periods of alteration and rebuilding, it is probable that the First Universalist Society worshipped in the meetinghouse of the Second Universalist Society on School Street; in any event, such invitations were extended. It is apparent from the records that a store or stores at 332 and 338 Hanover Street were connected with this building. It appears also that a room in the basement was leased by the city of Boston from 1855 to 1860 for use as a primary school.

In 1824, Rev. Sebastian Streeter, who had been educated for the legal profession but had become interested in Universalism and had received fellowship from the General Convention of Universalists of the New England States and Others in 1805, became minister of the society serving a pastorate of 40 years. Rev. Noah M. Gaylord became minister in 1858, resigning his position on October 28, 1860. During the following year, the church was closed. Under the ministry of Rev. Thomas W. Silloway, services were resumed on November 3, 1861, in the lecture room, which were so successful and well attended that on December 29 they were transferred to the auditorium. Population changes in the North End of Boston made it increasingly difficult for the society to survive. Two letters written by Rev. Sebastian Streeter in 1864 are among the records of the society, the first reducing his salary, and the second relinquishing it entirely. Sale of the property to the Boston Bethel Society (see forthcoming Inventory of Baptist Archives in Massachusetts) had been under consideration since 1859, and 1864 the property was sold. The Rev. Mr. Silloway preached a farewell sermon reviewing the history of the church on May 29, 1864, and the following day the assets of the society were divided among the proprietors. A portrait of the Rev. Mr. Murray and the pulpit which he had occupied were given to the Universalist Historical Society at Tufts College.

See: Articles of Faith and Uniting Compact, adopted by the members of the Universal Church in Boston, February 1795, 8 pp., in the rare-volume department of the Boston Public Library, The Trumpet, and Universalist Magazine, August 25, 1838, and January 5, 1839; Thomas W. Silloway, An Historical Discourse Delivered in the First Universalist Meetinghouse, Boston, Sunday, May 29, 1864, on the occasion of Taking Final Leave of the Premises (Boston, Press of Dakin, Davies and Metcalf, 1864), in the Boston Public

Library: Thomas W. Sillway, "The First Universalist Church of Boston," in The Universalist Leader, July 19, 1902; N. Justin Winsor, Memorial History of Boston, vol. . . . Alonzo Ames Miner, "The Century of Universalism," p. 489 for picture of first meetinghouse, and p. 486 for picture of Rev. John Murray. Sebastian Streeter, God's Works Remembered, discourse in the First Universalist Society, June 24, 1838, Boston, 1838, 24 pp., in the rare-volume department of the Boston Public Library.

The following records are in the possession of the Universalist Historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole: Minutes of standing committee, 1815-48, with minutes of proprietors, 1815-34, reports of officers and committees, and copy of act to set incorporate the proprietors of society, March 6, 1806, 3 vols.; Extract of minutes of society, relative to alteration of building plans, June 7, 1838; Extract of minutes of society, reporting appointment of committee to dispose of property, February 10, 1861; Extract of minutes of society, reporting appointment of committee to execute deed of conveyance of property to the Boston Baptist Bethel Society, May 24, 1864; Receipts and expenditures of society, 1850-64, with list of pewholders and tax accounts, and with record of disposition of society's assets among proprietors, May 30, 1864, 2 vols.; Subscription list, for support of Rev. John Murray, and for other expenses of society, 1795; itemized statement of salary received and balance due the Rev. Mr. Murray, 1796-1800, 1800; Treasurer's account and report of finance committee, relative to reduction of building debt, 1848-54, 1 vol.; Treasurer's reports, 1792-1862, 70; Promissory notes, canceled, 1798-1864, 165; Receipted bills, expenses incurred for church maintenance, 1824-64, 1, 173; Receipts for salaries, 1824-64, 1, 150; Receipted state, county and city tax bills (store property), 1840-63, 19; Receipts for pew rentals, 1793-1842, 17; Receipts from sale of pews, 1793-1864, 40; Receipts for surplus from sale of pews at auction, 1828-30, 5; Pew deeds, 1796-1863, 125; Transfer of pew deeds, dates of issue, 1796-1855, dates of transfer, 1801-65, 207; Certificates of lost pew deeds, 1864-8; Valuation of pews by assessors, 1793-1837, 7; List of pewholders, n.d.; Reports of standing committee, 1799-1864, 57; Report of committee appointed to collect funds for purchase of portrait of the Rev. Mr. Murray, 1825; Report of building committee, appointed May 30, 1838, n.d.; Report of committee appointed to appraise property of society, 1844; Reports of building, relief, music and other committees of society, 1799-1864, 209; Reports, proposed change in bylaws, relative to, n.d., 2; Agreements: between John Sweetser of Charlestown and society to build 12 pews in south gallery of Murray meetinghouse, 1806; between society and pewholders to convey interest in old meetinghouse in order to raise money for erection of new edifice, 1837; 3 sets; between Susan Parkman and society relative to changes in mortgage, 1838; between society and Thomas C. Savory, to paint interior of church, 1843; between society and Wakefield and Aiken, to reslate roof of church, 1846; between George Stevens and society, to manufacture and install organ, 1851; between society and Ansel N. Libby, Stillman H. Libby and Franklin F. Libby, for alterations of store buildings at 332 and 338 Hanover Street, 1857; between pewholders in south gallery to allow Sunday School to occupy pews, n.d.; Bonds covering treasurers of society, 1832-64, 1.

in case of society, relative to disposition of society's property, 1861; Mortgages, 1839, 1858, 2; Petition to society by John Davis, lessee, to enter flue into chimney of meetinghouse, 1855; Leases, scattered, 1839-61, 8; Deed from Joseph and Sarah White to committee appointed by Church of Christ, for dwelling house and land at the corner of Middle and Bennett Streets, Boston, copy, 1741; Deed from John and Ann Furness to standing committee, for land on Bennett Street, 1792; Act of incorporation, copy, 1806; Insurance policies on church organ, 1847-63, 16; Notices of public auction of pews, 1822-62, 5 hdw., 3 ptd., 8; Notice of meeting of proprietors, 1823-64, 5 hdw., 1 ptd., 6; Writ of attachment on pew, issued in case of Silas and William Merriam vs. John Welch and C. H. Vose, 1846; Proxies by members, authorizing proprietors to vote in their stead, 1853-64, 50; Amendment to bylaws, 1849; Marriages, 1819-40, 1 vol., in possession of Boston Registry Department; Letters: to building committee with proposals for building, 1836, 1838, n.d., 9; to John Brazer, from society, with thanks for gift of timepiece, 1792; to standing committee from Enoch H. Snelling, on behalf of 20 members, presents gift of timepiece for vestry, 1841; to society, contributions from Ladies Levee, 1853, and from North End Social Parties, 1857, for organ, 2; from Rev. John Murray, to John Adams, relative to political appointment for Epez Sargent, 1789, relative to Mrs. Adam's convalescence, 1798, thanking him for entertainment at White House and for gifts of books, 1799, 3; from the Rev. Mr. Murray, to committee, requesting that he be furnished with wood, 1801; from the Rev. Mr. Murray, with thanks for vote of temporary release because of his health, 1803; from the Rev. Mr. Murray, requesting increase of salary and that wood be furnished him, 1804; from Lucius Paige, chairman of committee appointed by the United States General Convention of Universalists, to standing committee, relative to purchase of lot and erection of monument to the Rev. Mr. Murray in Mr. Auburn Cemetery, 1838; to standing committee, requesting loan of portrait of the Rev. Mr. Murray, 1852; from William Marble, chairman of proprietors, to Rev. Alonzo Ames Minor, president of Tufts College, tendering portrait of the Rev. Mr. Murray, the pulpit which he had occupied, and the Bibles in possession of proprietors, 1864; from Rev. Paul Dean to standing committee, requesting payment of note made August 7, 1822, 1829; to Rev. Sebastian Streeter, offering him permanent pastorate, 1824, from the Rev. Mr. Streeter, accepting position, 1824; from the Rev. Mr. Streeter, thanking the proprietors for gift of money, 1829; to the Rev. Mr. Streeter, appeals for assistance, 1829, 1839, 1834, 3; from the Rev. Mr. Streeter, requesting the appointment of a delegate to the Massachusetts State Convention to be held at Cheshire, 1841; to and from the Rev. Mr. Streeter, concerning church affairs, 1825, 1839, 1849, 3; from David Parker, offering portrait of the Rev. Mr. Streeter, 1849; to the Rev. Mr. Streeter, presenting gift as a mark of esteem, 1860; from the Rev. Mr. Streeter, thanking committee for gift of money, n.d.; from the Rev. Mr. Streeter, reducing his salary to improve financial condition of church, 1864; from the Rev. Mr. Streeter, relinquishing his salary, n.d.; from Rev. Edward Turner, concerning supply of pulpit, 1801; from Rev. Sumner Ellis, resigning pastorate, 1853; between Rev. Noah W. Gaylord and standing committee F. U. S., in Boston, covering offer and acceptance,

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continuance and resignation of pastorate, 1854, 1857-60, 9 items; from Charles Bulfinch, giving permission to use Faneuil Hall for church services, 1845; from Samuel Nottage, superintendent of public buildings, notifying society that city will hire room in basement for primary school, 1855, and terminating occupancy, 1860, 2; to the standing committee, concerning offer made by mayor relative to use of water from roof of church, 1825; to standing committee from David Parker, relative to vote of society that "the interest of the church would be advanced and the prosperity of the order increased by their holding monthly meetings, for the purpose of mutual instruction in the ways of truth and righteousness," 1840; to standing committee from David Kimball, chairman of the Bulfinch Street Society, refusing to sell property at price offered, 1859; to and from standing committee, scattered 1800-64, 50; to and from J. Edward Davis, clerk, 1857-64, 5; from society to Trade Union of Boston and Vicinity, granting use of church, 1835; from Massachusetts Anti-Slavery Society, requesting use of church, 1836; to William Palfry, granting use of vestry of First Universalist Society for ordination and installation of Joshua Young as minister of the New North Religious Society, 1849; to and from standing committee, relative to requests for use of church for lectures, concerts and meetings, 1835-58, 15; relative to singing choir, 1807-59, 23; to and from New North Church, invitations to worship jointly, 1836-62, 8; from Second Universalist Society in Boston, offering First Society use of Second Society's meetinghouse, 1824, 1838, 1848, 1864, 5; from Second Universalist Society, thanking First Society for use of church during rebuilding of Second Society's meetinghouse, 1845; from Second Universalist Society, suggesting joint meeting to arrange for entertainment of members of United States Convention of Universalists, 1838; from Second Universalist Society, asking views on appeal, 1829; from North Bennett Methodist Society invitation to worship, 1849; from South Universalist Society in Boston, Universalist Free Church in Boston and Universalist societies in Cambridge, East Cambridge, East Boston, Gloucester, Lynn and Marblehead, and from German Lutheran Society in Boston and First Independent Baptist Church (colored) in Boston, soliciting aid, and other appeals, 1828-55, 19; from Female Samaritan Society to standing committee, relative to use of church and assistance, 1823-62, 19; relative to church business, 1794-1861, 11; to and from Boston Baptist Bethel Society, relative to sale of property of First Universalist Society, 1859-64, 11; from J. Edward Davis, last clerk of society, to Universalist Historical Society, depositing records of society, 1879; to Robert Keith, chairman standing committee, from Rev. Sebastian Streeter, inquiring if he shall go as a representative of the fiftieth annual session at Hartford, Conn., 1835, 1 item; to standing committee from Rev. W. R. Danforth, Providence, Rhode Island, of request and of thanks for loan of portrait of Rev. John Murray, 1852, 2 items; from Mr. J. N. Austin, Auburn, New York, clerk, United States Convention of Universalists, 1857, 1 item; from Rev. Noah M. Gaylord, Brooklyn, New York, acknowledging letter from F. U. S., 1861, 1 item; from Mr. J. W. Tuttle, Fulton, New York, 1851, 3 items; from Mr. W. H. Waggoner, Pittsburgh, Pennsylvania, 1861, 1 item; from Mr. Samuel Smith, application for assistance from Universalist Society, Saratoga, New York, 1829, 1 item; Thomas W. Silsby, historical Discourses Delivered in 1st Universalist Meetinghouse, Sunday May 29, 1864, (Boston, Davies and Metcalf, 1864), 25 pp.

Register: Marriages, 1819-40, 1 vol., in possession of the Boston Registry Department, City Hall, Boston.

Property recordings at Suffolk County Registry of Deeds, Boston: Site of church, purchase from "proprietors of Mather's meetinghouse," and sale, vol. 159, p. 21, recorded October 19, 1786; vol. 843, p. 248, recorded May 28, 1864.

Record of Legislative Enactments: Incorporation, Massachusetts Special Laws, 1805, ch. 81, approved March 8, 1806; authority to sell property, Ibid., 1864, ch. 247, approved May 13, 1864.

47A. FIRST UNIVERSALIST SOCIETY IN BOSTON, SUNDAY SCHOOL and SUNDAY SCHOOL TEACHERS' ASSOCIATION, 1817-1909 (defunct).

The Second Universalist Sunday School in America was organized in Boston in 1817 by Rev. Paul Dean, minister of the First Universalist Society. After the dissolution of the society, a group which had been known as "Government," composed of the teachers and officers of the Sunday School, was succeeded by the Sunday School Teachers' Association. This Association was formerly organized on November 1, 1864, and remained active until 1909, when the group was so small that at a meeting held on December 16, it was decided to disband.

The following records are in possession of the Universalist Historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole: Minutes of Sunday School, 1836-40, 1842-64, and of Sunday School Teachers' Association, 1865-1909, with constitution and bylaws, list of teachers, officers and pupils, and attendance, 11 vols.; Register of teachers and pupils, 1833-53, 7 vols.; Receipts and expenditures, with payments for salaries, church maintenance, and beneficences, 1823-73 (with gap between 1864-68), 2 vols.; Subscription list, for books for library, 1837, 1 item; Receipted bills, 1837-63, 344 items; Constitution, 1838, 2 items; Amendments to constitution, 1841; Historical Sketch, copy of original which was placed in cornerstone of 1838 meetinghouse, n.d., 1 vol.; Reports: superintendent's, 1840-57, 21 items; treasurer's, 1839-57, 16 items; treasurer of teachers' festival, 1856, 1 item; secretary's, 1852-55, and n.d., 16 items; librarian's, 1852-57, and n.d., 15 items; committees, 1838-58, and n.d., 60 items; Catalogues of library books, 1850, and n.d., 2 vols.; Teachers' attendance, 1844-45, loose sheet; Rules and regulations for teachers, 1838, 1 item; Programs: Order of exercises of exhibitions, 1839, 1 item; order of exercises for 36th and 40th anniversaries, 1853, 1857, ptd., 2 items; Resolutions, 1841, 1843, 1845, 3 items; Circulars, 1848, 1852, and 1855, printed, 3 items; Letters: from Abner W. Pollard, proprietor's clerk, informing Sabbath School Association committee that the subject of a new house and vestry is before the society, 1837, 1 item; from J. D. W. Ivy to William Marble, superintendent, requesting the school to accept diary of Amos Laurence as a gift, 1855, 1 item; from Universalist Sabbath School Union of Boston to Teachers' Association, thanking Association for portrait of Rev. Sebastian Streeter, 1856, 1 item; relative to routine Sunday School administration, 1837-57, and n.d., 44 items.

48. SECOND UNIVERSALIST CHRISTIAN CHURCH, OXFORD (Second Religious Society in Oxford), 1785-- , Main Street, Oxford

Two men, Isaac Davis, a physician from Somers, Connecticut and Caleb Rich, a soldier from Sutton and Warwick were responsible for spreading the doctrine of Universalism in Oxford through conversations on their frequent visits there. Not until 1777 did the movement take definite form. Then it was that Rev. Adam Streeter who had been the Baptist minister in Charleton and Douglas (see forthcoming Inventory of Baptist Archives in Massachusetts), came to Oxford and the neighboring towns to preach Universalism. For 8 years he preached, supported only by contributions from believers who, in addition, were obliged by law to support the established church. In order to release themselves from this tax, on April 27, 1785, a number of converts met in the schoolhouse at Oxford Plains to form a society, which was called the Second Religious Society in Oxford in the Third Independent Religious Society in the Commonwealth of Massachusetts, called Universalists. A charter of compact, received from the Independent Christian Society of Gloucester, see entry 44, was adopted and a subscription for the support of the Rev. Mr. Streeter appended. This was signed by 135 persons, residents of Charleton, Dudley, Holland, Oxford, Sturbridge, Sutton, Ward (now Auburn) and Woodstock (Conn). The new church was soon host to delegates from about 10 other societies who came together in self-defense, to assume a denominational name and form and publish a written profession of faith. After the death of the Rev. Mr. Streeter in September 1786, the society had no regular minister until 1788. Under Rev. Thomas Barnes, who had been a Baptist, and who came to the society in 1889, a meetinghouse was built. In 1793, after the end of the Rev. Mr. Barnes' pastorate, there was no settled minister, but preaching took place at least once a month in the unfinished church. On September 4, 1793, the convention was held in Oxford at which time the church was dedicated. Again the next year, when the convention assembled in Oxford, Rev. Hosea Ballou was ordained. From 1797 to 1811, the society had no regular preacher, supplies being used, with Rev. Hosea Ballou and Rev. Edward Turner occupying the pulpit from 1801 to 1803. In the gale of 1815 the church steeple was destroyed, being replaced 2 years later. The society was generous in the use of its edifice, giving it for town meetings in 1804 and later in 1818 allowing the Congregational Society (see forthcoming Inventory of Congregational Archives in Massachusetts) to use it one Sunday each month for a year. In 1818, the Universalists came near losing control of the meetinghouse by the sale of pews to defray the costs of repairs. For 10 years the society was in a weakened state, with supply ministers preaching only occasionally. In 1828, Rev. Lyman Maynard was invited to serve as regular pastor and under his leadership the church was reorganized, taking the name Second Universalist Christian Church, Oxford. The new society was founded on a liberal doctrine and did not distinguish "between Universalists and Restorationists." After the Rev. Mr. Maynard left in 1832 the society decided to have a strictly restorationist minister.

In 1835 the church was rented to Rev. Benjamin Paine, a Methodist who laid the groundwork for local Methodism (see forthcoming Inventory of Methodist Archives in Massachusetts). Once more, the Universalists nearly lost control of the meetinghouse by the sale of pews. Two years later, it was voted to close the church if the Methodists refused to pay the rent. The differences were finally settled and the Methodists went to another church to hold their services. Left in control, the Universalists again sought to have regular ministers, three of whom served before May 1846, when the edifice was re-dedicated after being remodeled. Expense of the renovations was assumed by subscribers, who took a lease of the lower floor for commercial purposes.

From 1846 to 1874, supply and resident preachers alternated, the last settled minister being Rev. Albert Tyler. Until 1884, two pastors from the Webster church (see entry 232) supplied. From 1884 to 1887, meetings were irregular. Preachers from Charlton and Webster continued to serve the Oxford society until 1895 when the church became inactive. In 1907 it revived and services were held until 1911, when it once more became inactive, remaining so until 1917, when the property was transferred to the Massachusetts Universalist Convention.

Summer services only, are now held in the old church, which is the oldest standing Universalist church in the world.

See: Albert Tyler, Historical Address, (Oxford, Ladies' Unity Circle, 1917, 7 pp.), copy at Public Library, Worcester; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 47, for picture of church; Trumpet and Universalist Magazine, April 10, 1841.

Mass. Pub. Doc. No. 52, p. 130, cites records, 1785-1885, but no records have been found except "Centennial of Universalism - Historical Sketch and Interesting Exercises at Oxford" in Webster Times, September 18, 1885, 1 item, in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

Property recordings in the Worcester County, South District, Registry of Deeds, Worcester: No record of land given society in 1791; lease of basement rooms, vol. 605, p. 557, recorded March 24, 1846; shares of lease, sale, vol. 636, p. 340, recorded February 8, 1861; vol. 218, p. 181, recorded January 25, 1866; petition to clear title, vol. 2120, p. 399, recorded November 30, 1916; decree of clear title, vol. 2136, p. 436, recorded July 25, 1917; sale to Massachusetts Universalist Convention, Land Register Document No. 2082, recorded October 29, 1917.

49. UNIVERSALIST SOCIETY, 1791-ca. 1794, Egremont.

It is apparent that a Universalist Society existed in Egremont for a short period. In 1791, when the Articles of Faith were altered to make a

more explicit statement of Rellyanism, the First Universalist Society in Boston (see entry 47) sought to bring other congregations into organized form on this basis. To this end they wrote to the believers in various towns. The society in Egremont refused to adopt it, querying, "whether a particular compact can be entered into to satisfy the different members in so large a field." The records show that at the Philadelphia Convention in 1794, "a letter from a sister church in Egremont, County of Berkshire, Massachusetts, consisting of thirty members," was read.¹ The society probably had only a brief existence, as it is not listed in the Directory which started in 1856.

No records have been found.

No property recordings have been found.

50. UNIVERSALIST CHURCH AND SOCIETY OF PETERSHAM, HARDWICK, AND GREENWICH, ca. 1792-? (defunct), Hardwick.

Very little is known concerning this society. In giving an account of the progress of Universalism in New England to the Philadelphia Convention, the standing committee of the First Universalist Society in Boston (see entry 47) referred in 1792 to Hardwick and Petersham as containing "several warm friends to the cause." The committee further stated that "They have come into order in several of these towns, and have not only profession, but also possession."² Then in 1795 David Pratt deeded a lot of land in Hardwick to "Nathaniel Gleason of Hardwick, Earle Flagg of Barre, and Silas Johnson of Petersham . . . a committee and in behalf of themselves and other proprietors and such members of the Universalist Church and Society of the town of Petersham, Hardwick, and Greenwich." Nothing further has been gathered concerning the ministers who served this society nor the date on which it became defunct but it is possible that its members subsequently joined the First Universalist Society and Church of Hardwick (see entry 88) and the First Universalist Society in Petersham (see entry 138).

No records have been found.

Property recordings at the Worcester County, South District, Registry of Deeds, Worcester: Land in Hardwick, purchase, vol. 127; p. 410, recorded April 13, 1796. (No further recording of this property has been found.)

1. Richard Eddy, Universalism in America, (Boston, 1886) vol. 1, pp. 348, 438.

2. Quoted in Eddy, Universalism in America, I, p. 394.

51. UNIVERSALIST SOCIETY, ca. 1792-ca. 1827 (defunct), Bellingham.

It is apparent that from 1792, Universalist preaching was maintained for a period of time in Bellingham. The Directory does not list Bellingham, a regular society may not have existed. But at Bellingham, and some other places, "the word is preached once a month. Numbers attend on these occasions and declare themselves well pleased."¹ Moreover, the society at Bellingham was one of those invited to join the Providence Association of Universalists (see entry 11) in 1827.²

No records have been found.

52. FIRST UNIVERSALIST PARISH IN DANA (First Universalist Society in Dana; Mason-Hale Vesper Services; Dana Memorial Vespers), 1794-- , North Main Street, Orange.

A Universalist society was organized in Dana in 1794, and Rev. Hosea Ballou became the first pastor in that year, remaining until 1802. He supplied pulpits in Oxford and Charlton (see entries 48 and 101) part of the time while at Dana, and taught school and farmed as well. Services were held in the Baptist meetinghouse (see forthcoming Inventory of Baptist Archives in Massachusetts) in Dana Centre from 1794-1840; then in the Methodist meetinghouse (see forthcoming Inventory of Methodist Archives in Massachusetts) on the corner of East and Main Streets from 1840-98. During that period the society did not always have a pastor, nor were services regularly held, but the organization continued with little interruption. In 1889 the society voted to organize a church, calling it the First Universalist Society in Dana. In 1897, when land was purchased on the south side of East Street for the erection of a building, the name used was First Universalist Parish of Dana. Services were held regularly thereafter, the pastor serving the Orange church (see entry 45) as well. In 1929, the Mason-Hale Vesper Services were instituted in memory of two women who had left bequests to the church. When the Metropolitan District Water Supply Commission undertook to build a new reservoir system, entailing the obliteration of several towns including Dana, the church property was all sold to the Commission. The furnishing, organ, pulpit, and pews were given to the Central Congregational Church of New Salem (see forthcoming Inventory of Congregational Archives in Massachusetts). The vesper services were continued, in the summer in this Congregational church, and in the winter in the Universalist church at Orange. Since 1939 the vesper services have been known as the Dana Memorial Vespers. Rev. Ernest Whitesmith was

1. Eddy, Universalism in America, I, pp. 348, 438.

2. Ibid., I, p. 394; II, p. 326.

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the last resident pastor. After him, Rev. Wallace Fish was engaged to conduct the Memorial Vespers. In recent years, Rev. Douglas Hill Robbins of Orange (see entry 134) has been considered the pastor because the Vespers are usually held in his church.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 51 for picture of church.

Minutes of society, 1889--, 3 vols.; Minutes of trustees (in charge of property and trust funds) and accounts, 1916--, 1 vol.; Receipts and expenditures, 1913--, 1 vol., in possession and custody of Mr. Myron Doubleday, treasurer, 106 Allen Street, Athol; Constitution, 1889, 1 vol.; all records except as otherwise noted in possession and custody of Mrs. Celia L. Lego, Petersham Road, Athol; Sermons by Rev. Casiel E. Fuller, Universalist Society, Dana, n.d. 5 items, in possession of the Attleboro Public Library, Attleboro.

Property recordings in the Worcester County, South District, Registry of Deeds, Worcester: Site of meetinghouse in North Dana, purchase, transfer to and from the Massachusetts Universalist Convention, grant to Massachusetts Universalist Convention, sale to Commonwealth of Massachusetts, vote confirming sale, and quitclaim to Commonwealth of Massachusetts, vol. 1571, p. 628, recorded May 4, 1898; vol. 2100, p. 311, recorded April 11, 1916; vol. 2568, p. 423, recorded August 10, 1932; vol. 2568, p. 421, recorded August 10, 1932; vol. 2568, p. 421, recorded August 10, 1932; vol. 2568, p. 423, recorded August 10, 1932; Site of personage in North Dana, purchase, sale to Commonwealth of Massachusetts, vote authorizing quitclaim, and quitclaim to Commonwealth of Massachusetts, vol. 1873, p. 243, recorded March 6, 1908; vol. 2568, p. 423, recorded August 10, 1932; vol. 2568, p. 421, recorded August 10, 1932; vol. 2568, p. 423, recorded August 10, 1932.

53. FIRST UNIVERSALIST CHURCH OF CHRIST IN HARVARD (Second Universalist Society in Harvard), 1798-1866 (defunct) in the rear of the Town Hall, Harvard.

Excluded from the Still River Baptist Church (see forthcoming Inventory of Baptist Archives in Massachusetts) because of their belief in the doctrine of Universalism, a small group of individuals in Harvard held meetings before 1800. Rev. Isaiah Parker, who had founded the Baptist church in 1776 and was its pastor, became converted to Universalism and in 1798 withdrew from the Baptist church with his followers. Meetings were held in a schoolhouse with the Rev. Mr. Parker preaching. Two sermons in defense of his Universalist convictions were printed in 1804 at the Still River Press in Still River, the southern part of Harvard. In 1806, when he left Harvard, the Universalists were without a preacher, but conducted services in private homes. About 1806 the Rev. Mr. Parker preached in Shirley and a number of the Harvard group may have followed him there (see entry 61). Historians give little information concerning the activities of the Harvard group from 1806 to 1820,

but in that year the group was influential enough to secure the use of the town meetinghouse for Sunday services. Formal organization of the society took place on March 29, 1830, when 60 persons entered into a "compact," and adopted the name of the Second Universalist Society in Harvard. Services were held quite regularly in the Town Hall. Rev. Russell Streeter was installed as pastor soon after the society's organization. The historians say only that "he officiated at exercises for several years and was followed by George Talbot." In 1838 Rev. Stillman Barden supplied the pulpit, serving until 1841. Rev. Walter Harriman then became minister, and under his direction the society voted on December 5, 1842, to construct a meetinghouse and to request the town to give a tract of land upon which to build.

Two sites were offered by the town, neither of which was acceptable. The society then began negotiations for the purchase of a private house. These were not concluded, however, and on December 27, 1842, the society asked for the site behind the Town Hall, which was granted by the town on January 7, 1843. A public subscription of \$1,700 was made to defray costs of the New England meetinghouse erected on the lot. The church was completed in October 1843. The Rev. Mr. Harriman continued until 1845, serving both the Harvard and the Shirley churches. He withdrew from the ministry in 1851 to enter politics, and later served as a colonel in the Civil War, and as Governor of New Hampshire.

On December 28, 1845, the society reorganized under the name of the First Universalist Church of Christ in Harvard and the members signed a new constitution. Rev. Norris C. Hodgdon, of Vermont, preached in 1850 and 1851, being succeeded by Rev. Quincy Whitney.

After 1851, the society declined, and meetings ceased in the early 1860's. The church building was not used for several years and became dilapidated. On September 27, 1866, it was sold, torn down and moved to Ayer, where it was rebuilt and converted into a dwelling house with stores beneath it. On April 13, 1872, it was destroyed by fire.

After the sale of the church building, the Universalists held a meeting on October 6, 1866, and voted to disband.

See: Trumpet and Universalist Magazine, December 24, 1842.

No records have been found.

No property recordings have been found.

54. UNIVERSALIST SOCIETY, 1800-48, 1879-86 (defunct), (Cooleyville) New Salem.

Two or three distinct movements, resulting in the establishment of a Universalist society in Cooleyville, a village of New Salem, took place

in the nineteenth century. The first society was formed about 1800, and, according to the historians, the erection of a meetinghouse was commenced. For several years, the frame stood unfinished, and was then sold and moved to New Salem Center, where it was converted into a tavern, which was later destroyed by fire. Whether this society dissolved at the time of the sale, or whether it continued in existence, holding its services in the homes of its members is debatable; in any event, a society is listed in the Directory, with Rev. J. J. Locke as pastor, for the years 1847 and 1848.

A new society was organized in 1879. From 1881 to 1885, Rev. George F. Jenks ministered to the society, which is listed in the Directory in 1886 for the last time.

Mass. Pub. Doc. No. 52, p. 147, cites records 1878-83, but no records have been found.

No property recordings have been found.

55. FIRST UNIVERSALIST SOCIETY OF FITCHBURG (Fitchburg Universal Christian Society), 1801-- , 64-70 Day Street, corner of Union Street, Fitchburg.

Before the turn of the nineteenth century, the minister of the First Parish (see forthcoming Inventory of Unitarian Archives in Massachusetts) was contending against the religious ideas of Universalism. So numerous were the adherents of Universalism that they formed the Fitchburg Universal Christian Society, and maintained preaching in the parish church on 24 Sundays during the year. In 1837, when the old meetinghouse was fitted for the Town House, they began to hold services there. One of the early preachers was Rev. Benjamin Whittemore, a former pastor in Lancaster, 1843-54. The First Universalist Society of Fitchburg was organized October 9, 1844.

The first action was taken to build a church on August 4, 1846, when a committee was appointed to look for a site. The next year a lot was bought on the corner of Main and Rollstone Streets, now 842-850 Main Street. Subscriptions for building the church were taken, and in 1848, the meetinghouse was erected. The auditorium was on the second floor, with three rented stores in the basement. It still stands on the original site. The first resident pastor was Rev. Mather E. Hawes, 1844-49. The support of the church until 1857 was by voluntary subscriptions. After that date, the plan of taxing pews was inaugurated, which procedure continued until 1882, when the system of weekly rental of seats and collections began.

In 1884, a decision was made to erect a new church; it was thought best to build in the eastern section of the town so that the two liberal

churches, the Unitarian and Universalist, should not be so near together. On May 28, 1884, the site of the present church at 64-70 Day Street was bought and on September 26, 1886, the church was dedicated. A parsonage at 31 Atlantic Avenue was deeded to the church in 1909.

This society was in existence nearly 14 years before it was decided to organize a church and elect deacons and a church clerk. This was done on Aug. 15, 1858, and until 1931, both organizations were active. Since that date, the church organization has not held meetings, the pastor being responsible for work formerly done by the officers of the church. This organization will probably merge with the society in the near future.

The Sunday School was organized in April 1848. On September 23, 1868, a Sunday School Association was organized, whose membership comprised all interested pupils of the age of 12 up. The social life of the Sunday School, as represented in the "Young People's Annual Party," later known as the "Children's Party," was participated in so generally that no hall was adequate for the gatherings. These meetings continued for over 50 years.

A Community Forum was sponsored by the First Universalist Society of Fitchburg, holding its meetings on Sunday afternoons at the church, during the years 1934-38. At this time it was incorporated and transferred its meeting place to the auditorium of the B. F. Brown Junior High School.

The following organizations existed within the church at one time, but are now defunct: Chapin Club, 1885, Lend-a-Hand Society, 1888, Junior Y.P.C.U., 1890, Busy Bees, 1892, Children's Church (developed from Junior Y.P.C.U.), 1893, the Universalist Boys' Brigade of Fitchburg, 1893.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 41 for picture of church; History of First Universalist Society (Fitchburg, Blanchard and Brown, 1894). William H. McGlaufflin, What the Universalist Church is Doing, 1907 to 1909, (Boston, Universalist Publishing House, 1909), p. 76, for picture of parsonage; Trumpet and Universalist Magazine, March 20, 1837.

Minutes of parish meetings, 1844--, 3 vols., in possession and custody of Miss Grace Parker, clerk, 7 Oak Street, Fitchburg; Minutes of church, 1858-1931, 1 vol., in possession and custody of Rev. Frederick A. Wilmot, pastor, 31 Atlantic Avenue, Fitchburg; Minutes of the Women's Universalist Missionary Society, 1904--, 4 vols., in possession and custody of Mrs. Herbert L. Flint, secretary, 208 Blossom Street, Fitchburg; Minutes of the Enterprise Club, with constitution and list of members, 1902--, 5 vols., in possession and custody of Mrs. Elsie Thorndike, 23 Summer Street, Fitchburg; Minutes of Church School Association, with monthly attendance and reports of offerings, 1935--, 1 vol., in the possession and custody of Miss Martha Parshley, secretary, 115 Milk Street, Fitchburg; Minutes of the Young People's Christian Union, 1934--, 1 vol., in the possession and custody of Miss Jane Tapply, secretary, 9 Ross Street,

Fitchburg; Minutes of the Ladies' Circle, 1848-- , 8 vols., in possession and custody of Mrs. Estella T. Holbrook, secretary, 61 Clinton Street, Fitchburg; Register: church members, 1858-1903, 1919-- , baptisms and dedications, 1867-- , marriages, 1884-1888, 1918-- , deacons, 1858-1927, 2 vols., in the possession and custody of Rev. Frederick A. Wilmot, pastor, 31 Atlantic Avenue, Fitchburg; Receipts and expenditures of Women's Universalist Missionary Society, 1936-- , 1 vol., in possession and custody of Mrs. E. F. Ackley, treasurer, 76 Mt. Vernon Street, Fitchburg; Receipts and expenditures of Young People's Christian Union, 1934-- , 1 vol., in possession and custody of Miss Lucilla Hyatt, treasurer, 22 Cedar Street, Fitchburg; Receipts and expenditures of "Mr. and Mrs. Club," 1939-- , 1 vol., in possession and custody of Mrs. Robert A. Schreiner, treasurer, 150 Boutelle Street, Fitchburg; Receipts and expenditures of Enterprise Club, 1902-23, 1 vol., in possession and custody of Mrs. Elsie Thorndike, secretary, 23 Summer Street, Fitchburg, 1924-- , 1 vol., in possession and custody of Mrs. Bertha Sloan, treasurer pro-tem, 116 Myrtle Avenue, Fitchburg; Receipts and expenditures of the Ladies' Circle, 1891-- , 1 vol., in the possession and custody of Mrs. Althea D. Eddy, treasurer, 26 Hancock Street, Fitchburg; Quarterly receipts from pew rents, 1848-58; Subscription lists for preaching, 1852-65, loose sheets; Report of treasurer on cost of new church on Day Street, 1887, loose sheets; Treasurer's reports, 1890-95, one envelope; Annual reports arranged by subject, 1920-- , 1 file; Trustees' and advisory committee's records, 1900-- , 2 vols.; Certificate of membership in Worcester North Agriculture Society, 1863, the above 7 items are in the possession and custody of Miss Grace Parker, clerk, 7 Oak Street, Fitchburg; List of parish members, on card file, with addressed stencils of each family in parish and for each organization of the church, 1939, in the possession and custody of Rev. Frederick A. Wilmot, 31 Atlantic Ave., Fitchburg; Deeds to pews, 1848-60, handwritten on printed forms, 1 vol., custody of Miss Grace Parker, clerk, 7 Oak Street, Fitchburg; Roll Call book, with attendance of members, 1902-- , 2 vols., in possession and custody of Mrs. Elsie Thorndike, secretary, 23 Summer Street, Fitchburg; Attendance records of church school, 1924-- , 2 vols., loose leaf, attendance cards, 1938-- , 13 packages; Records of offering, 1933-- , 1 vol., loose leaf, the above 3 items are in the possession and custody of Miss Hazel Gay, 41 Winter Street, Fitchburg.

"The Parish Visitor," a paper published for Universalist of Fitchburg, copy, September 5, 1902; "Our Messenger," a semi-monthly paper, 1 copy, #7, 1895; Photograph of church taken by J. C. Moulton, with measurements, seating capacity and estimated cost, at Fitchburg Historical Society.

Property recordings at Worcester County, Northern District, Registry of Deeds, Fitchburg. ("Worcester Registry" before the citation signifies that records are copies of originals in Worcester Southern District Registry) Land at corner of Main and Rollstone Streets, purchase, Worcester registry, building contract for meetinghouse, vol. 421, p. 151, dated 1847; vol. 431, p. 19, dated 1847; lease of part for woodshed, Worcester registry, vol. 454, p. 285, dated 1847; mortgages and discharges,

Worcester registry, vol. 435, p. 100, dated 1848; vol. 14, p. 91, dated 1886, Worcester registry, vol. 1024, p. 299, dated 1878; vol. 14, p. 92, dated 1886; sale vol. 14, p. 93, dated 1886; Day Street, purchase Worcester registry, vol. 1176, p. 81, dated 1884; mortgages and discharges, vol. 8, p. 265, dated 1885; vol. 10, p. 226, dated 1886; vol. 10, p. 227, dated 1886; vol. 85, p. 476, dated 1896; vol. 12, p. 128, dated 1886; vol. 39, p. 51, dated 1890; vol. 117, p. 172, dated 1898; vol. 323, p. 134, dated 1916; vol. 323, p. 136, dated 1916; vol. 398, p. 67, dated 1923; release of rights acquired under will, vol. 30, pp. 507-9, dated 1889; Land on Union Street, grant, vol. 249, p. 231, dated 1910; Land on Day Street, next to church, grant, vol. 253, p. 339, dated 1910; parsonage on Atlantic Avenue, purchase, vol. 245, p. 505, dated 1909; mortgage and discharge, vol. 496, p. 323, dated 1932; vol. 521, p. 493, dated 1935.

56. FIRST UNIVERSALIST SOCIETY OF WESTERN AND BROOKFIELD, 1805-1833 (defunct), near Hodge's Corner, (South) Warren.

This society came into being as the result of regular preaching by the Universalist Rev. Edward Turner in the Baptist meetinghouse (see forthcoming Inventory of Baptist Archives in Massachusetts) in 1805. The Rev. Mr. Turner, who became a Universalist while a student at Leicester Academy during 1792-3 and later studied with Rev. Hosea Ballou, preached at stated intervals until 1808.

The Universalists petitioned the Legislature on January 30, 1808, for permission to incorporate, but there is no indication as to what disposition was made of this petition.¹ The church was organized in 1815, and in 1816 they petitioned the parish for use of the meetinghouse a part of the time. Permission was granted by the Congregational society, (see forthcoming Inventory of Unitarian Archives in Massachusetts) but the town voted that the Congregationalists should have exclusive use of the meetinghouse for religious services.

Rev. John Bisbe, Jr., a graduate of Brown University in 1814, became pastor of the group in 1819. On June 19, 1819 the society was incorporated. In 1821 they erected a meetinghouse near Hodge's Corner, in what is now South Warren. The Rev. Mr. Bisbe left in 1821 to become pastor of the Second Universal Society in Brookfield (see entry 71).

The society existed with supply preachers, until about 1833 when services are discontinued.

Petition to General Court to incorporate, 1808, in possession of the

1. Records of the First Congregational (Unitarian) Society of Brookfield.

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First Congregational (Unitarian) Society of Brookfield and in custody of Rev. Howard A. MacDonald; no other records have been found.

No property recordings have been found.

Record of Legislative Enactments: Incorporation, Massachusetts Special Laws, 1819, ch. 60, approved June 19, 1819; annexing persons to the society, Ibid., 1821, ch. 87, approved February 18, 1822.

Record of Supreme Court case: Edward Turner vs. Inhabitants, 7 Mass. 60, 1810.

57. FIRST UNIVERSALIST SOCIETY IN SALEM (New Universalist Society in Salem), 1805-- , corner of Rust and Bridge Streets, Salem.

On May 20, 1805, a group of persons interested in the Universalist faith met at 24 Lynde Street to hear Rev. John Murray. Meetings were continued at frequent intervals until on December 24, they formed a society. Three years later, a site for their church was purchased. The cornerstone was laid August 17, 1808, by Rev. Hosea Ballou and on the same day, Rev. Edward Turner was installed as the first pastor serving until 1814. Articles of faith and a compact were adopted in 1809, and in 1838, a constitution with a further declaration of faith was drawn up, which was further amplified in 1846. The church was of Colonial meeting-house style, with tower and bell deck in front. It was remodeled in 1877, a chapel added in 1889.

During the War of 1812, the cellar of the church was used to store provisions for the prison ship "Aurora." It was also used as a drilling ground by various military groups during 1814-17, while a section of it was used in 1826 for a singing school.

A Sunday School was organized in 1829; a Young People's Christian Union, in 1889; the Cheerful Workers, in 1890; the Mission Circle, in 1906; Ladies' Social Union, in 1908.

See: Trumpet and Universalist Magazine, March 25, 1840, December 17, 1842: Program of the Centennial Anniversary, (Salem, Newcomb & Gauss, 1809); Fiftieth Anniversary, (Salem, Charles W. Swasey, 1859); Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 49 for picture of church. Lemuel Willis, A Semi-Centennial Address delivered August 4, 1859, on the Fiftieth Anniversary of the Dedication of the Church and the Installation of Rev. Edward Turner, (Salem, Register Press, 1859, 84 pp.); Rev. George Richards of Portsmouth, Rhode Island, The Feast of the Dedication, a discourse at the dedication of the new brick meetinghouse, Salem, June 22, 1809, Salem, 1809, in the rare volume department of the Boston Public Library.

Minutes of proprietors, with baptisms, marriages, deaths, confirmations, 1879-1923, 1826-- , 7 vols., current volume in possession and custody of Mr. George Upton, assistant treasurer, corner of Forrester and Pleasant Streets, Salem; Minutes of Ladies' Social Union, 1901-11 (defunct), 1 vol.; Minutes of Junior Christian Union, with constitution, 1895-1902, 1 vol.; Minutes of Band of Hope Society, with diary of Sunday School attendance, 1868-73, list of 28 children christened on June 25, 1871, 1857-73, 1 vol.; Minutes of officers and teachers of Sunday School, with constitution adopted June 2, 1841, and various amendments, receipts and expenditures, 1841-1910, 8 vols.; Minutes of several committees, 1899-1900, 1 vol.; Minutes of temperance society, 1857-58, 1 vol.; Registers: marriages, 1809-79, 1 vol., deaths, 1809-79, 1 vol., original members, 1809-51, 1 vol.; Register: baptisms, 1925-- , members received, 1924-- , marriages, 1924-- , deaths, 1924-- , 1 vol., in pastor's study; Receipts and expenditures, 1841-- , 7 vols., current volume in possession and custody of Mr. George Upton; Ledger: accounts of salaries, insurance, interest, light, rent, 1808-27, 1904-11, 2 vols.; Pew rentals, 1856-- , 7 vols., current volume in possession and custody of Mr. Upton; Collections allocated to charity, 1873-91, 1 vol.; Pledges, n.d., 1 vol.; Receipts and expenditures in building of church 1808-10, 5 vols.; Receipted bills, scattered, 1808-34, 1854-60, 1901-6, pasted in 5 vols.; Bills due on membership obligations, 1853-56, 1 vol.; Petty accounts of Sunday School, 1862-67, 1 vol.; Receipts and expenditures of Sunday School, 1862-72, 1881-1915, 1917-18, 1922-24, 4 vols.; Vouchers and other business papers of treasurer, 1900-- , 25 bundles and 1 file drawer; Memorandum of Pews, Pew Owners, and Occupiers in First Universalist Meeting House, September 1, 1851, with 12% tax, 1 vol.; Pew certificates, stubs, 1908-18, 1 vol.; Guest book of Centennial Reception, June 22, 1909, 1 vol.; Guest book, persons present at church on December 16, 1924 and those who attended Universalist Church Convention, Salem, May 19-21, 1925, 1 vol.; Constitution and bylaws of Sunday School, n.d., 1 vol.; Attendance records of Sunday School, 1859-74, 4 vols.; Class books of Sunday School, 1873-1900, 300 vols.; Attendance record of Infant Class, 1873-82, 1 vol.; Extracts from the records of the First Universalist Church and Society Commencing in the year 1806, as presented by the compiler, George G. Putnam, 1806-58, 1 vol.; Activities of Sabbath School, 1849-68, 2 vols.; Letter, from Rev. John Murray to Rev. Hosea Ballou, August 29, 1808, in the possession of the Universalist Historical Society, at Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

All records unless otherwise specified are in a trunk on the landing leading to east gallery in church, and in custody of the board of trustees.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Land on Rust Street, purchase by 3 individuals on condition that premises be used for worship of God, and sale by them to New Universalist Society in Salem, vol. 234, p. 180, recorded February 7, 1824; vol. 277, p. 231, recorded September 13, 1834; Land on Forrester Street, purchase and sale, vol. 382, p. 48, recorded May 13, 1847; vol. 667, p. 19, recorded May 5, 1865; Rust Street, leases of two parcels by

society, vol. 555, p. 168, recorded June 18, 1857; vol. 560, p. 17, recorded October 8, 1857; Ash Street, purchase, by the chapel building committee, vol. 1250, p. 147, recorded June 6, 1889; Ash Street, purchase from building committee by the society, vol. 1288, p. 161, recorded September 12, 1890; Ash Street, mortgage and discharge and release, vol. 1288, p. 162, recorded September 12, 1890; vol. 1288, p. 162, recorded June 11, 1909; vol. 1291, p. 201, recorded October 6, 1890; additional land on Rust Street, purchase, vol. 1742, p. 379, recorded June 14, 1904; mortgages taken by society for properties on Bickford and North Streets, vol. 2362, p. 54, recorded April 12, 1917; vol. 2371, p. 487, recorded August 1, 1917; all property on Ash Street, mortgage and discharge, vol. 2384, p. 486, recorded January 31, 1918; vol. 2384, p. 486, recorded April 4, 1922; mortgages, vol. 2612, p. 263, recorded September 10, 1924; vol. 2614, p. 351, recorded October 18, 1924; mortgage and discharge, vol. 2644, p. 116, recorded June 30, 1925; vol. 2644, p. 116, recorded January 5, 1928; Rust Street, lease of right of way, vol. 2671, p. 530, recorded March 18, 1926; Leach Street and Summit Avenue, purchase and sale, vol. 2910, p. 260, recorded March 2, 1932; vol. 2917, p. 75, recorded May 13, 1932.

Record of Legislative Enactments: Incorporation, Massachusetts Special Laws, 1811, ch. 150, approved February 28, 1812; change of name from New Universalist Society to First Universalist Society in Salem, Ibid., 1850, ch. 39, approved February 25, 1850; authority to hold additional property, Ibid., 1891, ch. 51, approved March 6, 1891.

58. FIRST UNIVERSALIST SOCIETY IN CHARLESTOWN, 1809-- (dormant),
12 Cross Street, (Charlestown) Boston.

Some time before the incorporation of the First Universalist Society in Charlestown, Universalists in that community were discussing the erection of a meetinghouse. At a meeting October 29, 1809, at the home of Samuel Thompson on Cordis Street, action upon the question of providing a suitable place for worship was taken. Fifteen individuals were present, and it was agreed that each should consider himself a committee "to notify our friends to gather together next Thursday evening, November 1, 1809, at Seaton Hall."¹ This hall, at the corner of Green and Main Streets, was in the Indian Chief Tavern, kept by Andrew Seaton. A committee of seven was chosen to provide a place to meet for public worship, to engage a preacher, and to attend to such other concerns as might be found necessary.

The committee reported at the next meeting, November 9, that arrangements for 6 months had been made with Samuel T. Armstrong for use of the chamber over his printing office in a new brick building situated on Warren Street facing Cordis Street. A subscription paper for raising the money

1. The First Universalist Society in Charlestown: A Memorial of its Centennial Year, p. 14.

necessary for furnishing was prepared and the committee also engaged Rev. Abner Kneeland as minister of the society. On January 14, 1810, the first service was conducted in this hall.

Many meetings were held by the committee in an effort to secure a permanent place for worship, and on March 29, 1810, it was voted "to proceed to collect the installments from each signer, and to commence the building as soon as possible."¹ In spite of the vote, this meeting seems to mark the end of the record of the first movement for the building of a meetinghouse.

In November of that year, the Rev. Mr. Kneeland began to preach in the Town Hall, and a new committee was formed. The first meeting recorded of the standing committee was on January 13, 1811, at which the committee agreed to purchase land in a location suitable for a meetinghouse. On January 25, Samuel Thompson was chosen treasurer to receive the money of the subscribers, and it was voted that the deed be taken in their name. It was further decided to incorporate and the act is dated February 27, 1811.

The cornerstone of the church was laid on the last Saturday in April 1811. Meetings were held weekly at the homes of the committee members, and each member had his day as overseer of the laborers and the work

At length, the church was completed. The society had voted to give Rev. Abner Kneeland an invitation to preach to the society for 1 year and to pay him \$10 per week, find him his dwelling house, and pay the expense of his removal;² and arrangements were made for the dedication of the church and the installation of the minister. At this service, which took place on September 5, Rev. Hosea Ballou delivered the installation sermon and Rev. Edward Mitchell of Boston preached the dedication sermon. A few days later, on September 8, a public sale of pews was held, announcement being made that the pews would "postively" be sold to the highest bidder.

The Rev. Mr. Kneeland's pastorate was brief Mrs Kneeland had a business of her own, as a result of which her husband resigned as minister of the society. In an unofficial letter, dated January 1, 1814, to Mr. Moses Hall, chairman of the proprietors, the Rev. Mr. Kneeland discussed at length his personal problem, the incompatibility of "the business of the Ministry and the business of Merchandize." "Without giving an undivided attention to the Ministry," he wrote, "no minister can be long useful, or very successful . . . But I am apprehensive," he continued "that I shall

1. The First Universalist Society in Charlestown A Memorial of its Centennial Year, p. 15.

2. Ibid., p. 17.

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be under the necessity of either laying so much restraint upon Mrs. Kneeland, in her business as to render her unhappy, in which case my own peace, if not my usefulness, would be destroyed, or else have so much of my time and attention diverted from the Ministry in consequence of her business, as to be in great danger of running down as a gospel preacher."¹ These matters caused the Rev. Mr. Kneeland to question whether it might be necessary for him "to quit the Ministry altogether, or at most only to preach occasionally."²

This matter was brought before a meeting of the pewholders, and was interpreted as a resignation. In a letter from the proprietors to the Rev. Mr. Kneeland, dated January 15, they indicate that he himself raised the point of the "conflict between the work of the Ministry and the business of Merchandize,"³ and they agree that "the business of the Merchant and the preaching of the Gospel of the grace of God would militate against each other, and render one or the other useless. Under these considerations, therefore we believe that the Separation, tho painful, is expedient . . . "⁴

The Rev. Mr. Kneeland agreed that his remarks had been construed correctly. And on February 13, 1814, the proprietors voted "that the Rev. Abner Kneeland, our present pastor, be dismissed, and that he be no longer considered as the Minister or Teacher of the First Universalist Society in Charlestown and that he be from this day discharged from any further Pastoral duties to the Church and Congregation thereof."⁵

Rev. Edward Turner of Salem, the first minister who had exchanged with the Rev. Mr. Kneeland, succeeded him in March 1814. It was during his ministry in Charlestown that the well-known Ballou-Turner controversy took place.

This friendly controversy in July and October 1817 between Rev. Hosea Ballou of Salem and the Rev. Mr. Turner, whose prestige in the denomination was second only to that of the Rev. Mr. Ballou, took the form of a series of discussions on the doctrine of future punishment, the Rev. Mr. Turner affirming that position. The discussions were published in the second volume of The Gospel Visitant, which publication ceased with the issue containing the final discussion.

The simple meetinghouse grew in importance, and in 1853 galleries were provided, an organ installed and a tower and bell added. In 1863,

1. Minutes of the Standing Committee in possession of the Universalist Historical Society and in custody of Prof. Alfred Storer Cole, librarian.

2. Ibid.

3. Ibid.

4. Ibid.

5. Ibid.

the church was practically rebuilt, the walls being carried up, in order to provide a room in the basement for the Sunday School.

A Sunday School had been organized in May 1829, and at the same time 150 volumes to start a library had been donated by members of the parish. The library continued in use until destroyed by fire in 1867. Two years after the organization of the Sunday School, the Universalist Sabbath School Teachers' Society was formed to aid poor children and to increase the library. The Murray Society, organized in 1836, gave material aid to the Sunday School, but in 1857 this organization was dissolved, and the Charlestown Universalist Sabbath School Association continued the work of the former group.

From the earliest days of the society, the importance of music as part of the service was recognized. As early as June 12, 1811, a committee was chosen to see about a singing school, and on November 11 of that year a singing master was engaged by the standing committee. Before the installation of an organ in 1840, instrumental music was provided. It is recorded that in 1826, two singers were engaged at a cost of \$208 a year. In 1824, use of the church was given to the Harmonic Society for one or more concerts.

Because of population changes, the society diminished until maintenance of the church became too great a financial burden. In December 1937, the society voted to relinquish the church building to the bank which held a mortgage on the property. The building was razed in 1939. Although religious services are no longer held by the society, the organization is still maintained, and an active Women's Alliance, affiliated with the society, holds regular meetings.

See: Timothy T. Sawyer, "Historical Sketch of the Formation of the First Universalist Society in Charlestown, and the Building of the Meeting-house," The Cairn, published for the fair of the First Universalist Church in Charlestown (Boston, Alfred Mudge & Son, [1900]), 30 pp.; The First Universalist Society in Charlestown: A Memorial of Its Centennial Year, (Boston, Everett Press, 1911), 31 pp., with picture of church on cover; Trumpet and Universalist Magazine, June 13, 1829; August 16, 1834; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 61 for picture of church.

The following records are in the possession of the Universalist Historical Society, Tufts College, Medford, and custody of Prof. Alfred Storer Cole unless otherwise noted; Minutes of church, with articles of faith and uniting compact, list of original members and calendar entries, 1811-12, 1 vol.; Minutes of society, proprietors, and standing committee, 1812-64, and of standing committee, with calendar entries, 1864-1909, 1909--, 3 vols., current volume in custody of Miss Grace M. Elwell, clerk, 12 Cross Street, Charlestown; Minutes of building committee, with account of pew taxes, 1809-12, 1 vol.; Minutes of Starr King Association, with constitution and bylaws, treasurer's reports, 1877-79, 1882-83, 2 vols., in possession of the American Antiquarian Society, Worcester, in custody

of Clarence S. Brigham, director; List of members, 1842-1911, 2 items; Guest book with signatures of those attending 125th anniversary, 1936, 1 vol.; Treasurer's accounts, 1811-18, with list of members as of January 1, 1889, calendar entries, notices of annual meetings, articles of faith, and centennial program, 1900-12, 1930--, 3 vols., current volume in custody of Miss Elizabeth L. Brown, treasurer, 32 High Street, Charlestown; Financial statements, scattered, 1827-73, 7 items; Subscription lists: Gift to Rev. Linus S. Everett, 1834, aid to family of late Rev. Thomas F. King, 1839, bell, 1853, fund to pay church debts, n.d., to establish centenary fund, n.d., 5 items; Bills and receipts: Salaries, scattered, 1817-90, 1577 items; maintenance of church, scattered, 1817-90, 1678 items; Promissory notes paid, 1815-89, 98 items; Canceled checks, 1876-89, 521 items; List of original shareholders, n.d., 1 item; Certificates issued to shareholders, 1824, 16 items; Pew holders accounts, 1836-75, 2 vols.; Pew accounts, 1817-33, 1841-80, 10 vols.; List of collected taxes, scattered, 1832-73, 15 items; Notices of pew auctions, scattered, 1837-60, 31 items; List of purchasers of pews at auction, 1840, 1 item; Pew-tax receipts, scattered, 1846-64, 82 items; Receipt signed by 56 persons for money received from treasurer through sale of pews, 1864, 1 item; Deeds to pews, 1811-66, 22 items; Plans of pews, with names of holders, 1864, 2 items; Mortgage, by James M. Simpson, treasurer of Warren Institution for Savings, Charlestown, 1853, 1 item; Insurance policies, 1826-78, 22 items; Contract and specifications for alteration of church building, 1853, 1 item; Agreements. Between six persons and standing committee, to alter pews, 1831, between Blossom Whiton and standing committee, to remodel gallery, 1831, between proprietors and pew holders, to alter pews, 1840, to remodel church, 1863, 4 items; Letters: Membership transfers, scattered, 1911-36, 15 items; withdrawals, 1923 and n.d., 2 items; Rev. Edward Turner to Rev. Hosea Ballou, concerning the controversy in the society about the former's article in the Universalist Magazine (January 25, 1823), 1823, 2 items; Rev. Mr. Turner to the society, concerning his dismissal as pastor, 1823, 1 item; Rev. Mr. Turner to his daughter, Mrs. Mary Weld, concerning his part in the Restorationist controversy and his dismissal, 1824, 7 items; Rev. Sylvanus Cobb and Rev. Mr. Turner, concerning latter's dismissal, 1828, 2 items; business and pastoral, scattered, 1801-23, 10 items; Rev. Mr. Turner, sermons, mss., 1819-23, 24 items, and notes for sermons, 1825-27, 1 vol.; The First Universalist Society in Charlestown. A Memorial of Its Centennial Year, 1911, 31 pp., 1 vol.; A Memorial of Its One Hundred and Twenty-fifth Anniversary, 1936, 12 pp., 2 vols.; "Raze Old Church in Boston Globe, March 25, 1939.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Land on Church Court, purchase, transfer mortgage and discharge, vol. 190, p. 219, recorded February 16, 1811, vol. 196, p. 508, recorded April 14, 1812, vol. 741, p. 152, recorded May 27, 1856, vol. 741, p. 152, recorded July 13, 1869; and at the Suffolk County Registry of Deeds, Boston, transfers to and from Massachusetts Universalist Convention, mortgage, transfers to and from Massachusetts Universalist Convention, notice of entry to foreclose, vol. 4174, pp. 35-36, recorded October 20, 1919,

vol 5248, p. 122, recorded March 17, 1931, vol 5248, pp 124-25, recorded March 17, 1931, vol 5719, p. 521, April 7, 1938, vol 5769, p. 309, recorded February 2, 1939; vote to sell bequeathed wharf, vol 1661, p. 549, recorded December 12, 1884.

Record of Legislative enactments. incorporation, Massachusetts Special Laws, 1810, ch. 100, approved February 17, 1811

Record of Supreme Court cases: Rev. Edward Turner vs. The Inhabitants of the First Parish of Burlington, 16 Mass Reports, 208, 1819.

59. UNIVERSALIST SOCIETY, ca. 1810-ca 1853, 1863-90 (defunct), Monroe.

About 1810, a Universalist society was organized in Monroe, largely through the efforts of Rev. David Ballou, who was apparently the first settled minister. Meetings were held in the Town House, and probably also in the homes of members. It would appear that it became inactive for the decade following 1852. This is confirmed by two contemporary historians, and is substantiated by the fact that the 1852 Directory lists Rev. Jeremiah Gifford as residing in Monroe, and does not list him there again until 1863. The society was reorganized in 1863, with the Rev Mr Gifford, as its pastor, serving the church until 1866. The society is last listed in the 1890 Directory, when it was reported that services were held half time; however, a history published in 1879, reports of the Universalists that "in late years, religious meetings have only been occasionally held."

No records have been found.

No property recordings have been found

60. THE UNIVERSALIST CHURCH OF AMESBURY (First Universalist Society in Salisbury; First Universalist Society of Amesbury and Salisbury), 1811-- , Main Street, Amesbury.

This society was organized in 1811 and incorporated as the First Universalist Society in Salisbury by an act of the legislature approved February 22, 1812. This act permitted residents of Amesbury and Newbury to join the society and released them from taxation in any other religious society provided they submitted a certificate of membership signed by the minister or clerk of the Universalist society. The 1838 Directory lists Rev. J. Smith as residing in Amesbury in that year, but the society

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apparently became dormant shortly thereafter since Joseph Merrill writes in his History of Amesbury of a Universalist society being organized in Washington Hall, Market Street, in 1843. Rev George G Strickland, who had been installed by the West Amesbury Universalist Society (see entry 152) in 1843, served as pastor until 1847. The society purchased the building formerly occupied by St James' Episcopal Church (see forthcoming Inventory of Protestant Episcopal Archives in Massachusetts) and moved it to land on Friend Street purchased in 1846 from William Bailey. Rev Simon C Hewitt was installed as pastor the following year and served for 2 years. On November 28, 1847, the society asked for admission to the Boston Association of Universalists (see entry 13). In 1851, a new constitution and bylaws were adopted, and the name, First Universalist Society of Amesbury and Salisbury, was taken. The meetinghouse was sold in 1864 and services were held in the homes of members until 1870, when another lot on Friend Street was purchased with the intention of erecting a church thereon. However, this plan was never carried out, but instead, following a reorganization of the church in 1870, Washington Hall was purchased in 1871, and refitted as a church. Rev Alonzo Ames Miner preached the dedicatory sermon. In the meantime the society had voted to unite with the West Amesbury Universalist Society in securing a regular minister. Rev Nathan R Wright was so chosen, and in addition to his salary, it was voted to provide him with a horse and buggy. He preached to the society in West Amesbury in the morning and to the society in "the Mills" in the afternoon. In 1889 the name of society was changed to the Universalist Church of Amesbury, which continued to hold regular services in Washington Hall until 1904. The previous year the society purchased land on Main Street from Mary A Osgood, and, May 25, 1904, laid the cornerstone of a brick edifice, Gothic in style, with a low tower.

See: "Obituary of Rev Nathan R Wright" in Amesbury Daily News, March 3, 1893; "Laying of Cornerstone" in Amesbury Daily News, May 26, 1904; History of the Universalist Church in Amesbury, 1920, t ms; all in possession of Mrs George Harvey, treasurer, 6 Sanborn Terrace, Amesbury; and Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p 63 for picture of church.

Minutes with financial accounts, warrants for annual meetings, constitution and bylaws 1846--, 4 vols; Minutes with financial accounts of Ladies' Circle, 1886--, 3 vols; Register of baptisms, marriages, deaths, dismissals, 1846--, 1 vol; Check-book stubs, 1909--, 30 vols; Attendance and collection reports of Sunday School, 1871-86, 1908--, 4 vols; the above four items are in the possession and custody of Mrs George Harvey, treasurer, 6 Sanborn Terrace, Amesbury; Edwin L Noble, Church Year Book, History, and Directory (Amesbury, Cathedral Publishing Co., 1932), 14 pp., 1 vol; Letter recommending Rev James E Pomfret as pastor, 1853, 1 item; both items in the possession and custody of Mrs Marion Bruce, clerk, East Kingston, N H; miscellaneous papers in possession of the Rocky Hill Meetinghouse, Amesbury.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Land on Friend Street, purchase and sale, vol 369, p 16,

recorded June 2, 1846, vol 669, p 129, recorded June 2, 1864; Land off Friend Street, purchase, mortgage, discharge, and sale, vol 798, p. 91, recorded May 31, 1870, vol 798, p. 92, recorded May 31, 1870; vol. 1078, p. 225, recorded March 28, 1882; vol 1078, p. 225, recorded March 28, 1882; Land on Market Street (Washington Hall), purchase, lease, sale, warranty deed, vol. 833, p. 191, recorded September 7, 1871; vol 833, p 192, recorded September 7, 1871; vol. 1810, p 134, recorded January 22, 1906; vol. 1893, p. 303, recorded October 5, 1907; Land on Main Street, purchase, quit claims, mortgage and discharge, mortgage, transfer to and from Massachusetts Universalist Convention, vol 1722, p 241, recorded October 21, 1903; vol 1760, pp 307, 309, recorded November 21, 1904; vol. 1760, p. 311, recorded November 21, 1904; vol. 1822, p. 149, recorded May 10, 1906; vol. 1824, p. 57, recorded May 14, 1906; vol 1824, p. 61, recorded May 14, 1906; vol. 1882, p. 28, recorded July 13, 1907.

Record of legislative enactments: incorporation, Massachusetts Special Laws, 1811, ch. 126, approved February 22, 1812

61. FIRST UNIVERSALIST SOCIETY IN SHIRLEY (First Universal Christian Society in Shirley; Second Universalist Society in Shirley), 1812-1929 (federated), Shirley.

Rev. Isiah Parker of Still River Village, Harvard (see entry 53) first preached Universalism in Shirley in about 1806. On September 21, 1812, the First Universal Christian Society in Shirley was organized at a meeting held in Mr. Joseph Edgerton's home. The Rev. Mr. Parker supplied for 2 years and was followed by Rev. Joshua Flagg. In 1816 a meetinghouse was begun and in January of 1817 it was dedicated.

Rev. Jacob Wood came in 1818 as the first settled pastor, remaining until 1823. The society was without a pastor for 6 years following his departure. Rev. Russell Streeter served as a supply preacher in 1829. In 1830 the society was reorganized, and its name was changed to Second Universalist Society in Shirley. After the Rev. Mr. Streeter's departure in 1834, another period of irregular services, without a settled minister, culminated in a second reorganization in 1845. This time the name became First Universalist Society in Shirley.

In 1846, the church building which had been described as "a humble structure, neither neat, tasteful or convenient" was remodeled and thus became "a graceful structure." Rededication took place August 28, 1846. The church grew and services continued regularly thereafter. A new church building was decided upon in 1869 and the old building was removed to the center of the town. Later on it became a part of Village Hall and it is now the Odd Fellows' Hall. The new building, of wood, English Gothic in architecture, was dedicated November 23, 1870.

On January 1, 1875, it was voted "on account of embarrassing times and stagnation in business" to suspend public services for a season. Services were resumed a year later, but by 1923, the society had so declined that it federated with the Orthodox Congregational Society of Shirley (see forthcoming Inventory of Congregational Archives in Massachusetts) to form the Federated Church of Shirley (see forthcoming Inventory of Federated Archives in Massachusetts). Separate organizations were maintained until November 21, 1928, when incorporation in one body took place under the name of the United Church of Shirley.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 107 for picture of church; Trumpet and Universalist Magazine, September 25, 1847.

Minutes and financial accounts with constitution, members, 1829-1929, 1 vol., in possession and custody of Mr. Frank H. Wheeler, Jr., member of the standing committee of the United Church, 17 South Street, Shirley.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Church site, purchase in two parts and sale, vol. 504, p. 431, recorded April 20, 1847; vol. 2263, p. 519, recorded April 16, 1894; vol. 5518, p. 64, recorded December 3, 1930; land on Maple Street, purchase, mortgage and discharge, vote and sale, vol. 1577, p. 71, recorded August 23, 1881; vol. 4398, p. 31, recorded October 30, 1920; vol. 5375, p. 561, recorded July 12, 1929; vol. 5375, p. 561, recorded July 12, 1929.

Record of Legislative Enactments: Incorporation Massachusetts Special Laws, 1819, ch. 67, approved June 19, 1819; authority to unite with the United Church of Shirley, Ibid., 1930, acceptance filed April 4, 1930.

Record of Supreme Court Case: 17 Mass. Reports, 347, Nathaniel Whittemore, Jr. vs. Moses Smith et als., 1821.

62. UNIVERSALIST RELIGIOUS SOCIETY IN WARWICK, 1813-54 (defunct), Warwick.

The Universalist Religious Society in Warwick was incorporated on February 25, 1814. The earliest reference to persons professing the Universalist faith in Warwick is found in the town records of 1813, when the town voted to consent to the incorporation of a Universalist society with all the privileges and immunities granted other religious societies. Fifty-six persons were recorded as members of this society on January 16, 1813, and their names were listed in the town records.¹

1. Warwick Town Records, vol. 2, pp. 198-199.

On April 15, 1816, the society addressed a petition to the selectmen stating that the society "being Destitute of a house for public Worship of God, whereas the Proprietors of said town Gave Land for the Public Building and considering that we of Rite ought to have an Eaquil previlidge with the other societies and wish you to insert an article in a Warrant--- to see if the town will vote to give us Liberty to Build a house for public worship on the Common Land--- as we in Duty Bound shall ever pray." The records of the town meeting show that this article was "passed over."¹

Nine years later, the members of the society presented a second petition, this time for the occasional use of the parish meetinghouse with Universalist preaching, stating that the society "has no established place for worship and their number being comparatively small, the expense of building a house would be a greater burden than they could sustain. that they generally attend with the Congregational Society and pay something to the support of the Minister - They therefore pray that the town will grant them the privilege of the Meetinghouse whenever Mr [Preserved] Smith [the pastor] shallnot supply the pulpit, to introduce any regular respectable Minister of their own Religious Sentiments." A committee of seven, elected to investigate the question, advised that though the town controlled the church, the pews were owned by the parish members and the right of the town to grant the petition was questionable. The report of the committee was accepted.²

Although this petition did not receive favorable action when it was presented, a proposal similar to the one suggested in 1825 was put forth in 1852 by the First Congregational Church and Society in Warwick, Unitarian (see Forthcoming Inventory of Unitarian Archives in Massachusetts), when that society proposed that the Universalists should add their subscription money to that of the Unitarians, and that the pastor of the First Congregational Church and Society should exchange with a Universalist minister, in proportion to Universalist financial support. But the plan failed to materialize. The society never erected a meetinghouse, and it is believed that services were held in a hall at the village inn. The society disbanded about 1854.

The following records are in the custody of the Town Clerk and are located in the vault of the Warwick Town Hall, Warwick: Membership list, 1831, 3 sheets; Certificates of membership in society, for exemption of taxes for support of Congregational society, 1813-30, 25 items; Petitions, requesting right to erect a meetinghouse on the common land, 1816, and requesting use of the Congregational meetinghouse, 1825.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1813, ch. 166, approved February 25, 1814

No property recordings have been found.

1 Warwick Town Records, vol. 2, p. 276.

2. Ibid., vol. 3, p. 133.

63. FIRST UNIVERSALIST SOCIETY IN WAKEFIELD (Universal Society of South Reading), 1813--, 356 Main St., opposite Rookery, Wakefield.

On April 29, 1813, at a meeting in the house now occupied by Colonel Amos Boardman, the Universal Society of South Reading (now Wakefield) was established. Services were irregular, being held in private homes and public halls from time to time with supply preachers. Not until 1833 did a minister settle over the group. He was the Rev. John C. Newell, who had spent considerable time studying theology with Rev. Hosea Ballou. A Sunday School was organized in 1837. Plans for the building of a meetinghouse were agreed upon in March 1839; the building was erected during the summer, and was dedicated in November. It was remodeled in 1859 and again in 1921. The church organization was formed in May 1843. In 1853, a Universalist minister, Rev. W. B. Wait, and his wife, established the Greenwood Seminary at Greenwood (South Reading) as a private enterprise. In 1868, Wakefield became a separate town and the name of the church was changed September 28, to the First Universalist Society in Wakefield.

See: Trumpet and Universalist Magazine, August 16, 1834; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 111 for picture of church.

Minutes of parish, 1813-26, 1858--, 3 vols. and loose sheets; volumes since 1900 in possession and custody of Mr. Albert G. Anderson, clerk, 56 Cedar Street, Wakefield; Minutes of church, 1843--, volumes since 1876 in possession and custody of Miss Frances N. Mansfield, clerk, 20 Yale Avenue, Wakefield; Minutes of standing committee, 1917--, 2 vols., in possession and custody of Mrs. Gladys Miller, clerk, 30 Cordis Street, Wakefield; Receipts and expenditures, 1923--, 2 vols., in possession and custody of Miss C. L. Brownell, treasurer, 10 Chestnut Street, Wakefield; articles on centennial in Wakefield Daily Item, April 28 and 30, May 1 and 5, 1913; programs of installations, 1876, 1900, of 125th anniversary, 1938, printed, 4 pp. each, in possession and custody of Miss Frances Mansfield. Unless otherwise specified, the records are in a vault at the Wakefield Savings Bank, Main Street, in custody of Miss Mansfield.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Land on Main Street, purchase, mortgages and discharges, vol. 383, p. 100, recorded April 6, 1839; vol. 868, p. 394, recorded October 16, 1861; vol. 1014, p. 354, recorded July 30, 1867; vol. 1466, p. 245, recorded February 23, 1878; vol. 1594, p. 240, recorded April 5, 1882; vol. 4553, p. 470, recorded September 23, 1922; Land on Rockland Street, mortgage and discharges, vol. 2777, p. 463, recorded November 1, 1899; vol. 4378, p. 264, recorded August 13, 1920; vol. 4633, p. 9, recorded July 6, 1923.

Churches in Massachusetts

64. FIRST UNIVERSALIST SOCIETY IN ACTON, 1816-50 (defunct), Acton

The preaching of Rev. Hosea Ballou in 1814 or 1815 was probably the main stimulus to Universalist organization in Acton, for on January 19, 1816, the First Universalist Society of Acton was formed. Only occasional services were held for the first few years of the society's existence, but in 1821 and 1822, Rev. Benjamin Whittemore preached every other Sunday in halls, schoolhouses, and private homes. The society was incorporated as the First Universalist Society in Acton on January 27, 1825. However, it was not until 1833 that the society installed its first settled minister. He was Rev. Joseph Wright through whose efforts a church organization was formed on December 17, 1833. In the same year services were transferred to the First Parish church (see forthcoming Inventory of Congregational Archives in Massachusetts) and continued to be held there until 1839. Rev. Isaac Brown became the resident minister in 1836, and was formally installed on July 4, 1837. The Rev. Mr. Brown served until 1839, and was probably the last regular minister, since the society began to disintegrate soon after and had dissolved by 1850. In 1858, Universalist societies were established in South Acton (see entry 225) and West Acton (see entry 224) and it may be assumed that such Universalists as remained in Acton joined one or other of these societies.

See: Trumpet and Universalist Magazine, April 29, 1837; July 21, 1849

No records have been found.

No property recordings have been found.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1824, ch. 46, approved January 27, 1825

65. FIRST UNIVERSALIST SOCIETY IN ATTLEBORO, 1816-- , North
Washington Street, corner of Church Street, North Attleboro.

A Universalist group was organized in Attleboro at Samuel Newell's Inn, Oldtown, or West Attleboro, on August 17, 1816. Meetings were held for a time in homes of members and Rev. Richard Carrique was engaged as religious instructor. The society was incorporated February 19, 1818. Later that year, the group sent its first delegate to a Universalist convention. Land was purchased on a knoll just south of the present building and a church erected. Dedication took place on December 29, 1818, with Rev. Hosea Ballou preaching. In 1834, some of the members separated from the group and held meetings of their own in the Masonic Hall. In 1841, this group bought a lot on Washington Street, at the corner of the present Church Street. Services were held at the Academy building while a meeting-house was being built. Meanwhile the group which had remained in West

Attleboro ceased to meet and the property was sold. On March 9, 1859, a church organization was formed through the efforts of Rev. Joseph Dexter Pierce, who had been pastor during 1845-46 and again from 1855-80. In 1881, a movement was started for a new church edifice. The old building was sold to the Wamsutta Hotel Association, moved to Elm Street adjoining the hotel, where it was used for a hall, later for a moving picture theatre and in 1918 became a carriage repository for a local livery man. The cornerstone of the new building was laid September 18, 1882.

See: "The 100th anniversary of the incorporation of the First Universalist Society," The Evening Chronicle, North Attleboro, June 17, 1918 See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 19 for picture of church. William H. McGlaufflin, What the Universalist Church is Doing, 1907 to 1909, p. 43 for picture of parsonage.

Minutes of society with act of incorporation, bylaws adopted April 13, 1818, April 25, 1882, and May 11, 1895, admissions and dismissals, 1816-1931, 3 vols ; Minutes of church, 1898--, 2 vols , second volume typed and loose leaf, in possession of Mr. William A. Riley, 183 North Washington Street; Minutes of standing committee, 1925-37, 1 vol.; Register: Admissions and dismissals, 1859-1922, baptisms, 1897-1924, Marriages, 1909-24, deaths, 1916-24, officers of church, 1817-1924, 2 vols.; Admissions, 1925--, 1 vol.; Marriages, 1926-32, 1 vol., and loose papers; Deaths, 1931-32, loose sheets; Receipts and expenditures, 1927--, 2 vols. second volume in possession and custody of Mr. Thomas D. Warburton, treasurer, 198 North Washington Street; Ledgers, 1888-1929, 2 vols ; Collector's cash book, receipts and payments to treasurer, 1910-31, 1 vol.; Attendance records and collections of Sunday School, 1906-17, 1 vol.; Circulation book for Sunday School library, 1879-80, 1 vol ; Order of Exercises at the Ordination of S. H. Lloyd Over the First Universalist Society, North Attleboro, Massachusetts, Wednesday afternoon, June 12, 1844, loose sheet printed; An Address on the Death of President Lincoln delivered in the Universalist Church, North Attleboro, Mass., April 19, 1865 by J. D. Pierce, Pastor of the Church and Society (Boston, Davis and Farmer, 1865), 16 pp.; Weekly calendar, The Mentor, 1897-1904, bound in 6 vols ; Year Book, 1818-1918, 14 pp. All the above records, with the exceptions noted, are in the possession and custody of Rev. Gilbert A. Potter, pastor, 11 Church Street,

Property recordings at the Bristol County Registry of Deeds, Taunton; Site of second meetinghouse at Washington and Church Streets, purchase in two parts, transfer from the Massachusetts Universalist Convention, vol 439, p 224, recorded January 26, 1886; vol 439, p 225, recorded January 26, 1886; vol 439, p 225, recorded January 26, 1886; vol 611, p. 261, recorded October 26, 1906.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1817, ch. 160, approved February 20, 1818; change of time in holding annual meeting, Ibid., 1851, ch. 181, approved May 20, 1851; proceedings confirmed, Ibid , 1882, ch. 60, approved March 11, 1882.

Churches in Massachusetts

66. SECOND SOCIETY OF UNIVERSALISTS IN THE TOWN OF BOSTON, 1816--,
(federated) Arlington Street, corner of Boylston Street, Boston.

Thirty-one years after the formation of the First Universalist Society in Boston (see entry 47), and only 1 year after the death of its gifted leader, Rev. John Murray, the Second Society of Universalists in the Town of Boston was incorporated by 21 male residents, on December 13, 1816. The first meeting was held on January 25, 1817. During the summer of that year, a plain one-story wooden meetinghouse was erected on School Street, the site having been purchased April 28 and May 2, 1817, nearly opposite the present City Hall. This was adjacent to the site of the old French Huguenot Church, in the pulpit of which Rev. John Murray was stoned in 1774. The new meetinghouse was dedicated in October 1817. Previously, meetings had been held in the homes of members. Rev. Hosea Ballou was installed as pastor December 25, 1817, and continued to serve until his death, June 7, 1852. His ministry and preaching made a distinct contribution to the development of Universalist thought.

In his later years as minister, the Rev. Hosea Ballou was joined by Rev. Edwin Hubbell Chapin as associate pastor, and later by Rev. Alonzo Ames Miner, who succeeded to the pulpit when the Rev. Mr. Ballou died. Just before his death the School Street church was remodeled and services were held until 1872.

In 1835, a Sunday School and a scholars' library was organized for the children, and in the same year, the women of the church formed the Universalist Female Charitable Institute. This name was changed in 1869 to the School Street Charitable Society, and again in 1890 to the Miner Charitable Society. A teachers' library was established in 1841.

A new granite church, with spire and belfry, was erected in 1871-2 on Columbus Avenue, corner of Clarendon Street. In the same year, a business block replaced the old church on School Street, the Society continuing as owner.

Rev. Stephen Herbert Roblin came to the church as pastor in these years. Under him, a "clinic of last resort" was established, growing out of a psychology club conducted by him at the church.

During the Rev. Mr. Roblin's pastorate, a division arose within the church resulting in two functions--the "proprietors" and the opposition faction. When in 1914, a fire broke out in the Columbus Avenue Church destroying the pews and the organ, the proprietors claimed that the fire was incendiary, their claim being supported by fire and police officials, according to Mr. Hosea Starr Ballou. The opposition faction then contended that the pews, which had been burned, were non-existent, and therefore the former owners, they said, could no longer possess proprietary rights. A new form of voting membership was established with qualifications differing

from those of church membership. The proprietors refused to accept these organization changes and made plans to restore the church interior. Because of the conflict within the society, the plans for restoring the church were never carried out,

In the years which followed the fire, the proprietors met in a basement hall on Boylston Street, then for a few months in the chapel of the Second Unitarian Church of Brookline, corner of Sewall Avenue, and later the Society worshipped with the Harvard Congregational Church, Brookline, (see forthcoming Inventories of Unitarian and Congregational Archives in Massachusetts), and then in the Fenway Theatre on Massachusetts Avenue near Boylston Street, Boston.

Some years were spent at the theatre and in 1922 the Society purchased land on Ipswich Street at the corner of Boylston Street, Boston. On the Ipswich Street frontage the Hosea Ballou Chapel and a gray granite church, with 48 pews were built. Services were first held in the Hosea Ballou Chapel, and later in the church proper, which was finished and dedicated January 17, 1926. The church at this location was known as the "Church of the Redemption." The Society did not prosper in the years that followed. In June, 1928, the Massachusetts Universalist Convention (see entry 9) took over all the property of the society with the understanding that it would continue to maintain the church. The Convention installed Rev. John Smith Lowe, later of Rockland, Maine, as pastor, with Rev. Cornelius Greenway as assistant pastor. By 1935, the Convention found itself unable to continue the support of the church and sold the building to the Roman Catholic Archbishop of Boston, Corporation sole. The building is now occupied by St. Clement's Catholic Church (see forthcoming Inventory of Roman Catholic Archives in Massachusetts).

The Sunday School, which had been started in 1835 was revived and joined the Sunday School of the Arlington Street Church. Several societies, including the men's, women's and young people's groups, ceased functioning. Only the Miner Charitable Society continued a separate existence. The formal organization of the Second Society continued, and the old group of proprietors has resumed control. An annual meeting is held each year by the proprietors.

See. An Account of the Seventy-fifth Anniversary of the Second Society of Universalists, Boston, December 18, 1892; also of the Proceedings of the Social Parish Banquet, January 26, 1893 (Boston Universalist Publishing House, 1893, 129 pp.); Percy Metclaf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 61 for picture of Columbus Avenue Church; correspondence with Mr. Hosea Starr Ballou, Brookline, and Mrs. Frank B. McSweeney, 27 Falmouth Street, Boston, in files of Historical Records Survey in Massachusetts.

Minutes of annual meetings of the society and Standing Committee, 1862-1884, 1 vol; Minutes of Church business meetings, 1884-1919, 1 vol; Expense and income journal, 1841-1871, 1 vol; Treasurer's accounts, 1883--,

3 vols ; Treasurer's accounts of management of School Street business block, 1873-1877, 1911-1922, 2 vols ; Treasurer's records of expenses of Ipswich Street church building, 1922-1931, 1 vol ; Financial reports of Building Committee of Ipswich Street church, 1822-1826, 1 vol ; itemized building account, Ipswich Street church, 1923-1927, 1 vol ; Deeds to pews record books, 1817-1872, 2 vols ; list of new owners, 1872-1914, 1877-1916, 2 vols , (no apparent reason for separate books running simultaneously); Pew accounts of assessments and collections, 1897-1916, 1 vol ; list of legacies to Second Society, including former legacies, 1911-1918, 1 vol ; list of members of Second Society, after change in bylaws, 1920-1935, 1 vol ; list of parish members, 1926-1930, 1 vol ; Sunday School reports of teachers to superintendent, 1835-1843, 2 vols ; Sunday School orders of service, 1843-1847, 1 vol , (name Sunday School used in both these items); Minutes of Singing Society meetings, 1841-1848, 1 vol These records are kept in a basement room, metal lines, under the office of the Arlington Street church (see entry), corner of Arlington and Boylston Streets, Boston They are in the custody of Mr Arthur L Brown, 49 Hemenway St , Boston

Pamphlet containing act of incorporation and bylaws adopted December 23, 1872, (Boston, John S Spooner, 1873), with amendments since adopted by Proprietors, in margins in long hand; notice of sale at auction of pews of Columbus Avenue Church, (with floor plan of pews, rules of regulating sale, prices), Monday evening, December 23, 1872 These two documents are in the possession of Mr Hosea S Ballou, oldest living member of Board of Proprietors, 54 Auburn Street, Brookline Mr Ballou has additional historical papers in his possession He is writing a history of the society for publication after his death

The following records are in the possession of the Universalist Historical Society, Tufts College, Medford, and in the custody of Prof Alfred Storer Cole, librarian

Extracts of minutes of society: Vote of the proprietors relating to transfer of land under and appurtenant to the meetinghouse, 1818; report fixing the salary of Rev Alonzo Ames Miner, 1872, 2 items; Register. Rev Mr Miner's personal records, deaths, 1864-95, those in Boston, 1848-95, 3 vols , marriages, 1847-95, those in Boston, 1848-95, 2 vols ; Receipts; Rev J H Chapin to the Rev Mr Miner for collections for Murray Centenary Fund, 1870-71, 10 items; Sunday School for interest on notes of the society, 1875-85, 21 items; Subscription lists. For shares to build meetinghouse on School Street, 1817, 1 item; for contributions to Tufts College, 1863, 1 item; for contributions to Murray Centenary Fund, n d , 1 vol ; List of pew holders in School Street church, 1842, 1 item; Appraisement of pews, 1850, printed, 1 item; appraisement and plan of pews in Columbus Avenue, n d , printed, 1 item; Receipts for pew taxes, 1873-86, 62 items; Report of committee appointed 1824 to examine accounts of treasurer and clerk, n d , 1 item; Receipts of Sunday School with list of members, 1891-98, 2 vols ; Report of subcommittee, voted to employ Rev T C Adams as colleague with Rev Hosea Ballou, 1842; warrant for meeting to incorporate, elect officers, and consider purchase of land and erection of meetinghouse,

1816; legal opinion on 12 questioned articles of bylaws, 1842; Act of Incorporation and Bylaws of the Second Universalist Society in Boston, Incorporated Dec. 13, 1816, Bylaws adopted Dec. 13, 1816, Bylaws adopted Dec. 23, 1872, reprinted with amendments to Oct. 1893, n.d., 1892; Proposed substitute for the bylaws now in force to be acted on Dec. 23, 1872, addressed to the standing committee, (1872), printed; Resolution by society that the Rev. Mr. Miner reconsider his resignation, 1874; Petition from younger members of society requesting the Rev. Mr. Miner to withdraw his resignation, n.d.; Brief for a bill to repeal charter of society, 1921; Indenture with Mr. Chester Harding granting him certain building privileges on adjoining property, 1831; Autographs of Universalist ministers collected by Rev. Mr. Miner, 8 items; Rev. A. A. Miner, Choosing Death Rather Than Life, (Boston, J. M. Usher, 1853), 22 pp., sermon delivered after the funeral of Mrs. Hosea Ballou, 1 vol.; A. St. John Chambre, Catechism for Universalist Sunday Schools, 1869; Order of service for laying of corner-stone (Boston, John S. Spooner, 1871), 2 pp.; Compact and Form of Church Government of the Second Universalist Society in Boston, with historical sketch, 1887; An Account of the Seventy-fifth Anniversary of the Second Society of Universalists, Boston, December 18, 1892; also of the Social Parish Banquet, January 26, 1893 (Boston, Universalist Publishing House, 1893), 129 pp., vols.; Year Book of the Shawmut Universalist Church, popularly known as the Every-Day Church of Boston (Boston, R. H. Blodgett & Co., 1896), 117 pp.; Letters; Rebecca Mason Wait to Rev. John Murray re. his theology, n.d., copy c. 1874; Rev. Theophilus Fish to Rev. Hosea Ballou, describing trip to Washington, D. C., and Richmond, Virginia, 1827, 1 item; Mr. William Barry, chairman of standing committee, to Messrs. John and Dudley R. Palmer, refusing part of church cellar, 1838, 1 item; Mr. Barry to Mr. Samuel Smith, clerk and treasurer of society, requesting correct list of proprietors of society with number of pews owned by each (such information attached), 1842, 1 item; Mr. Barry and Mr. Pelham Bobbey re. latter's resignation from standing committee, 1842, 2 items; Mr. Lemuel Shaw to society protesting claim of \$1060 from original subscribers for land sold to Mr. Lawson Lyon, n.d., 1 item; Mr. W. J. Adams, clerk, to Mr. Marshall Tenney, chairman of standing committee of First Universalist Society in Boston, and Mr. Smith, clerk, to standing committee of First Universalist Society in Boston, inviting latter society to use church during construction of new meetinghouse. First Universalist Society in Boston, 1838, 2 items; Mr. Henry N. Hooper, chairman, and Joseph L. Bates, secretary of standing committee, to standing committee of First Universalist Society in Boston, transmitting vote of thanks for use of latter's church during rebuilding of society's meetinghouse, 1846, 1 item; Mr. Albert Guild, (secretary) of standing committee, to standing committee of First Universalist Society in Boston, inviting latter society to use church during repair to meetinghouse of First Universalist Society in Boston, acknowledging invitation to use latter's church during repairs to society's meetinghouse, 1851, 1 item; Mr. Thomas A. Goddard, chairman of standing committee, to Mr. James Monroe, chairman of standing committee of First Universalist Society in Boston, inviting latter society to joint worship during summer months, 1861, 1 item; Rev. Abel C. Thomas to Mr. Barry, declining pastorate, n.d., 1 item; Rev. T. C. Adams to Mr. Benajah Brigham, accepting appointment for interview, and to standing committee, accepting

associate pastorate, 1842, 2 items; Mr. Barry to Mr. Smith, requesting copy of Rev. Mr. Adams' acceptance, and to standing committee, protesting election of Rev. Mr. Adams as associate by plurality, contrary to bylaws, and tendering his resignation from standing committee, 1842, 2 items; Mr. Newton Talbot to Rev. Mr. Miner, notifying him of vote of society re. his acceptance of the presidency of Tufts College, 1862, 1 item; Rev. Mr. Miner to the society, relating attitude of trustees of Tufts College re. his resignation of pastorate, 1866, 1 item; Mr. James M. Jacobs, chairman of standing committee, to Rev. Mr. Miner, informing him of election of Rev. Henry I. Cushman as associate, and Rev. Mr. Miner to the society, acknowledging same, 1868, 2 items; Rev. Mr. Miner to the society, tendering resignation as senior pastor, and acknowledging resolution of society that same be withdrawn and promising to continue as pastor, 1874, 2 items; Rev. Mr. Miner to standing committee, proposing \$1000 salary reduction, 1878, 1 item; Rev. Mr. Miner to society, donating \$1000 to reduce indebtedness of society and requesting reduction of salary to \$1000, and Mr. Edward A. Bicknell, clerk to Rev. M. Miner, thanking him for \$1000 contribution, 1885, 2 items; Rev. A. J. Patterson, (pastor of First Universalist Society in Roxbury), to Rev. Mr. Miner, protesting misinterpretation of statements re. Rev. Rowland Connor's character, and denying knowledge of conversation between Rev. Mr. Connor and Dr. Fiske, 1875, 2 items; Mr. Smith, clerk, to standing committee of First Universalist Society in Boston, attesting to the appointment of Rev. Hosea Ballou and Mr. Samuel Hitchborn to confer re. application for assistance from the Universalist society, Saratoga Springs, N. Y., 1829, 1 item; Mr. Robert Bacon of Winchester to Rev. Mr. Miner, declining to subscribe to Tufts College, 1860, 1 item; Rev. J. H. Chapin, financial secretary of Massachusetts Universalist Convention, to Rev. Mr. Miner reporting on contributions from Massachusetts to the Murray Centenary Fund, 1870, 1 item; Mr. D. W. Bohon of Richmond, Virginia, to Rev. Mr. Miner, introducing Rev. T. D. Dashiell, rector of St. Mark's Church, seeking \$2000 to buy chapel for Richmond negroes, 1872, 1 item; Rev. R. H. Dolliman, secretary of Universalist General Convention, to Rev. Mr. Miner, acknowledging referral of securing agent for San Francisco, and congratulating him on report of Universalist activity, 1874, 2 items; Rev. W. R. Chamberlain of Clinton, N. Y., to Rev. Mr. Miner, requesting funds for education of Rev. J. Mitchell's boy, 1875, 1 item; Rev. James Shrigley of Philadelphia, Pennsylvania, to Rev. Mr. Miner, conveying piece of wood from brace in Dr. George de Benneville's house, 1885, 1 item; Mr. C. E. Morrison, treasurer of society, to Rev. Mr. Miner, submitting financial reports, 1895, 1 item; Messrs. George W. Gage, Joseph Wing, N. C. Eayrs, John S. Dayen, Warren Boles, Moses Mellen, and T. C. Bacon, members of standing committee, to Rev. Mr. Miner, thanking him for oration at funeral of Rev. Hosea Ballou, 1852, 1 item; Rev. Thomas E. Potterton, pastor of Brookline Universalist Parish, to Rev. Mr. Miner, expressing appreciation of sermon, 1893, 1 item; S. A. Davis of Hartford, Connecticut, to Rev. Mr. Miner, presenting volume of early sermons, 1865, 1 item; Rev. A. J. Patterson to Rev. Mr. Miner, recommending that teachers who resigned from Mr. Connor's Sunday School return to "the old Church and School" (probably referring to Rev. Rowland Connor and the Second Universalist Society in Boston), 1868, 1 item; Nellie C. Drew of Lawrence to Rev. Mr. Miner, desiring to be baptized and admitted to society, 1875, 1 item;

Mr A C Gordon to Rev Mr. Miner, reporting interview with Mr Pingry, 1883, 1 item; Mrs. W. H. Eayrs to Rev Mr Miner, requesting loan, 1861, 1 item; Rev. Mr. Miner to Mrs. Spooner of Boston, thanking her for birthday greetings, 1884, 1 item; Rev Hosea Ballou, 2nd, president of Tufts College, to Rev Mr Miner, congratulating him on Fitchburg Temperance address, 1857, 1 item; Mr. Robert C. Pitman, president of the Prohibition Party of Massachusetts, to Rev. Mr. Miner, informing him of his nomination as candidate for Governor, 1878, 1 item; Pictures: School Street church 1817, 1853, and Columbus Avenue church, 1872, 3 items; Revs. Mr. Miner and Mr Chapin, 12 items; and Communion silver The following are kept in the metal container removed from the cornerstone of the Columbus Avenue church laid September 13, 1871: Plans and Valuation of the pews in the Second Universalist Church, School Street, Boston, 1851, printed, 2 items; Rev Hosea Ballou and Rev Edward Turner, The Universalist Hymn-Book. A New Collection of Psalms and Hymns for the use of Universalist Societies (Boston, Munroe and Francis, 1829), 396 pp , 1 vol ; Henry Bacon, A Service Book with a Selection of Tunes and Hymns for Sabbath Schools (Boston, Tompkins & Company, n d), 216 pp , 1 vol ; Asa Hull, The Casket of Sunday School Melodies, No 1 (Philadelphia, Asa Hull, n d), 144 pp , 1 vol ; A A Miner, A Discourse Delivered in School Street Church, Boston, at the Funeral of the Rev Hosea Ballou, Senior Pastor (Boston, Second Universalist Society in Boston, 1852), 56 pp , 1 vol ; Hosea Ballou, An Examination of the Doctrine of Future Retribution (Boston, James M Usher, 1859), 216 pp , 1 vol ; Hosea Ballou, A Treatise on Atonement, 6th ed (Boston, A Tompkins,, 1860), 228 pp , 1 vol ; Hosea Ballou, Notes on the Parables of the New Testament, scripturally illustrated and argumentatively defended (Boston, A Tompkins, 1860), 297 pp , 1 vol ; Hosea Ballou, A Series of Lecture Sermons delivered at the Second Universalist Meetinghouse, 3rd ed (Boston, A Tompkins, 1860), 375 pp , 1 vol ; Caroline A Soule, Memoir of Rev Henry B Soule, 3rd ed (Boston, Abel Tompkins, 1860), 396 pp , 1 vol ; History of the Second Universalist School of Boston, with list of teachers, 1825-71, officers, 1835-71, ca 1871, 1 vol ; Compact and Form of Church Government of the Second Universalist Church, School Street, with an appendix (Boston, John S Spooner, 1862), 11 pp , 1 vol ; Charter and Bylaws of the Shawmut Universalist Society in Boston and of its Standing Committee, with an Historical Appendix (Boston, J S Spooner, 1865), 16 pp , 1 vol ; Catalogue of Books Belonging to the Library of the 2nd Universalist Sabbath School, School Street (Boston, John S Spooner, 1868), 70 pp , 1 vol ; The Ladies Repository, A Religious and Literary Magazine for the Home Circle (Mrs Phoebe A Hanaford and Mrs Henrietta A Bingham, eds), scattered, July, 1868- September, 1871 (Boston, Universalist Publishing House, 1868-71), 5 vols ; The Universalist Quarterly, Rev Thomas B Thayer, D D , ed , October, 1870, (Boston, Universalist Publishing House, 1870), 1 vol ; The Universalist Register and Almanac containing the statistics of the denomination for 1871, Rev Joseph O Skinner, ed (Boston, Universalist Publishing House, 1871), 130 pp , 1 vol ; newspaper clippings, 1871, 26 items, photographs of Revs. Hosea Ballou, Edwin Hubbell Chapin, and Henry I Cushman, and of Tufts College, 4 items; and silver plate, inscribed with lists of pastors, deacons, members of standing committee and building committee, September 13, 1871, 1 item Hosea Ballou, St. Paul A Universalist Boston, Henry Bowers, 1822), 14 pp., 1 vol , in possession of the Billerica Historical Society, Cummings' House, Billerica

Property recordings at the Suffolk County Registry of Deeds, Boston: Land on School Street, purchase, transfer, and sale, vol 255, p. 17, recorded May 15, 1817; vol. 296, p. 213, recorded January 29, 1825; vol 4341, p. 614, recorded February 1, 1922; Land on Columbus Avenue, purchase, and sale to Massachusetts Universalist Convention, vol 1042, pp. 156-57, recorded April 10, 1871; vol. 5022, p. 185, recorded July 18, 1928; Land on Boylston Street, purchase, transfer to Massachusetts Universalist Convention and sale by the Massachusetts Universalist Convention to the Roman Catholic Archbishop of Boston, a corporation sole, vol 4365, p. 432, recorded May 11, 1922; vol 5022, pp. 186-87, recorded July 18, 1928; vol 5562, p 181, recorded October 11, 1935.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1816, ch 96, approved December 13, 1816; confirmation of title to certain real estate, Ibid., 1836, ch 99, approved February 19, 1896; authorization to hold additional real estate, Ibid , 1918, ch 168, approved May 28, 1918

Record of Supreme Court cases: 237 Mass. Reports 619, opinion denying power of legislature to revoke charter

67. FIRST UNIVERSALIST SOCIETY IN WESTMINSTER, 1816-- (dormant), Main Street, (Whitmanville), Westminster

As early as 1814, one resident of Westminster had formally notified the town clerk that he had joined the "religious society in Dana called Universalist" (see entry 52) and in 1816, a second person was declared by the town to have become a member of the Universalist group at Shirley (see entry 61) About 1817, the First Universalist Society in Westminster was organized On November 24, 1817, this group asked the town "that they have the privilege of supplying the desk at the meetinghouse with a preacher four Sabbaths in the year." This request was denied

On February 7, 1820, the society was incorporated and the building of a meetinghouse begun The first parish meeting of those who had withdrawn from the established church (see forthcoming Inventory of Congregational Archives in Massachusetts) was held on April 25, 1820, in the home of Zachariah Whitman in what is now Whitmanville Money was raised to support preaching and plans made for sale of pews in the church The building was finally dedicated on July 3, 1821, with Rev. Edward Turner preaching

Rev. Levi Briggs was the first settled pastor, serving from 1822-24, He was followed by Rev Charles Hudson, an advocate of temperance, during whose pastorate it was voted to lessen the expense of funerals by "dispensing with giving ardent spirits to all unnecessary attendants; dispensing with inviting the pallbearers back to the home of the deceased for refreshments; dispensing with wearing any more badges of mourning than a black ribbon on the arm, or a weed on the hat of a male or a ribbon on the bonnet or cap of

the female." Because of the great support and interest in the society, it was voted in March 1833, to move the church nearer the central part of town. After the Rev. Mr. Hudson, the Rev Paul Dean, formerly of Boston and associate of John Murray, became pastor. Under him in 1842, the first celebration of Christmas in the town took place in the church. In 1852, the galleries were removed and other repairs made on the church.

In 1870, the church ceased to have a regular pastor. In 1875, it was supplied by the minister from Gardner. It had other regular pastors for a time, but in 1933, when regular services ceased, the Rev Clifford Davis Newton was the supply pastor. On April 8, 1872, the parish admitted women to full membership in the society. The church has been the recipient of several gifts of money. In 1919, an endowment fund was established. Because of these funds, the society maintains its legal existence and holds one service every 3 years. In 1933, the property was leased to the local American Legion post.

See. "100th Anniversary Commemoration Address" September 18, 1933, by Mrs Laura Miller, Westminster, original in her possession; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p 29 for picture of church.

Minutes of society, with treasurer's reports, 1820-- , 1 vol , in possession and custody of Mr Charles F Giles, clerk, Westminster: Receipts and expenditures, with constitution, members, dismissals, 1820-79, 1 vol , in possession of Mrs. Laura Miller, Westminster; Transcript from minutes, regarding trust funds, bequests, wills, 1901-31, 1 vol , in possession and custody of Mr Giles.

No property recordings have been found.

Record of Legislative Enactments. Incorporation, Massachusetts Special Laws, 1819, ch. 101, approved February 7, 1820.

69. FIRST UNIVERSALIST SOCIETY IN LEVERETT, 1817-ca. 1859 (defunct), Leverett.

In 1817 residents of Leverett and Shutesbury organized a Universalist society which was incorporated by an act of the legislature approved June 12, 1818. as the First Universalist Society in Leverett. Rev. Joshua Flagg was the first settled minister. The society was reorganized in 1826 and continued to function until about 1859. Rev John H. Willis was probably the last minister to serve the society

Minutes of society, n.d., 1 item; Petition signed by 10 members to Roswell Field, justice of the peace, for warrant to call meeting, warrant, order of assessors to clerk to call meeting, notice of meeting, 1826-27, 4 items; all items in possession of Pocumtuck Valley Memorial Association, Memorial Hall, Deerfield, and in custody of Mrs. J. M Arms Sheldon, curator

No property recordings have been found.

Record of legislative enactments: incorporation, Massachusetts Special Laws 1818, ch. 29, approved June 12, 1818.

69. UNIVERSALIST SOCIETY, a. 1818 - ca. 1862 (defunct), Mount Washington.

There were Universalists in Mt. Washington before 1818 and it is probable that services were held by them in the town meetinghouse with supply preachers. In about 1818, funds derived from the letting of the minister's lot were divided among the Universalists, Methodists (see forthcoming Inventory of Methodist Episcopal Archives in Massachusetts), Presbyterians (see forthcoming Inventory of Presbyterian Archives in Massachusetts), and Baptists (see forthcoming Inventory of Baptist Archives in Massachusetts).¹ In 1862, Mt. Washington was one of 10 active societies in the Winchester Association.²

No records have been found.

No property recordings have been found.

70. FIRST UNIVERSALIST SOCIETY IN MARLBOROUGH, ca. 1818-- , 206 Main Street, Marlborough.

The doctrine of Universal salvation was preached in Marlborough as early as 1806, when Rev. John Murray of Boston officiated at the funeral of Mrs. Joseph Brigham. Nearly two decades later, on February 10, 1824, the First Universalist Church in Marlborough was incorporated. The organization of the society had taken place some years prior to this, as an entry, dated May 25, 1818, in the treasurer's book, recorded a payment to Rev. Elias Smith, and also payment to Mr. Charles Cogswell for keeping the preacher's horse. Another entry was made in April 1819 for remuneration for the services of Rev. Robert L. Killam, who is reported to have been the first settled minister. Previous to the organization of the society, meetings had been held in private homes.

The first regular meeting place was in Mr. John Thayer's tavern at 51 Main Street; by 1828, the group had transferred its place of meeting across the street to Mr. John Cotting's tavern. A meetinghouse was erected in

1. H. F. Keith in History of Berkshire County, vol. 2, p. 229.

2. Massachusetts Universalist Convention, Minutes of the Council, 1862, p. 14.

what was known as East Village, now East Main Street, which was dedicated on September 2, 1829, with Rev. Sebastian Streeter of Boston preaching the sermon. This edifice was a wooden structure of Colonial design, with a belfry.

A Sunday School had been formed in 1825, and the church organization was formally established on February 14, 1831. After a few years, church activity declined to such an extent that the building was sold. It was destroyed by fire in 1845. After the sale of the edifice, services were held irregularly in private homes until 1863, when a warrant was issued on September 18, for a meeting to be held the following October 3, in the Town Hall, for reorganization of the society. On October 24, the new society voted to invite Rev. Sylvanus Cobb to supply the pulpit until a permanent arrangement for a settled pastor could be made. A Ladies' Aid Society was formed the following year.

A report was given on January 23, 1865, that land could be secured from Mr. Samuel Boyd, on which to build a church. This was done and a church building erected, located at 206 Main Street. Dedication services were held on February 28, 1866. In April of that same year, a new church organization was formed. Rev. William A. Start was invited to become the first settled minister of the reorganized society, and was installed on May 9, 1865, serving for 4 or 5 years. Before long, another period of inactivity took place and the church building was closed, but on April 28, 1879, the society voted to make all necessary repairs, and to raise the structure and build stores on the ground floor, below the auditorium, for rental. Again in 1907, extensive repairs were made. A fire in 1926 destroyed the interior of the church, necessitating complete repairs.

See: Trumpet and Universalist Magazine, December 13, 1828; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 53 for picture of church; George M. Moore, "First Universalist Church in Marlborough," 1939, 12 pp., in custody of the author, 22 Maple Street, Marlborough.

The following records are in the custody of Mr. George M. Moore, chairman, 22 Maple Street, Marlborough, except when otherwise noted: Minutes of church, with constitution, bylaws, and articles of faith, 1831-47, 1866--, with Register of members, christenings and deaths, 1891--, loose sheet and 4 vols.; Minutes of society, with list of members, and bylaws, 1863--, 5 vols., current volume in custody of Mr. L. E. Burness, clerk, 277 Mechanic Street, Marlborough; Receipts and expenditures of church, 1818-42, 1888--, 3 vols., current volume in custody of Mrs. M. A. Fernald, treasurer, 46 Essex Street, Marlborough, Sunday School attendance record, and diary of activities, 1882--, 58 vols.; The Church Agreement, Articles of Faith, Covenant and Constitution of the First Universalist Church in Marlboro (Marlborough, Mirror Print, 1866), 16 pp.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Land on East Main Street, purchase, mortgage and auction, vol. 355, p. 134, recorded July 9, 1836; vol. 737, p. 157, recorded

May 6, 1856; vol. 883, p. 43, recorded March 4, 1862; land at 206 Main Street, purchase two partial sales, four mortgages and discharges, vol. 1017, p. 13, recorded September 3, 1867; vol. 1017, p. 15, recorded September 3, 1867; vol. 3808, p. 342, recorded July 24, 1913; vol. 1117, p. 77, recorded June 1, 1870; vol. 1501, p. 90, recorded February 11, 1879; vol. 1513, p. 239, recorded June 27, 1879; vol. 1795, p. 390, recorded May 6, 1887; vol. 1501, p. 91, recorded February 11, 1879; vol. 1513, p. 238, recorded June 27, 1879; vol. 1795, p. 391, recorded May 6, 1887; vol. 3540, p. 54, recorded August 6, 1910; land on Park Street, purchase, mortgage and discharge, vol. 4521, p. 56, recorded June 5, 1922; vol. 5821, p. 106, recorded May 23, 1934.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1823, ch. 96, approved February 10, 1824.

71. SECOND UNIVERSAL SOCIETY IN BROOKFIELD, 1819-76 (defunct) East Brookfield.

The Second Universal Society in Brookfield was organized in 1819 by residents of Podunk, the southeasterly section of Brookfield. This organization was stimulated by Rev. John Bisbee, Jr., minister of the First Universalist Society of Western and Brookfield (see entry 56).

In 1820, a church building was erected on land owned by Moses Hobbs on the east side of the Charlton road, 4 miles from the center of what is now East Brookfield. The meetinghouse was dedicated and the Rev. Mr. Bisbee, Jr., was ordained on November 14, 1821. The land, on which the meetinghouse stood, was purchased from Mr. Hobbs in February 1827. The minister served until 1824, and the pulpit was then supplied by pastors from neighboring communities. Gradually the church building developed into a social center. About 1870, the pews were sold and removed by the heirs of the original grantees, and the church was renovated and renamed Union Hall. Church services and social functions for all denominations were then held in the hall. A fire, in 1881, destroyed Union Hall and it was not replaced. In 1882, the year after the fire, another building, called Union Chapel, was erected on the west side of the Charlton road, about a mile nearer the center of what is now East Brookfield. Union services on Sunday and social activities were continued here (see forthcoming Inventory of Federated Archives in Massachusetts).

Two certificates of membership are in the possession of First Congregational (Unitarian) Society and in custody of Rev. Howard A. MacDonald. No other records have been found, but Mass. Pub. Doc. No. 52, p. 139, cites records 1819-76, in possession of Moses Hobbs as of 1889.

Property recordings at Worcester County, South District, Registry of Deeds: Church site, purchase, vol. 263, p. 588, recorded February 10, 1827.

72. FIRST LIBERAL SOCIETY OF WEST BOYLSTON, 1819-85 (defunct),
West Boylston.

During the pastorate of the Rev. Mr. Shedd in the First Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts) evangelical sentiment became confirmed and in 1819 the liberal element seceded and formed the First Liberal Society of West Boylston. The society was composed of Universalists and Unitarians (see forthcoming Inventory of Unitarian Archives in Massachusetts). They erected a meeting-house in 1832 on the site of the first Congregational meetinghouse, burned in 1831. In 1859, Rev. John Howard Willis, a Universalist, became pastor remaining until about 1863. In that year, the secretary of the Massachusetts Universalist Convention reported: "It has always been considered a Unitarian Society until about two years ago. At present all who manifest any interest in the society are Universalists . . . 'we are small in numbers, but large in spirit and with God's blessing mean to go ahead.'"¹ In 1867, Rev. William F. Potter was pastor. By 1872-73 only occasional services were being held and the society seems to have become defunct in 1885.

See: Trumpet and Universalist Magazine, December 1, 1838.

Mass. Pub. Doc. No. 52, p. 78, cites records, 1830-85, but no records have been found.

No property recordings have been found.

73. UNIVERSALIST PARISH OF CANTON (Norfolk Universalist Society),
1819--, 569 Washington Street, Canton.

The first record of any organized Universalist group in Canton occurs in 1819, when the Norfolk Universalist Society was formed, possibly as a result of missionary work by Rev. Edwin Thompson. Meetings were held at Downes' Tavern in 1820, but were probably discontinued about 1830, with only occasional services, some of them in the "chapel at the Stone Factory,"² being held until 1840. In that year Rev. Asa P. Cleverly resumed the missionary work, preaching part time, at first in the Amory Building in South Canton, and later in a schoolhouse. On August 1, 1842, Rev. Abraham Norwood began a 2-year residence in Canton. He states in his Pilgrimage of a Pilgrim, "My settlement was an experiment, which, however, did not prove an eminently successful one; for though I remained there two years, and several efforts were made, yet we could not succeed even in organizing a Universalist society. There were good and willing people enough to have formed a very

1. Massachusetts Universalist Convention, Minutes of the Council, 1863, p. 19.

2. Trumpet and Universalist Magazine, September 6, 1834.

respectable one; but every effort was thwarted by a few crooked sticks that chanced, at that time, to grow on Zion's hill, and which could not be straightened. We owned no church, but met in an inconvenient hall. We had good conference meetings, and a Sabbath school; but things in the business world were in a low condition, and prevented the friends from doing as they wished."¹ The hall he mentions was Union Hall at Church and Neponset streets. In 1845 the town meeting voted to allow the Universalists the use of the Town Hall in Canton Centre. The next year, however, services were held at Universalist Hall. Finally, in 1847, a meetinghouse, still used by the society, was erected on land purchased from Elijah Atherton and Mary Drake and dedicated on November 10 the same year. It is a one-story wooden Colonial building.

The Universalist Parish of Canton was incorporated in 1849. The first settled minister was Rev. Joseph Crehore who came in 1854, and remained until 1857. The church building was remodelled in 1879. Further changes were made in 1891, by moving the organ to the front of the church, constructing two rooms on either side of the vestibule, adding a tower and bell, two memorial windows and changing the front entrance to a single one. In 1892, the church was rededicated and 8 years later, a new parish house directly adjoining the church was built and dedicated. Church and parish combined in 1933, and a new constitution and bylaws were adopted.

See: Isabel Robinson, "History of the First Universalist Church of Canton, Mass." (n.d., t.ms.), 5 pp., in possession of Universalist Historical Society, Tufts College, Medford, and in custody of Prof. Alfred Storer Cole, librarian (original manuscript in possession of author at her home, 30 Endicott Street, Canton): Order of services at the ordination of George William Perry, July 9, 1868, (Watertown, New York, Ingalls & Co., 1868), 3 pp., in the rare volume department of the Boston Public Library, Copley Square, Boston. Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 33 for picture of church; Trumpet and Universalist Magazine, September 6, 1834, November 6, 1847, July 7, 1849.

Minutes of church and parish meetings, with financial accounts of the society, 1912-- (prior records unknown), 1 vol., Register: Members, baptisms, marriages, deaths, 1859-- , 1 vol., the above two records are in the possession and custody of Mrs. Robert L. Shaw, clerk, 1167 Pleasant Street, Canton; Minutes of Ladies' Social Circle, with financial accounts, 1891-- , 3 vols., in the possession and custody of Mrs. John E. Estee, secretary, 293 Sherman Street, Canton; Minutes of Mission Circle (defunct) with financial accounts 1924-39, 2 vols., in the possession and custody of Mrs. Fred S. Lincoln, secretary, 372 Pleasant Street, Canton; Minutes of Young People's Christian Union, with financial and social reports, 1931-- , 1 vol., in possession and custody of Miss Catherine Beis, secretary, 149

1. Abraham Norwood, The Pilgrimage of a Pilgrim, pp. 295-296.

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Bolivar Street, Canton; Minutes of Conklin Club, with financial accounts, 1923-- , 3 vols., in possession and custody of Mr. Fay Munson, secretary, 425 Pearl Street, Stoughton; Financial accounts and attendance records of Sunday School, kept by the Council for Religious Education, 1938-39, 1 notebook in possession and custody of Mr. Albion Fletcher, secretary, Turnpike, Canton.

Property recordings at Norfolk County Registry of Deeds, Dedham: Land on Washington Street, purchase and transfer to society, vol. 170, p. 317, recorded February 20, 1847; vol. 185, p. 5, recorded February 5, 1849.

- 74 FIRST UNIVERSALIST SOCIETY IN BERNARDSTON (Restoration Society), 1820-90 (defunct), Depot Street, Bernardston.

A Restoration Society was organized in Bernardston on September 4, 1820. On November 5, the first religious service was held in the village schoolhouse with Rev. Jacob Wood as preacher. In June 1821, services were transferred to the meetinghouse of the First Baptist Church on Church Street (see forthcoming Inventory of Baptist Archives in Massachusetts). Plans for the building of a meetinghouse were under way in 1822. Land was acquired on Depot Street, and in 1823 a church building was dedicated. The society incorporated on February 7, 1824, as the First Universalist Society in Bernardston. Rev. John Brooks came in that year as the first settled pastor, serving for 5 years. He had studied medicine at Westminster, Vermont, and was practicing medicine when he undertook to become minister of this group. He returned to medicine after this one pastorate. In 1852, the meetinghouse was repaired and a belfry added. Rededication services took place December 22, 1852. In this year, some members left to join the Universalist society in Leyden (see entry 117). Services became less regular in the years that followed and finally ceased in 1885. The last settled pastor was Rev. Ezekiel W. Coffin, 1876-79. The property was deeded to the Massachusetts Universalist Convention (see entry 9) in 1888. The building was later sold and is now used as a tenement house.

Mass. Pub. Doc. No. 52, p. 129, cites society records, 1820-39, 1845-85, but no records have been found.

Property recordings at the Franklin County Registry of Deeds, Greenfield: Land on Depot Street, purchase, transfer to and from Massachusetts Universalist Convention, and sale to Massachusetts Universalist Convention, vol. 63, p. 37, recorded August 14, 1826; vol. 390, p. 292, recorded May 12, 1888, vol. 394, pp. 370-71, recorded July 14, 1888; vol. 413, p. 41, recorded April 30, 1890; conditional bequest, vol. 377, p. 104, recorded March 1, 1878.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1823, ch. 82, approved February 7, 1824.

Churches in Massachusetts

75. FIRST UNIVERSALIST SOCIETY IN ROXBURY, 1820-- , Fenno Street, corner of Buena Vista Street, (Roxbury) Boston.

Universalism was first preached in Roxbury by Rev. Hosea Ballou on November 29, 1818, at the Town Hall. Occasional preaching of the Universalist message followed until, in 1820, an arrangement was made for preaching on alternate Sundays by the Rev. Mr. Ballou, minister of the Second Society of Universalists in the Town of Boston, (see entry 66) and Rev. Paul Dean, pastor of the First Society (see entry 47). In February 1820, a society was incorporated to establish a church.

The first meeting was held early on March 2nd, to select a committee to choose a site for the new church and to draft bylaws. By the end of the month, a site had been found and the committee authorized to proceed with its purchase and the erection of a church. The building, located on Guild Row, was completed within the year, and was dedicated on January 4, 1821, Rev. Hosea Ballou preaching at the services.

On May 8, 1821, Rev. Hosea Ballou, 2nd, was called to the pastorate and was installed on July 26, the sermon being preached by the Rev. Mr. Dean. The church was "recognized" on January 4, 1822, with Rev. Edward Turner preaching. Instruction for children began in August 1830, when a Board of Instructors for the school was organized.

The Rev. Mr. Ballou, 2nd, resigned on April 28, 1838, and was followed by Rev. Asher Moore who stayed only a short time. In January 1841 Rev. Cyrus H. Fay became pastor. A vestry was added to the church at this time to accommodate the Sunday School. The Rev. Mr. Fay resigned in 1849, on account of poor health. In this year, the interior of the church was renovated and an organ purchased. In 1860, the vestry was again enlarged.

The church building was burned January 13, 1894. The present stone church, at the corner of Buena Vista and Fenno streets, was dedicated September 1895. To that church Rev. Frederick W. Hamilton was called as pastor, remaining until June 1906.

In 1927, the Winthrop Street Methodist Episcopal Church (see forthcoming Inventory of Methodist Archives in Massachusetts) united with the Universalist church for work and worship, but keeping its own pastor. This union was dissolved in 1930, when a merger with the Eliot Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts) was proposed. The merger did not materialize, but the Methodists left and worshipped with the First Free Baptist Church, Warren and Deckard streets (see forthcoming Inventory of Baptist Archives in Massachusetts). The Methodist church has since gone out of existence and many of its members returned to the Universalist Church.

During 1927, the Swedish Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts), which had met on

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Cabot Street, moved into the Universalist church on a rental basis, remaining until April 1936, when they moved into their new church. Regular services are held with an acting pastor.

See: The Semi-Centennial Memorial of the Universalist Church, Roxbury, Mass. (Boston, Universalist Publishing House, 1871), 108 pp.; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 21 for picture of church built in 1895; Trumpet and Universalist Magazine, August 16, 1834; also, Hosea Ballou, Sermon at Dedication (Boston, 1821); The declaration of faith, compact and platform (Boston, H. Bowen, 1822), 8 pp., in the rare volume department of the Boston Public Library

Minutes of annual and special meetings of parish, 1820--, 4 vols; Minutes of standing committee, 1867, 6 vols; Records of clerk of church, 1820--, 4 vols.; Minutes of Mission Circle, 1905-15, 2 vols, these records kept in safe in church, in custody of the clerk; Minutes of Roxbury Auxiliary, 1905-15, 1 vol.; Warrants of standing committee to clerk to call church meetings, 1820-23, 1838-39, 1875-77, 1880, 1888, 30 items; Notice of annual and special meetings of church, issued by clerk, 1878-79, 1882-83, one undated, 5 items, these records stored in attic; Register: Members, baptisms, christenings, deaths, withdrawals and transfers, list of members revised in 1867 and 1920, (with Declaration of Faith and Uniting Compact), 1820--, 1 vol; Register: Lists of ministers, clerks, treasurers, deacons, Sunday School superintendents, 1820--, 1 vol, copied and compiled in 1920 by clerk (entries now made in both Registers); Receipts and expenditures, 1820--, these records in safe; Cash book, 1856-1922, 5 vols; Receipts from offerings and disbursements for charity and expenses of communion table, scattered 1845-62, 1 vol; Weekly offerings, 1889-98, 1909-12, 2 vols; Report of treasurer, 1877, 1881-82, 1895, 4 items, these several above items in attic; Subscriptions made for church, ca 1820, loose paper, in safe; Report on debts of society, March 21, 1882, in attic; Report of auditor, 1821, 1842, 2 items, in possession and custody of Mr Charles W. Harris, chairman, 15 Wakullah Street, Roxbury; Vouchers, receipts, receipted bills, scattered 1820-79, ca. 585 items, 1902-14, ca 1934 items; Cancelled checks, 1893-1911, 8 bundles, ca. 2215 items; resignation of Joseph W. Dudley, treasurer, September 5, 1868; Oath to be taken by treasurer, loose paper; Receipts and expenditures of Mission Circle, 1908-11, 1 vol.; Pew rental accounts, 1861-73, 1879-86, 1898-1912, 1921-30 (with special offerings and funds), 4 vols.; Pew deeds, scattered 1872-84, 12 items, printed form, these records kept in attic; Pew sales, 1875-92, 1 vol., in custody of Mr. Harris; Report of committee to appraise pews, January 11, 1821; Pew valuations, with names of occupants, 1871-73, 1 vol.; Execution of judgment against Joel W. Gray for failure to pay pew rent (Gray sent to Dedham jail), May 31, 1823; Agreement of consent by pewholders to alter pews if expenses can be met, 31 signatures, n.d., loose paper; Report of committee to obtain consent of pewholders to alter pews, April 2, 1857, loose paper; Agreement of pewholders to pay cost of altering pews, April 2, 1857, loose papers; Agreement to buy pews, December 30, 1868, loose paper; Authorization to standing committee to issue deeds to pews, and to record transfers and sales with treasurer, March 16, 1876, loose

paper: Surrender of pew to church, 1884, 1 item, printed form; Account of Joseph W. Dudley for estate of Aaron Gay, 1828-34, loose papers; Report of building committee, March 22, 1820, loose papers; report of building committee, March 5, 1896, loose paper, these records kept in attic; Specifications for erection of new church, by Woodbury and Leighton, August 20, 1894, loose papers, t., in custody of Mr. Harris; Specifications for installation of electricity, n.d., loose papers, in attic; Agreement for installation of electricity, March 9, 1895, loose papers; Mutual releases of contract, March 14 and 17, 1896, loose papers, t.; Contract with Tiffany Glass Company for windows, 1895, loose paper, t.; Agreement on building organ, December 20, 1894, loose paper, t., these in custody of Mr. Harris; Report of entertainment committee, with bills March 1890, 15 items; Report of committee regarding more room for school, March 7, 1854, in attic; Certificate of incorporation, February 24, 1820, in safe; Legal opinion on terms of incorporation, July, 1894, in custody of Mr. Harris; Rules and bylaws, signed by clerk and moderator, March 16, 1820, loose papers; Constitution of First Universalist Singing Society, August 30, 1820, loose paper; Notice from standing committee regarding change of minister, loose paper; Petition of standing committee to mayor of Roxbury requesting he prohibit running of horse cars past the church during hours of services, March 7, 1857, loose paper; Agreement between owners of Dudley Lands and society, April 8, 1820, loose paper, above items kept in attic; Deeds to Guild Row property, May 9, 1820; to lot adjoining original Guild Row property, December 9, 1828, to Fenno Street property, 1894, these papers kept in safe; Agreement of standing committee to deed piece of land to town of Roxbury to widen street if street may be named Winslow Street, July 16, 1833, in custody of Mr. Harris; Agreement regarding drain on church property April 24, 1857, Bill of sale of Guild Row property, these two papers in safe; Mortgage and discharge, 1869 and 1873, 1885, and 1894, printed form, in custody of Mr. Harris; Address book of Roxbury Auxiliary, 1915, one undated, 2 notebooks; Attendance book of Roxbury Auxiliary, 1916-25, 1 note book; Attendance books of Sunday School for teachers and scholars, 1857-60, 1871-85, 1898, 8 vols.; Correspondence, business, of Roxbury Auxiliary, scattered 1917-26, 75 items; Copy of extract of will of Gilbert S. May, loose paper; Transcription of Civil War diary, September and October 1862, unsigned, the above papers and volumes kept in attic; Letters: Hosea Ballou, 2nd, submitting resignation, April 28, 1838; Hosea Ballou, 2nd, to Horace B. Stiles, informing him he has been admitted to membership, May 4, 1838, (framed, hanging in chapel); calls to, and resignations from, pastorate, covering 1840-66, 8 items, these letters kept in attic; from manufacturers of organs regarding purchase of same, 1868, 11 items; Harley Newcomb, resignation as director of music, May 1, 1869; Rev. R. Tomlinson, unable to preach on date desired, April 9, 1870; business relating to building of new church, 1894-95, t., ca. 200 items, in custody of Mr. Harris; Programs: Installation of Rev. William Henry Ryder, March 10, 1850, printed, in attic; semi-centennial celebration in old church, January 4, 1871; centennial celebration in new church, October 17 and 18, 1920, in safe; The Directory, 1858-66, 1868-86, 1888-1900, 1902-11, 1915-16, 53 pamphlets, in attic; Christian Preacher, monthly publication of original sermons by living Universalist ministers, (edited and published by William A. Drew, Augusta, Maine), July-September, 1831, February, March, December, 1833, in attic; Library of theological books, on Universalism, etc

Property recordings at Norfolk County Registry of Deeds, Dedham: Land on Guild Row, purchase, purchase of adjacent lot, vol. 63, p. 95, recorded May 9, 1820; vol. 87, p. 69, recorded December 5, 1828; Land at Dudley Street and Shawmut Avenue, purchase, vol. 1168, p. 72; and at Suffolk County Registry of Deeds, Boston: Land of Guild Row, mortgage, discharge, and sale, vol. 1671, p. 417, recorded March 31, 1885; vol. 2177, p. 416, recorded January 30, 1894; vol. 2406, p. 215, recorded December 12, 1896; Land on Dudley Street, mortgage and discharge, vol. 949, p. 222, recorded January 23, 1869; vol. 1168, p. 72, recorded July 14, 1873; Land on Fenno Street, and adjacent lot, purchases, vol. 2216, p. 211, recorded August 2, 1894; vol. 2599, p. 561, recorded November 13, 1896.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1819, ch. 151, approved February 24, 1820; pews made personal estate; Ibid., 1836, ch. 183, approved April 9, 1836.

76. FIRST UNIVERSALIST RESTORATION RELIGIOUS SOCIETY, 1821-68, (defunct), Junction of Grafton Road and Worcester Turnpike, (South) Shrewsbury.

In rebellion against the extreme Calvinistic dogmas of Rev. Samuel H. Ingersoll, minister of the First Congregational Parish, (see forthcoming Inventory of Congregational Archives in Massachusetts), and his refusal to exchange his pulpit with neighboring ministers of more liberal views, a group of liberal Calvinists formed the First Universalist Restoration Religious Society on April 11, 1821, in Shrewsbury. This group was augmented by Universalist converts from Worcester and surrounding towns, and in 1822, land at the junction of Grafton Road and the Worcester Turnpike in South Shrewsbury was deeded to the society by Captain Thomas Harrington. Construction was begun that year, and on June 17, 1823, a meetinghouse was dedicated. Rev. Jacob Wood was installed as minister, serving until 1829. During the following decade, there was no settled minister. In 1839, Rev. Jacob Baker accepted the pastorate, preaching there until 1842, after which no regular services were held, although occasional services were conducted in the church until 1864. The few members remaining in 1868 met and voted to sell the meetinghouse.

Minutes of society, 1821-27, 1 vol., in custody of Town Clerk, and kept in the vault of his office in the Town Hall, Shrewsbury; Jacob Wood, A Sermon on the Salutary Nature of Punishment, Delivered at Shrewsbury, on the Fourth Sabbath in July, 1824 (Worcester, printed by William Manning, 1824), and Man's Dependence and God's Goodness, A Sermon Delivered at Shrewsbury, on the Day of Annual Thanksgiving, Nov. 24, 1825 (Worcester, printed by Roger & Griffin, 1825), in custody of the Worcester Historical Society, Salisbury Street, Worcester.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Land at junction of Grafton Road and Worcester Turnpike, purchase with reversion clause, vol. 380, p. 121, recorded May 11, 1822

77. FIRST UNIVERSALIST SOCIETY IN CAMBRIDGE (First Universalist Church), 1821-- , Inman Street (opposite City Hall), Cambridge.

Occasional Universalist services were held in Cambridge in 1817-21 by various preachers among whom was Rev. Hosea Ballou. A society was organized February 21, 1822, under the leadership of Peter Tufts, Jr. and a meetinghouse was built on the corner of Main and Front Streets, Cambridgeport. When the cornerstone was laid in June 1822, the local Amicable Lodge of Masons participated in the ceremony. The building was dedicated December 18, 1822, and Rev. Thomas Whittemore became the first settled pastor, preaching before the society until 1831.

In 1827, the society decided to place all religious activities in charge of a new body, organized as the First Universalist Church, or church members' society. To be a member of that body, it was necessary to join the church at the altar and to subscribe to the tenets of the Universalist church. To be a member of the society one was required to subscribe to the contributing system and to sign the bylaws of the society.

In 1839, a board of proprietors was constituted which purchased the building, furnishings and other possessions of the society, and also assumed its debts. Improvements were made to the building, and the debt paid off. After 10 years the property was returned to the society. In 1845, the Young Ladies Seminary of Cambridge was established, under the direction of a Universalist, Miss Louisa M. Barker.

The meetinghouse was remodeled in 1858, and the steeple built. In 1888, the city of Cambridge widened Front Street, which later became Massachusetts Avenue, forcing the society to find a new location for the church. The church building was moved a short distance to its present location on Inman Street. In the hurricane of 1938, the church steeple was weakened and the society had it removed entirely.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 99 for picture of church; Trumpet and Universalist Magazine, August 16, 1834, and September 17, 1842.

The following records are kept in the church, in custody of the standing committee, Mr. William V. Ames, clerk, 22 Magazine Street, Cambridge: Minutes of society and standing committee, 1821-- , 5 vols.; Register, births, baptisms, marriages, deaths, 1827-- , 3 vols.; Minutes of Universalist Sabbath School Association, 1850-- , 1 vol.; Minutes of First Universalist Literary and Social Union, 1870-90, 2 vols.; Minutes of Young People's Christian Union, 1890-1920, 1 vol.; Minutes of Sunday

School, 1829-32, 1835--, 3 vols ; Minutes of Ladies Benevolent Society, 1827--, 4 vols ; Minutes of Women's Missionary Society, 1902, 2 vols ; Minutes of Social Aid Society, 1909--, 2 vols ; Minutes of Unity Club, 1928--, 1 vol ; Warrants for calling annual meetings, 1822--, loose papers; Pew accounts, 1822-39, 1849--, 4 vols ; Proprietors' ledger of sale of pews, 1839-49, 1 vol ; Financial account of building committee for moving church, 1888, 1 vol.; List of subscribers to building fund, 1821; Copy of specifications for church building and instructions to contractors, 1821; Copy of compact, March 1821; Copy of organization agreement, 1822; Letters, church business, 1 bundle (ca. 25 items). The following records are in the possession of the Universalist Historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole: Letters: Thomas L. Vose, Boston, to Rev. L[emuel] Willis, Cambridgeport, Mass., personal, July 17, 1843; Thomas Whittamore, Cambridge, to Rev Charles A. Skinner, inviting him to preach in Cambridge, 1853, 1 item; George W. Becknell, Cambridge, to Charles M. Skinner, Brooklyn, N. Y., sending him copy of resolution adopted by the First Universalist Church in Cambridge, in memory of the death of Dr Charles A Skinner, 1906, 1 item

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge. Land on Inman Street, purchase, and two purchases of adjoining lands, for sales of parts and repurchase of part, vol 257, p. 190, recorded May 10, 1822; vol 455, p. 217, recorded December 7, 1844; vol 1076, p. 338, recorded April 13, 1869; vol 750, p. 291, recorded May 10, 1856; vol 1076, p. 339, recorded April 13, 1869; vol 1868, p. 505, recorded August 22, 1888; vol 1899, p. 57, recorded March 20, 1889; vol 2112, p. 199, recorded April 29, 1892

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1821, ch 63, approved February 9, 1822; authority to assess polls and estates; Ibid., 1829, ch. 66, approved March 6, 1830

78. FIRST UNIVERSALIST SOCIETY IN ROCKPORT (Second Universalist Society in Gloucester; Universalist Benevolent Society of Gloucester), 1821--, corner of Hale and Cleaves Streets, Rockport.

A number of the inhabitants of Sandy Bay, originally a part of Gloucester and since 1840 known as Rockport, were among those who, being familiar with Relly's Union, first called Rev. John Murray to preach in Gloucester. When the Independent Christian Church (see entry 44) was founded, many Sandy Bay people were among its members. For years they travelled to the main part of Gloucester to hear Rev. Mr Murray. In 1802, 36 residents of Sandy Bay, although stating they were members of the Independent Christian Church, subscribed to building a new meeting-house for the use of the inhabitants of the village. The building was completed in 1804, and for 7 years the Universalists held services there

in accordance with the subscription agreement. But by 1811, the religious differences had become so acute that the use of the meetinghouse was denied them, and they were forced to hold their services in private homes, school-houses, halls, and barns, and even out of doors.

Then on February 27, 1821, the Universalists of Sandy Bay formed the Universalist Benevolent Society of Gloucester. They worshipped in a schoolhouse on Beach Street until the dedication on October 8, 1829, of their own meetinghouse, which was a wooden Colonial structure without tower or bell. And in the same year they settled their first regular minister, Rev. Lucius R. Paige, who served until 1832. Then, in 1839, the society was incorporated as the Second Universalist Society of Gloucester, and in 1842, a church organization was formed. Three years later, and 5 years after Sandy Bay had been set apart from Gloucester as Rockport, the name of the society was changed to the First Universalist Society in Rockport. In 1868, the meetinghouse was remodelled by the addition of a tower and spire, by the provision for a pastor's study and an organ loft, and by the installation of a new pulpit and pews.

See: "Program of 100th Anniversary of Organization of Universalist Benevolent Society of Gloucester" in Gloucester Daily Times, February 26, 1921; "Universalist Society observed its Centennial," in Gloucester Daily Times March 1, 1921; "Universalists in Rockport," in Rockport Review, March 3, 1894; Trumess and Universalist Magazine, July 16, 1838; December 17, 1842; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 101 for picture of church.

Minutes of parish, 1821-- , 3 vols ; Minutes of board of trustees, 1936-- , 1 vol , two current volumes in custody of Miss Ruth Knowlton, parish clerk, Summer Street Court, Rockport, two earlier books in possession and custody of Miss Helen Thurston, former clerk, Pleasant Street, Rockport; Register: Members, baptisms, marriages, deaths, list of pastors, scattered 1825-- , 2 vols., early volume in possession and custody of Miss Helen Thurston, current book in possession and custody of Rev. Raymond J. Banghan, pastor, 129 Leonard Street, Gloucester. Receipts and expenditures, 1821-30, 1924-- , 2 vols., early book in custody of Miss Thurston, later book in possession and custody of Mrs. Stephen Marston, 21 King Street, Rockport; Cash book, 1932-- , 1 vol., in custody of Mr. Marston; Reports of treasurer, 1927-- , 1 vol., in custody of Mrs. Knowlton.

Property recordings at the Essex County, South District, Registry of Deeds, Salem: Land at Hale and Cleaves Streets, purchase, quitclaims, transfer to and from the Massachusetts Universalist Convention, mortgage, vol. 294, p. 256, recorded December 29, 1836; vol. 1104, p. 228, recorded April 9, 1883; vol. 1105, p. 90, recorded April 18, 1883; vol. 1107, p. 210, recorded May 5, 1883; vol. 2873, p. 298, recorded February 10, 1931; Land on Jewett Street, purchase, mortgages, and discharges, vol. 1938, p. 332, recorded January 8, 1910; vol. 1963, p. 341, recorded May 13, 1909; vol. 2071, p. 544, recorded March 31, 1911; vol. 2585, p. 572, recorded July 12, 1923.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1839, ch. 106, approved April 6, 1839; change of name to First Universalist Society in Rockport, Ibid., 1845, ch. 94, approved February 28, 1845.

Record of Supreme Court Cases: 23 Mass. Reports 6, John Manning vs. the Inhabitants of the Fifth Parish in Gloucester, 1827.

79. FIRST UNIVERSALIST SOCIETY OF PLYMOUTH (First Universalist Church; First Universalist Parish of Plymouth), 1822-1939 (defunct), southern end of Cole's Hill, Plymouth.

The First Universalist Society of Plymouth was formed on March 10, 1822. Rev. Massena Ballou ministered to the society for 6 months in 1824. In 1826, an edifice was erected, the church organization established, and the First Universalist Parish of Plymouth was incorporated. Rev. James H. Bugbee was ordained and installed as minister on December 22, 1826, serving the society until his death in 1834. The church, located at the southern end of Cole's Hill, site of the first burying ground of the Pilgrims, was a two-story wooden structure, with a cupola. It was remodeled in 1895, when a parish house was added at the left of the church, and was rededicated in 1897. The church passed out of existence in 1939, and the property was sold.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 79 for picture of church

The following records are in possession of the Universalist Historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole: Minutes of society, with constitution, list of members, treasurer's reports and "In Memoriam," being a biography of Rev. Russell Tomlinson (1878), 1825-46, 1867-1922, 3 vols.; Minutes of church, 1827-1918, with constitution, compact, profession of faith, and containing admissions, 1827-1918, baptisms, 1878-1918, confirmations, 1886-1918, dismissals, 1881-96, deaths, 1858-1918, and treasurer's annual reports, 1844-89 2 vols; Minutes of the Sabbath School Association, with constitution, list of members and officers, treasurer's reports, 1836-45, 1856-89, 3 vols; Receipts and Expenditures, 1874-1934, 2 vols; Cash accounts, 1922-24, 1 vol; Organ account, 1871, 1 item; Record of member's contributions, 1893-1910, 1 vol; Marcy House rent books, 1922-34, 7 vols; Bank statements, 1924-34, 240 items; Deposit books, 1917-34, 3 vols.; Duplicate deposit slips, 1927-34, 7 vols; Check books, 1919-39, 11 vols; Pledge accounts, 1871, 1875, 1893-1911, 1 vol and 4 sheets; Tax receipts, 1839, 1 item; Pew assessment refund receipts, 1896, 2 pp; Insurance policies, 1876, 1879, 1882, 3 items; Deeds, 1884-1919, scattered, 11 items; Contracts for erection of meetinghouse, 1826, 2 items; Sentences of Dedication, Bagnell Chapel (Sunday School Room), n d, 1 sheet; Orders of service, 1864, 1890, 1897, 1903, 4 items; Announcements of special

services, meetings and May Day dinners, n.d. and 1896-1910 scattered, 11 items; List of Bible Class members, 1894, 16 items; Calendars, 1905-08, scattered, 30 items; Sermon topics, n.d., printed, 1 sheet; From the Ladies' Aid, poem on card, n.d., 1 item; Souvenir of May Day Dinner, 1896, 2 cards.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1826, ch. 89, approved February 15, 1826.

80 FIRST UNIVERSALIST SOCIETY OF ARLINGTON (First Universalist Society in West Cambridge), 1822-- , Arlington

There is a tradition that there were Universalists in the village of Menotomy (the name by which Arlington was first known) prior to the Revolutionary War. John Murray, founder of the group in America, had preached in Boston during the winter of 1773-74, and may have also preached in Cambridge or Menotomy, converting some of the inhabitants. The First Congregational Parish (see forthcoming Inventory of Unitarian Archives in Massachusetts) took cognizance of the presence of people holding Universalist views among its members, but they were unable to exert any great influence

In 1822, Rev. Thomas Whittemore was settled as pastor of the First Universalist Society in Cambridge (see entry 77). He preached on alternate Sundays at West Cambridge, which had become, in 1807, the incorporated name of the village of Menotomy. He reports that his preaching took place in "a hall owned by Chandler Wright, about one mile east of the center of the town." Unlike most places where the Universalist message was being preached, the Universalist believers did not immediately sever all ties with the established church. With the resignation of the First Parish pastor, both Universalists and Unitarians made an effort to gain control. The Universalists lost, but did not withdraw. Instead they continued to promulgate their doctrines within the now avowedly liberal and Unitarian church. In 1830, an informal organization of members of the First Parish sponsored Universalist services which were held in schoolhouses and halls. In 1834, the First Parish voted "not to employ any ministers called Universalist." In 1835, the Universalists withdrew their financial support of the minister of the First Parish. In 1837, this group of people within the church, is referred to as the "Universalist Society." In 1839, the Universalists again lost in a closely contested parish meeting, and formally withdrew from the First Parish.

The Universalists organized the First Universalist Society in West Cambridge. The first meeting for business was held August 13, 1840, when it was voted to build a church. On January 20, 1841, the building was dedicated. It was a modest wooden building with a square, box-like tower. In May 1841, Rev. Josiah C. Waldo was installed as first pastor of the new church. In June a Sunday School was organized. Two months later, the church was formed, and the first communion was observed. Early in 1842,

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the Universalist Female Samaritan Society was organized. In 1860, the building was enlarged and remodeled, and a steeple added in place of the tower. Improvements were again made in 1896 and 1901. In 1925, a parish house was built adjoining the rear of the church, and the following year the church auditorium was reconstructed with a chancel.

In 1876, women were given the right to vote in meetings of the society. In 1889, a Young People's Christian Union was organized. A year later, 1890, Miss Margaret C. Schouler, a member, went as the first Universalist woman missionary to Japan. Many groups were organized to promote the internal life of the church. In 1896, the Altar Guild (defunct), 1898, the Willing Workers of small girls (defunct), 1907 (or 1910), Woman's Mission Circle, 1910, the Takala (Society), 1919, a Men's Club, 1936, Patterson Fellowship for ages 20-40, (defunct). In 1914, the church sponsored the first Boy Scout troop in Arlington.

See Universalist Church of Arlington, January 16, 1941, Percy Harold Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 55 for picture of church as it looked about 1906.

Minutes of society, 1840-- , 3 vols , current book in possession and custody of Mrs. T. L. Jones, clerk, 50 Florence Avenue, Arlington Heights; Minutes of board of trustees, 1891-1921, 1925-- , 4 vols , current book loose leaf and in custody of Mrs. Jones; Minutes of Sunday School association, 1887-1910, 1 vol , Minutes of Samaritan Society, 1842-1912, 1 vol ; Minutes of Mission Circle, 1907-11, 1915-16, 1 vol ; Minutes of Young Men's class, 1909-11; Register; deaths and marriages, 1840-51, 1 vol ; baptisms 1910-- , marriages 1919-- , deaths 1919-- , attendance 1938-- , 1 vol , in possession and custody of Miss Barbara Shinn, registrar, 74 Florence Avenue, Arlington Heights; Registrar's book, 1842-77, 1879-1913, 2 vols ; Ledger of treasurer, 1845-1919, 1921-24, 1927-34, 12 vols ; Trust funds account, 1913-28, 1 vol ; Report of treasurer, 1927-28, 1 folder; Fair accounts, 1922; Drive accounts, 1922; Financial data, ca. 1925, 1931-32, and paid bills, 1901, 1919-34; Stubs of check book, 1918-19, 2 books; Receipts, 1902-06; Bank statements, Bank books, 1898, 1915, 1923, 3 books; Collector's book 1892-97, 1 vol ; Report of treasurer of Sunday School, 1915-19, 1 vol ; Ledger of treasurer of Young People's Christian Union, 1894-96, 1 vol ; Report of Young People's Christian Union, 1921, and of other auxiliaries, 1922; Miscellaneous records of Young People's Christian Union, 1889-1926, in possession of Mr. Robert F. Needham, 10 Winthrop Road, Arlington; Contract for organ and related data, 1868-96; Receipts, fair reports and miscellaneous papers of Samaritan Society, scattered 1859-81; Pew assessments, 1872-77, 1 vol ; Pew rental accounts, 1891-1919, 1 vol ; Memoranda of Charles Coolidge, clerk; Roll book of Sunday School, 1886-95, 1898-1903, 1905-11, 4 vols ; Fire insurance policies; Agreement with Colonial Garage on insurance, 1916; Correspondence: change of pastors, 1909, calling of Rev. Patterson, 1923, construction of parish house, 1925; Plan of pews, 1841, printed with names of pew holders in pencil; Sketch, pen and ink, of church as it was during 1841-61, by William Proctor; Programs. Ordination of William E. Gibbs and dedication of church, November 22, 1860, printed; Program of 75th anniversary of

church, January 23, 1916, with photograph and pew valuation plan of original church, and of church after 1860; Picture of Rev. Josiah C. Waldo, and of Mrs. Waldo; Copper cuts of church about 1900, 1910, line cut of church about 1841, copper cut of pew plan in 1841; Parish Register, 1938; in possession of Miss Shinn. Records, unless otherwise specified, are kept in a vault at the Menotomy Trust Company, Massachusetts Avenue, and are in the custody of the treasurer.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge; Land on "the Great Road leading thru town of West Cambridge," purchase, vol 604, p. 368, recorded March 4, 1851; Land on Massachusetts Avenue, purchase, book 141, p. 477, number 22756, registered land dep't recorded October 26, 1926.

Record of legislative enactments: Change of name from First Universalist Society in West Cambridge to First Universalist Society in Arlington, Massachusetts Special Laws, 1885, ch. 280, approved May 29, 1885.

81. FIRST UNIVERSALIST SOCIETY IN CHATHAM, 1822-- , Main Street, Chatham.

According to tradition, Mr. Shalathiel Nickerson, when visiting Boston, heard Rev. Hosea Ballou preach and became converted to Universalism. Largely through his efforts, the first Universalist society on Cape Cod was established in Chatham in 1822.

The First Universalist Society in Chatham was organized, with 28 dissenters from the established church, at a meeting held on August 1, 1822, at the old Bow House, now the home of Mrs. Rebecca Harding, on Queen Anne Road. Residents of Brewster and Orleans also joined the new movement.

Plans for the erection of a meetinghouse in the northwest part of the town were soon started, and on May 19, 1824, the building was dedicated. It was located on a side road off Branch Street. The completion of the meetinghouse must have discomfited the orthodox men and women of the community considerably. "I was told," writes Rev. Abraham Norwood in The Pilgrimage of a Pilgrim, "that the night before the Universalist house was raised there, they got upon the frame and prayed that it might never go up. But there are some prayers that it would be best not to have answered, and so the house went up without accident on the next day I believe that some prayers effect but very little." Rev. Calvin Monroe was ordained on the occasion of the dedication of the meetinghouse, and served the parish for 3 years at an annual salary of \$250.

In 1831, a church organization of 16 members was effected, with articles of faith drafted by Rev. John Murray. (The Winchester profession of faith was substituted some years later.) This was designated "A

Church of Intellectual Freedom" no precise form of words being required as a condition of Fellowship. The same year that the church was established, a Sunday School was formed, which continued until 1900, after which it met irregularly.

In 1833, Rev. Abraham Norwood was called to minister to the Universalist Society in Brewster (see entry 87), and devoted half his time to preaching in Chatham and in Orleans (see entries 81 and 127). After 2 years, the First Universalist Society in Chatham was able to support preaching every Sunday, and Rev. Asa P. Cleverly was called to the pastorate.

A new constitution was adopted by the society in 1847, and, in 1860, the society was legally incorporated.

The first meetinghouse had been outgrown, and the society voted on February 24, 1850, to build a second one. This edifice, erected the same year, was located on the site of the old Academy, opposite the present school building on route 28, near the junction of Old Harbor Road. The new building was dedicated on January 7, 1851. The first edifice was sold at a public auction on March 4, 1852, and removed. The new meetinghouse had been financed by individual shareholders at a cost of \$100 per share. In 1866, the first steps were taken to transfer the ownership of the meetinghouse from individuals to the society, and, in 1872, the standing committee was instructed to procure the meetinghouse and its adjacent lands for the society.

A committee was chosen in 1856, to consider the purchase of a building for use as a parish house. The building and a lot near the church were purchased, and the building moved. A parsonage was acquired by the society probably in 1840. This property was sold on March 8, 1907, to Mr. Chester A. Eldridge.

On October 16, 1878, the meetinghouse and parish house were destroyed by fire, apparently of incendiary origin. The early records of the society may have been destroyed in the fire. Although inadequate insurance was carried on the buildings, and the society had suffered a severe loss, it met on October 31 and voted to secure a new location on Main Street and rebuild. The site of the old meetinghouse was sold, and services were held in the Town Hall on Main Street, on the site of the present schoolhouse until the new edifice was completed. The new building was dedicated on November 19, 1879, during a meeting of the Barnstable County Conference of Universalists (see entry 14). On March 6, 1888, the society voted to transfer all church property to the Massachusetts Universalist Convention (see entry 9).

The 50th anniversary of the dedication of the first meetinghouse had been held in 1874, when Chatham was host to the Barnstable County Conference of Universalists. The 75th anniversary of the society was celebrated on August 1, 1897, with Rev. Charles Sumner Nickerson, a native of Chatham, delivering the historical address.

Since 1905, services have been held during the summer months only. In 1932, the society joined the Cape Cod Conference of Unitarian, Universalist, and other Liberal Christian Churches (see forthcoming Inventory of Unitarian Archives in Massachusetts)

The church has a young men's association with the society, in addition to the Sunday School, which was formed in 1831. A Singing School was instituted in 1864, at a cost of \$125. The Ladies' Social Circle of Universalists was established in 1868; the Mission Circle, a branch of the Women's National Missionary Association (see entry 21), was formed in 1905, and a Young People's Christian Union in 1892.

See Minnie G. Buck, Universalist Church. Brief History and Fellowship Members, 1935, in possession of Mrs. Minnie G. Buck, Chatham; Transfer of property to church, January 10, 1883, and November 3, 1893; The Church, 1898, August 17, 1898; Percy Russell Leavitt, Inventory Portfolio of Universalist Churches in Massachusetts, p. 11 for picture of church.

Minutes of society, 1850-- , with constitution, 1850-74, treasurer's reports, 1850-1913, and admissions, 1875-- , and deaths, 1875-1913, 3 vols., in custody of Miss Marjorie Kendrick, clerk, Chatham; Minutes of building committee, 1850-1864, 1 vol., in custody of Miss Marjorie Kendrick, clerk, Chatham; Minutes of Ladies' Social Circle, with constitution, 1868-- , 10 vols., earlier volumes kept in church building, in custody of Mrs. Minnie G. Buck, current volume in custody of Mrs. Emily Allison, secretary, and kept at her home in Chatham; Minutes of Mission Circle, with receipts and expenditures, 1929-- , 1 vol., in custody of Mrs. Minnie G. Buck, Chatham; Receipts and expenditures of society, 1909-- , in custody of Miss Marjorie Kendrick, treasurer, Chatham; Receipts and expenditures of Isaac H. Loveland Fund "for support of preaching," 1893-- , 1 vol., in custody of Miss Marjorie Kendrick, treasurer, Chatham; Receipts and expenditures of building committee, 1850-1864, 1 vol., items scattered, 1840-1907, 10 items; in custody of Miss Marjorie Kendrick, clerk, Chatham; Receipts and expenditures of Ladies' Social Circle, 1868-1906, 1928-- , 4 vols., kept in church building, in custody of Mrs. Minnie G. Buck; Receipts of fairs held by Ladies' Social Circle, 1896-98, 1903, 2 vols., kept in church building, in custody of Mrs. Minnie G. Buck; Receipts and expenditures of Sunday School, with register of officers, teachers and pupils, and attendance records, 1869-1900, 3 vols., in custody of Mrs. Minnie G. Buck, Chatham; Scrapbook of handbills of entertainments and fairs, held by Ladies' Social Circle, n.d., kept in church building, in custody of Mrs. Minnie G. Buck; Report of organ committee, 1939, loose sheets in treasurer's book, in custody of Miss Marjorie Kendrick, treasurer, Chatham. Note that Mass. Pub. Doc. 52, p. 129, cites records of church 1820-85, and records of society, 1822-85.

Property recordings at Barnstable County Registry of Deeds, Barnstable. Site of meetinghouse on Queen Anne Road, transfer to society, and sale, vol. 136, p. 111, recorded January 8, 1879; vol. 371, p. 202, recorded September 7, 1921; Land on Main Street, purchase of adjacent strip,

mechanic's liens, transfer to and from Massachusetts Universalist Convention, vol. 132, p. 411, recorded May 7, 1879; vol. 137, p. 355, recorded October 9, 1879; vol. 139, p. 58, recorded October 11, 1879; vol. 178, p. 383, recorded April 6, 1888; vol. 178, p. 387, recorded April 7, 1888; Site of parish house off Branch Street, purchase and sale, vol. 47, p. 407, recorded September 3, 1850; vol. 78, p. 146, recorded September 3, 1861; Site of parsonage on Main Street, purchase, partial sale, transfer to and from Massachusetts Universalist Convention, quitclaim by Massachusetts Universalist Convention, sale, vol. 152, p. 322, recorded March 15, 1883; vol. 210, p. 41, recorded October 5, 1893; vol. 178, p. 383, recorded April 6, 1888; vol. 178, p. 387, recorded April 7, 1888; vol. 283, p. 145, recorded March 11, 1907; vol. 283, p. 404, recorded March 14, 1907

81A. PEOPLE'S CEMETERY (Universalist Cemetery), 1822-1930, Chatham

Land around the first Universalist meetinghouse in Chatham was used for burial grounds, known as the Universalist or People's Cemetery. On April 22, 1889, the proprietors of the society incorporated the People's Cemetery, which was conveyed in trust to the town in 1930, the name being retained.

Minutes of People's Cemetery, Inc., receipts and expenditures, deaths and burials, permit for burial in private lot by owner, deeds and transfers, 1888-1929, 1 vol.; Deeds (15), 1891; Wills (copies), 1875-1925, 8 items; Extract from will, 1889, 1 item; Letter, 1929, and deed, 1891, concerning lot; in custody of Mr. Levi T. Denson, clerk of town, office of Town Clerk, Chatham

Property recordings at Barnstable County Registry of Deeds, Barnstable: Lot off Branch Street, sale to town of Chatham, vol. 472, p. 315, recorded March 6, 1930

Record of legislative enactments: People's Cemetery authorized to transfer cemetery to the town of Chatham, Massachusetts Special Laws, 1929, ch. 327, approved May 11, 1929

82. UNIVERSAL FRIENDS SOCIETY, 1823-30 (defunct), (West) Medway.

In about 1818-19, a small group seceded from the Second Church of Christ (see forthcoming Inventory of Congregational Archives in Massachusetts) because of dissatisfaction over the location of the meetinghouse erected in 1813, and also to escape taxation for support of doctrines in which they did not believe. The group evidently comprised

Baptists, Universalists and Liberal Congregationalists.

In 1819, they formed a Baptist society (see forthcoming Inventory of Baptist Archives in Massachusetts) and in 1821, began negotiations for the purchase of the site of the old Congregational meetinghouse. These negotiations fell through and the society purchased a site nearly opposite the old meetinghouse from Barzilla Pond. Construction of a meetinghouse was begun in October of 1821, but by early summer of 1822, the funds ran out. Added finances were not forthcoming because the majority of the society objected to contributing to the erection of a meetinghouse to be used exclusively or even largely by Baptists, as only one of the society had become a member of a Baptist church in a neighboring town. On July 29, 1822, it was voted to "grant and give to all of whatever Christian denomination, that have subscribed, or shall hereafter subscribe, and become proprietors of the meetinghouse now erected on land purchased of Barzilla Pond, equal rights and privileges with ourselves in proportion to the property that they and we shall own, and be in possession of in said house."

This vote gave control to the Universalists, and the work of completing the meetinghouse went ahead. On January 19, 1823, a confirmation of the vote was asked and granted. Services of dedication on May 30, 1823, were conducted by Universalist preachers. For a period of 7 years, from 1823 to 1830, the Universalists controlled the meetinghouse and became known as the Universal Friends Society. Some of the members of this society were Restorationists. Among their preachers were: Revs. Hosea and Adin Ballou, Thomas Whittmore, Lyman Maynard, Matthew Hale Smith and Charles Hudson. In 1830, Universalist meetings ceased for lack of interest and the Baptists at once took possession of the meetinghouse, forming a church and maintaining services.

No records have been found.

No property recordings have been found.

83. SECOND SOCIETY OF UNIVERSALISTS IN THE TOWN OF CAMBRIDGE, 1823-1907 (defunct), Otis Street (between Third and Fourth Streets), (East) Cambridge.

Universalists services were first held in this part of Cambridge in a schoolhouse located on Third Street, between Bridge and Gore Streets. The society, which had been incorporated February 11, 1823, later moved into the Unitarian meetinghouse (see forthcoming Inventory of Unitarian Archives in Massachusetts), which was also located on Third Street. Then, in 1824, a hall was hired in a building on the north side of Cambridge Street, between Third and Fourth Streets. This became known

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as Berean Hall and the society later remodelled and purchased it. The hall was dedicated on December 5, 1843. The Rev. Thomas G. Farnsworth was the first minister to preach to the congregation. Later, various ministers including the Revs. Hosea Ballou, Paul Dean and Thomas Whittemore preached before the group. About 1834, Rev. Henry Bacon became the first pastor. The church was organized and publicly recognized on January 1, 1836. In the previous year, a Sunday School had been formed.

In 1865, the society erected a new church building on the north side of Otis Street between Third and Fourth Streets. Shortly after the turn of the century, an arrangement was made with Rev. George Waters Bicknell, minister of the First Universalist Church in Cambridge (see entry 77), to conduct services for the Second Society. On January 7, 1907, the society held their last meeting and it was decided to dispose of all the church property and furnishings. Each member was given a certificate and letter of transfer. The building is now occupied by St. Hedwig's (Polish) Roman Catholic Church (see forthcoming Inventory of Roman Catholic Archives in Massachusetts).

See: Trumpet and Universalist Magazine, August 16, 1834; June 23, 1838; Percy Metcalf Loewitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 99 for picture of church built in 1865.

These records have been given to the Massachusetts Universalist Convention, and are in its possession at 16 Beacon Street, Boston. They will probably be sent to the Universalist Historical Society, Tufts College, Medford. Minutes of church, with articles of faith and constitution, 1841-1905, 1 vol.; Minutes of Ladies' Sewing Association, with constitution and list of members, 1843-54, 1 vol.; Minutes of Ladies' Sewing Circle, with constitution and list of members, 1867, 1880-98, 2 vols.; Treasurer's accounts, 1825-42, 1854-76, 2 vols.; Pew holders' accounts, 1854-86, 2 vols.; Sunday School receipts, with list of members, 1891-98, 1 vol.; Letters: Rev. W. H. Waggoner, Pittsburgh, Penn., to E. L. Davis, Boston, expressing desire to preach in East Cambridge, 1861, 1 item. The following additional records are in possession of Universalist Historical Society, Tufts College, Medford, and in custody of Prof. Alfred Storer Cole, librarian: Minutes of society, with covenant, articles of faith, constitution, and brief history by Rev. Eldridge G. Brooks, 1836-1907, 1 vol.; Minutes of Ladies' Social Circle, with constitution and list of members, 1867-99, 2 vols.; Receipts and expenditures of society, 1825-38, 1854-84, 4 vols.; Receipts and expenditures of Ladies' Berean Society, 1843-58, 2 vols.; Receipts of Sunday School, 1891-98, 2 vols.; Letters: Society to standing committee of First Universalist Society in Boston, requesting donation toward building a new meetinghouse, 1829, 1 item; subscription committee to standing committee of First Universalist Society in Boston, requesting a subscription be taken for a new church in East Cambridge, 1842, 1 item, both letters in First Universalist Society in Boston collection; Rev. Mr. Brooks to society, informing them of invitation to pastorate of First Universalist

Meetinghouse in Lowell and tendering resignation, 1845, 1 item; Newspaper clipping, "Fiftieth Anniversary in East Cambridge," n.d., 1 item

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Land on Cambridge Street, purchase and sale, vol. 444, p. 114, recorded May 17, 1844; vol. 960, p. 493, recorded July 1, 1865; Land on Otis Street, purchase and sale to Massachusetts Universalist Convention, vol. 972, p. 302, recorded December 1, 1865; vol. 3330, p. 333, recorded October 11, 1907

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1823, ch. 98, approved February 11, 1823; incorporation of proprietors of Second Universalist Meetinghouse in Cambridge, Ibid., 1845, ch. 238, approved March 26, 1845.

84. FIRST UNIVERSALIST PARISH OF HINGHAM (Proprietors of the First Universalist Meetinghouse in Hingham), 1823-1928 (defunct), North Street, Hingham

The Universalist society in Hingham was organized November 1, 1823, at a meeting held at the home of Captain Charles W. Cushing in Hingham. This meeting was called by several members of the First Universalist Society of Scituate (see entry 42), who met with a number of persons of the Universalist belief from Hingham for the purpose of organizing. A meetinghouse was erected in 1829, located on North Street. The cornerstone was laid May 18, 1829, and the building was completed and dedicated September 19, 1829. Rev. Moses Ballou preached the dedicatory sermon. The proprietors of the meetinghouse were incorporated in that year. The first minister may have been Rev. Thomas J. Greenwood. It is known, however, that Rev. Joseph P. Atkinson, a student of Rev. Thomas Whittamore, was installed in Hingham on April 30, 1830. In 1856, a church was organized. The meetinghouse was sold to the Odd Fellows in 1928.

See: Trumpet and Universalist Magazine, March 21, 1829; April 3, 1830; February 8, 1846; Percy Hecself Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 75 for picture of church.

Mass. Pub. Doc. No. 52, p. 130 cites parish records, 1861-85, but none have been found.

Property recordings at Plymouth County Registry of Deeds, Plymouth: Land on North Street, purchase, partial sale, rights of way, quitclaim, sale, note confirming sale, vol. 175, p. 57, recorded December 7, 1831; vol. 188, p. 82, recorded January 11, 1837; vol. 233, p. 103, recorded January 18, 1849; vol. 418, p. 87, recorded October 26, 1875; vol. 847, p. 145, recorded May 8, 1902; vol. 1835, p. 291, recorded December 12, 1927; vol. 1555, p. 43, recorded May 31, 1928

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Record of incorporation at Secretary of State's office, State House, Boston: Certificate of organization, vol. 413, p. 357; certificate of incorporation, vol. 413, p. 357, granted July 6, 1906

Record of legislative enactments: Incorporation of Proprietors of First Universalist Meetinghouse in Hingham, Massachusetts Special Laws, 1829, ch. 90, approved March 10, 1830

- 85 FIRST UNIVERSALIST CHURCH IN THE CITY OF HAVERHILL (First Universalist Society in Haverhill and Adjacent Towns, First Universalist Society in the Town of Haverhill), 1823-- , 15 Kenoza Avenue, Haverhill

Sometime in February 1811, Rev. Hosea Ballou preached by invitation in the First Parish Church (see forthcoming Inventory of Unitarian Archives in Massachusetts), in Haverhill. In token of this courtesy, a card of thanks was presented the parish by the "members of the Universalist Society." The actual existence of a society at that time is unlikely, although an organized group holding Universalist ideas no doubt was carrying on missionary work. Other occasional preaching by Universalists probably took place in the succeeding years. On March 17, 1823, a few people met at the tavern of Asaph Kendall, and organized themselves into the First Universalist Society in Haverhill and Adjacent Towns, though the name by which they were incorporated by act of the legislature the following year was the First Universalist Society in the Town of Haverhill. Rev. Hosea Ballou preached the first sermon to this new organization, the meeting being held in Assembly Hall, on the north side of Water Street, nearly opposite the old ferry way. Services continued to be held in that place while the society was building a meetinghouse on Summer Street, which was dedicated in 1826. Rev. Thomas G. Farnsworth came in that year as first settled minister, remaining until 1833. He was a member of the legislature from Haverhill in 1833. The church entered the Universalist fellowship in 1828. A bass viol, purchased in 1830, provided the first instrumental music.

It would appear that the Universalists played a peculiar role in the controversy which arose between the Orthodox Congregationalists and the Unitarians in the First Parish. In 1828, Rev. Dudley Phelps, an outspoken Calvinist, was settled as pastor, but since a substantial minority of the parish had adopted Unitarian beliefs, an effort to dismiss him was soon made. Following the first, and unsuccessful, attempt in 1830, 18 persons were recruited as members of the parish during 1831. But these were insufficient, for on September 13, 1832, another attempt to dismiss the Rev. Mr. Phelps failed by 13 votes. However, a third attempt on November 8 of the same year succeeded, and this was undoubtedly due to the admission to the parish of 17 members, all Universalists, in the interim. Following the withdrawal of the Orthodox Congregationalists to form the Independent Congregational Society (see forthcoming Inventory of Congregational

Archives in Massachusetts), there began a contest between the Universalists and the Unitarians regarding the settlement of a minister and the control of parish funds. The annual parish meeting, in April 1833, had elected a committee for supplying the pulpit, a majority of whom were Unitarians. On June 27, the Universalist society dismissed 37 members to become members of the First Parish. The special parish meeting in July refused to settle Rev. Andrew P. Peabody, a Unitarian, and elected a new supply committee, a majority of whom were Universalists. At the second special parish meeting on September 30, the Unitarians rallied and defeated the proposal to settle Rev. James H. Bugbee, a Universalist, and secured the adoption of a plan to divide the parish funds among the several religious societies within the territorial limits of the First Parish. While this plan was being worked out, the Unitarians had been negotiating with the Orthodox Congregationalists to join forces, outvote the Universalists who were now a majority in the parish, and divide the parish funds equally between themselves. The Universalists learned of this in time and offered the Unitarians better terms, which were accepted. As a result, the parish meeting of April 2, 1834, settled Rev. Nathaniel Gage, a Unitarian, as pastor for 5 years, abated the parish taxes of the 68 Universalist members of the parish, and granted them \$4,000 for their interest in the parish funds. This sum was offered the First Universalist Society on condition that the Universalists seceding from the First Parish be admitted as members of the society, that trustees be appointed to manage the funds, and that the income from the funds be used to support Universalist preaching. The proposal was accepted, and trustees were duly appointed.

In 1837, a church organization was formed and formally recognized on June 25. Twenty years later, it was reorganized and revised articles of faith and covenant adopted. In 1853, the society purchased the Sheriff Bartlett estate on Water Street with the intention of erecting a church upon it, but the estate was sold the following year because the members preferred the Summer Street site, on which a building was erected in 1855, and dedicated in January 1856. The site of the present church at 15 Kenosza Avenue was purchased in 1892; the brick edifice, partially Norman in style, was erected in 1893, and dedicated January 16, 1894. A parsonage was erected in 1914.

The church and society voted to unite in 1916, and 2 years later were consolidated by legislative enactment as the First Universalist Church in the City of Haverhill.

See: "Reminiscences of Universalist Society," author unknown (1 vol at church); "First Universalist Church Observes 100th Anniversary," in Haverhill Evening Gazette, May 7, 1893; Sermon preached by Rev. Henry Bacon at funeral of Mrs. Lucy Ann Tompkins, Haverhill (1837); Horea Ballou, Sermon preached at installation of Rev. Thomas C. Carnesworth, April 2, 1826 (Boston, Bowen and Cushing, 1826), in folder "First Universalist Church" in church collection, Haverhill Public Library, Haverhill; Trumpet and Universalist Magazine, July 8, 1837; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 85 for

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picture of church erected in 1893; and Joseph Crocker Snow, History of the First Universalist Church, Kenoza Avenue, Haverhill (Haverhill, 190C), 4 pp., and Townsend P. Abell, Sermon delivered August 8, 1841, in examination of a discourse preached June 20, 1841, by Rev Otis A Skinner, at the installation of Rev T P Abell, as pastor of the First Universalist Society, Haverhill (1841), 19 pp., both in the rare volume department of the Boston Public Library

Minutes of meetings of church, 1823-- , with financial accounts, 1823-90, copies of deeds of pews, 1854-60, pew appraisal list, 1854-62, report on "Uniting Covenant, Declaration of Faith, Form of Government, and Special Rules," 1915, revision of covenant, 1916, 3 vols., first two volumes deposited in Haverhill Savings Bank, 153 Merrimack Street, Haverhill, and in custody of Mr. Daniel C. Hunt, former clerk, current volume in custody of Mrs. Robert D. Malcolm, clerk, 27 Byron Street, Bradford District, Haverhill; Minutes of meetings of trustees, 1910, 2 vols., first volume in Haverhill Savings Bank, current volume in possession and custody of Mr. Bennett McGregor, clerk of trustees, 50 Groveland Street, Haverhill; Minutes of meetings of Universalist Ladies' Circle, 1928-- , 1 vol., in possession and custody of Miss Kate Morse, 76 Arlington Street, Haverhill; Minutes of meetings of Universalist Woman's Club, 1932-- , 1 vol., in possession and custody of Mrs. Charles E. Sawyer, 166 Kenoza Avenue, Haverhill; Minutes of meetings of Universalist Men's Club with financial accounts, 1928-- , 1 vol., in possession and custody of Mr. Philip Gardner, 82 Fountain Street, Haverhill; Minutes of meetings of Universalist Ladies' Circle Auxiliary (formerly Clara Barton Guild), 1938-- , 1 vol., in possession and custody of Mrs. Richard G. Malbon, secretary, 19 Burroughs Avenue, Haverhill; Register. Births, 1818-- , marriages, 1825-- , deaths, 1792-- (includes records of parents of members), all on file cards prior to 1938, in possession and custody of Mrs. A. A. Miner, 10 Fountain Street, Haverhill, 1938-- , 1 vol., in custody of Rev. Wallace G. Fiske, 54 Columbia Park, Haverhill; Reports of treasurer, 1891-1919, 2 envelopes; Income and expenditures, 1891-- , 6 vols., earliest four volumes in Haverhill Savings Bank, latest two volumes in possession and custody of Mr. J. Fred Dalcourt, treasurer, 18 Fairmount Avenue, Haverhill; Income and expenditures of Universalist Woman's Club, 1915-- , 3 vols., in possession and custody of Mrs. Lee W. Noyes, treasurer, 5 Shapleigh Avenue, Haverhill; Income and expenditures of Universalist Ladies' Circle, 1928-- , 1 vol., in possession and custody of Mrs. Charles Martin, Howard Street, Haverhill; Income and expenditures of Universalist Ladies' Circle Auxiliary, 1931-- , 1 vol., in possession and custody of Mrs. Joseph E. Tuttle, 21 Fountain Street, Haverhill; Account of envelope contributions, 1914-17, 1 vol.; Account of weekly collections and pledges, 1901-11, 7 vols.; Account for church repairs, 1872, 1 vol.; Subscription book for preaching, 1835-50, 15 vols.; Check stubs for parsonage, 1914-18, 1 vol., the four above items are in the possession and custody of Mr. J. Fred Dalcourt, treasurer, 18 Fairmount Avenue, Haverhill; Account of finances of Sunday School, 1894-- , 3 vols., in possession and custody of Mr. Earle C. Harvey, 90 School Street, Groveland, Haverhill; Records: Citizens' Sunday Class (defunct), 1916-18, 1 vol.; of Thoughtful Circle, 1887, 1 vol.; of Young Peoples' Christian Union, 1887, 1 vol.; of Peoples' Christian

discharges, vol. 369, p. 159, recorded June 30, 1846; vol. 437, p. 169, recorded November 1, 1850; vol. 437, p. 170, recorded December 2, 1850; vol. 463, p. 157, recorded July 13, 1852.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1824, ch. 37, approved June 12, 1824; change of name to First Universalist Church in the City of Haverhill, Massachusetts Special Acts, 1918, ch. 145, approved April 26, 1918

86. FIRST UNIVERSALIST CHURCH IN NANTUCKET (Proprietors of the First Universalist Church in Nantucket), 1824-37 (defunct), Federal Street, Nantucket.

In the Nantucket Inquirer, dated Monday, March 22, 1824, the following notice appeared: "Those gentlemen who contemplate forming a religious association on the basis of God's Universal Goodness and all those who feel conscientiously disposed to forward the establishment of a Society of Universalists in this town, are requested to meet at the house of Aaron Mitchell, Esq., on Wednesday evening next, at 7 o'clock, for the purpose of making arrangements accordingly." A second meeting was held on May 12. On May 3, 1825, a meetinghouse was dedicated. The building, of simple Gothic style, was located on Federal Street, the present site of the Athenaeum. Rev. Joshua Flagg of Dana (see entry 52), preached the dedicatory sermon. The land was purchased on July 13, 1827, and the church was incorporated earlier that year, on January 20. The Inquirer of January 2, 1826, announced that Rev. William Morse, of the Second Universalist Church of Philadelphia (see forthcoming Inventory of Universalist Archives in Pennsylvania), had accepted a call to minister to the Nantucket group. On June 1, 1831, a successor, the Rev. George Bradburn was ordained and installed in this church. He later represented the island in the state legislature for three terms, 1839-41, and was very active in the abolitionist movement. His ministry probably ended about 1834, as the church building appears to have been sold at that time. Norwood in his Pilgrimage of a Pilgrim states: "There was once a Restorationist society here, who owned a good church, but one day, whilst their minister, Rev. George Bradburn, was absent on a visit, they sold their house, and it was devoted to other purposes."¹

A "Parson Swain" (Frederick Swain) was never an ordained minister, but officiated at intervals when the church was without a pastor. The Inquirer of June 18, 1837, announced, "Notice - Universalist preaching will be continued in Broad Street Hall for months to come, for those who love the joyful sound."

Alliance, 1884-89, 1 vol.; Report of treasurer of Social Union, 1886, 1 vol., the above five records are in the Haverhill Savings Bank; Attendance records and offerings, 1938-- , on file cards, in possession and custody of Miss Denise Hilliard, 41 Eleventh Avenue, Haverhill; Reports: of building committee, 1894, 6 pp.; of "Million Dollar Drive," 1923, t., 1 vol.; Program of exercises at laying of cornerstone, 6 pp., t.; Program Dedication, 1825; 75th Anniversary, 1898; Universalist Club banquet, 1904; dedication of memorial window, 1914; 100th Anniversary, 1923; Publications Parish Reports, 1897-98, 1 filing case; Haverhill First Universalist Church, 1903-04, 1 file; The Open Door, 1905-19, 1 file, 2 vols.; Church Calendar, 1918-21, 1 bundle; Newspaper clipping file; the above 12 items are in church collection, Haverhill Public Library; clippings, 1938-- ; possession and custody of Rev. Wallace G. Fiske, pastor, 54 Columbia Park, Haverhill.

Record of property recordings at the Essex County, South District, Registry of Deeds; Salem: Site of first meetinghouse on Summer Street, purchase, pew deed, mortgage and discharge, mortgage, mortgage and discharge, 10 quitclaims, and sale to the First Presbyterian Church in Haverhill, vol. 244, p. 8, recorded February 20, 1827; vol. 247, p. 62, recorded September 2, 1827; vol. 300, p. 233, recorded May 30, 1837; vol. 322, p. 75, recorded January 7, 1841; vol. 584, p. 296, recorded April 9, 1859; vol. 667, p. 223, recorded May 11, 1864; vol. 1133, p. 124, recorded July 19, 1884; vol. 1390, pp. 275-81, recorded October 2, 1893; vol. 139, p. 69, recorded October 18, 1893; vol. 1494, pp. 49-50, October 30, 1896; vol. 1504, p. 440, recorded February 15, 1897; vol. 1504, p. 536, recorded March 5, 1897; vol. 1657, p. 337, recorded November 4, 1901; lot on Water Street, purchase, mortgage and discharge, and sale, vol. 477, p. 45, recorded May 7, 1853; vol. 477, p. 46, recorded May 7, 1853; vol. 604, p. 51, recorded April 13, 1860; vol. 489, p. 259, recorded February 28, 1865; lot on Park Street, purchase, three mortgages and respective discharges, quitclaim, and sale, vol. 1210, p. 77, recorded November 10, 1887; vol. 1210, p. 78, recorded November 10, 1887; vol. 1791, p. 574, recorded July 29, 1905; vol. 1791, p. 575, recorded August 29, 1905; vol. 1868, p. 447, recorded April 16, 1907; vol. 2268, p. 289, recorded July 31, 1914; vol. 2273, p. 508, recorded September 9, 1914; vol. 2274, p. 48, recorded September 18, 1914; vol. 2274, p. 49, recorded September 18, 1914; Site of present church on Kenoza Avenue, purchase, and mortgage and discharge vol. 1351, p. 61, recorded August 1, 1892; vol. 1380, p. 87, recorded June 14, 1893; vol. 1544, p. 386, recorded March 15, 1898; adjacent, lot on Kenoza Avenue, purchase, mortgage, and sale, vol. 2368, p. 408, recorded June 12, 1917; vol. 2368, p. 409, recorded June 12, 1917; vol. 2420, p. 399, recorded August 8, 1919; lot on Columbia Road, purchase, mortgage and discharge, vol. 2268, p. 118, recorded July 30, 1914; vol. 2291, March 23, 1915; vol. 2518, p. 490, recorded April 2, 1921; miscellaneous mortgages taken by the society; lot on Water Street, mortgage and discharge, vol. 309, p. 221, recorded December 1, 1838; vol. 357, p. 70, recorded July 31, 1845; lot in Bradford, mortgage and discharge, vol. 309, p. 295, recorded December 8, 1838; vol. 334, p. 216, recorded December 5, 1842; lot on Green Street, two mortgages and respective

No records have been found.

Record of legislative enactments: Incorporation as Proprietors of the First Universalist Church in Nantucket, Massachusetts Special Laws, 1826, ch. 42, approved January 20, 1827.

87. UNIVERSALIST SOCIETY, 1824-66, 1873-1915 (defunct), Grand Army of the Republic Highway, Brewster.

In 1824, the Universalist Society in Brewster was organized by individuals who had withdrawn earlier from the First Parish (see forthcoming Inventory of Unitarian Archives in Massachusetts) About 1822, certain of these individuals, desiring to hear the preaching of Rev. Hosea Ballou and other Universalists, had petitioned the First Parish for the occasional use of the meetinghouse, when not otherwise occupied. Their petition was treated uncereemoniously, and it was voted "to throw it under the table."¹ In consequence, several of the more liberal contributors withdrew from the First Parish, and the Universalist Society later came into being. The group held its meetings in a small hall for a time.

The first meetinghouse was erected in 1828, on the south side of what was then King's Road or Highway, and is now the Grand Army of the Republic Highway. The site of this first meetinghouse was nearly opposite the present Town Hall. The old records contain interesting items of expenditure in connection with the building and dedication of the meetinghouse, including the following entries: "Carting stone $\frac{1}{2}$ day, 2 men and team \$1.50, $\frac{1}{2}$ Gal. W. I. rum for carters on ground \$ 50."

The meetinghouse was dedicated on November 18, 1828, the dedication prayer being delivered by Rev. Hosea Ballou and the sermon by Rev. Hosea Ballou, 2nd. Mr. Charles Spear had been called to minister to the society, and at his ordination and installation which took place upon the occasion of the dedication, Rev. Hosea Ballou also preached the ordination sermon. The Rev. Mr. Spear served both the Brewster and Chatham Universalist churches (see entry 81), preaching to these congregations on alternate Sundays. His parish, however, reached beyond his immediate congregations Penology, interested him greatly, and he lectured upon this subject in various churches and published a paper called The Prisoner's Friend.

The society's second pastor, Rev. Abraham Norwood, preached in Brewster every other Sunday, the intervening Sundays preaching in Chatham and Orleans (see entry 127). In his autobiography, he refers to the successful conference meetings held by the Brewster society: "We were seldom troubled for want of speakers. Both male and female spoke. At first, I

1. Cyrus Augustus Bradley, "Religion in Brewster, August 23, 1903," (ms.), p. 5.

had doubts as to the propriety of females speaking in meeting. I called a council of the preachers of our faith in all that region, and some other persons, to consider the subject, and it was decided unanimously that female should not only be allowed, but encouraged, to speak in social conferences."¹ During the pastorate of Rev. Nathaniel Gunnison, a church was formally organized in 1838.

In 1851, Rev. Cyrus Augustus Bradley came to Brewster. According to his account, the church was out of repair and had been closed for several months. Pews had passed by inheritance to individuals who were not interested in the movement and even to those who were definitely hostile to it. The Rev. Mr. Bradley served the society for 6 years, and during his pastorate services were held every Sunday instead of fortnightly. Brewster, as a shipping town, had vested interests in the traffic in slaves and rum. There were about 50 ship-masters in the town, all of whom sided with the slave interests, and considerable friction and some bitterness was aroused when the Rev. Mr. Bradley preached against this trade. "The year before I came here," he wrote, "the famous Fugitive Slave law had been enacted by Congress. . . . I preached practical Universalism, I preached Freedom, and Temperance. The result was not a little controversy, some times a little unpleasantness, but practical Universalism carried the day."² Early in his pastorate, a new church was erected on King's Highway about a mile to the east of the first meeting-house. This was dedicated on December 1, 1852. The former meetinghouse was sold, moved about a half-mile westward, and converted into a hotel, now known as the Tip-Top House. A parsonage was purchased about 1855, which stood opposite the church. This building was razed some years later.

It is evident from the rather frank statements of Rev. Abraham Norwood and Rev. Cyrus Augustus Bradley that the society did not increase to any extent in the early days. The Rev. Mr. Norwood writes: "During my stay, it (the society) lost more by deaths and removals than were at church when I preached my introductory sermon, so that although we had occasional additions, our numbers on the whole were not greatly increased."³ And the Rev. Mr. Bradley stated that "during my ministry here about one-third of those I found here, died or moved away. I think not one family moved into the parish."⁴

The society declined, and during the Civil War years it was without a settled minister and services were held but once a month. Rev. Asa Mayo Bradley wrote: "Some of the strongest supporters had become interested in Spiritualism, the religious novelty of that period."⁵ In 1866, the

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1. Abraham Norwood, *The Pilgrimage of a Pilgrim*, p. 232.
 2. Cyrus Augustus Bradley, "Brewster Anniversary," (ms.), p. 6.
 3. Abraham Norwood, *op. cit.*, p. 231.
 4. Cyrus Augustus Bradley, "Brewster Anniversary," p. 2.
 5. Asa Mayo Bradley, "My Cape Cod Story," (ms.), p. 23.

second meetinghouse was sold and converted into a store, now owned by Mr Henry T Crocker

In 1873, Rev Cyrus Augustus Bradley returned to Cape Cod and re-organized the society in Brewster, preaching in Brewster and Yarmouthport (see entry 144). He remained with the Brewster society, as its pastor, until his death in 1906. In 1878, early in his second pastorate in Brewster, a chapel was built on King's Highway. A bequest had been made to the society, the income of which was to be used to sustain preaching. This restriction was disregarded, and the fund was used for the new chapel, the title of which was vested in the Massachusetts Universalist Convention (see entry 9) ¹

Summer services were held for a few years following the Rev. Mr. Bradley's death. Finally, in 1915, the Massachusetts Universalist Convention took over the property because no services had been held for 2 years or longer. The building was leased to the Brewster Social Club the following year, and has since been converted into a dwelling.

A Sunday School was organized soon after the establishment of the society, and in 1834, the Female Charitable Society was organized, continuing in existence until a few years after the chapel was sold

See. Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 11 for picture of church; Trumpet and Universalist Magazine, August 9, 1893.

Minutes of church and society, 1838-44, with profession of faith and church covenant, list of members, and treasurer's accounts of receipts, 1839-44, 1 vol., Treasurer's accounts for building and dedication of meetinghouse, and other expenses, 1828-29, 5 loose sheets; Constitution of Female Charitable Society, with list of officers and members, (Barnstable, Press of the Barnstable Patriot, S. B. Phinney, printer, 1834), 8 pp. All records in envelope in front of volume, "Cape Cod - #1," in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole

Property recordings at Barnstable County Registry of Deeds, Barnstable. Original site of meetinghouse, purchase and sale, vol. 67, p. 294, recorded September 7, 1858; vol. 86, p. 454, recorded March 7, 1865; site of second meetinghouse, purchase and sale, vol. 52, p. 578, recorded January 1, 1853; vol. 91, p. 35, recorded September 3, 1866; site of third meetinghouse, purchase, sale and vote authorizing sale to Massachusetts Universalist Convention, re-purchase, certificate of possession by Massachusetts Universalist Convention, vol. 132, p. 198, recorded August 21, 1878; vol. 137, p. 125, recorded April 9, 1879; vol. 137, p. 126, recorded April 9, 1879; vol. 138, pp. 19-20, recorded April 10, 1879; vol. 350, p. 585, recorded April 10, 1917

1 Asa Mayo Bradley, "My Cape Cod Story," (ms.), p. 23-4

88. FIRST UNIVERSALIST SOCIETY AND CHURCH OF HARDWICK (First Congregational Church, Universalist; First Universalist Society in Hardwick; Union Society), 1824-- , (federated) Hardwick.

The Universalist Society of Hardwick was incorporated in 1824, from which date until 1837, infrequent services were held. For a year thereafter, Rev. John Pierce of Lunenburg held meetings in the Town Hall in the center of the Town, and was succeeded by Rev. Gilman Noyes, a graduate of Dartmouth, who remained until 1840. In 1841, the First Congregational Society (see forthcoming Inventory of Unitarian Archives in Massachusetts) united with the Universalists, calling themselves the First Congregational Society, Universalist. Their meetinghouse was at this time razed to make way for a new building. Dedication took place on January 25, 1842. For 5 years after 1850 there was no regular pastor. On July 26, 1928, it was voted to change the name of the church to the First Universalist Society and Church of Hardwick. In 1932, this society and the First Calvinistic Society in Hardwick (see forthcoming Inventory of Federated Archives in Massachusetts) federated as a community church, retaining the same name, although functioning as separate bodies. Services are held 6 months every year in each church.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 37 for picture of church; Trumpet and Universalist Magazine, December 10, 1840. December 17, 1842

Minutes with certificates of membership and financial accounts, 1833-1915, 1920-- , 2 vols , in the possession and custody of Mrs. Pauline Jackson, clerk, Barre Road, Hardwick; Check stubs, with record of expenditures, 1930-- , 1 vol. , in the possession and custody of Miss Catherine Schneider, treasurer, Main Road, Hardwick.

Property recordings in the Worcester District Registry of Deeds, Worcester. "Wardell Place" estate of 15 acres and stock of Ware National Bank, left by will, sale, vol. 1386, p. 14, recorded June 1, 1892; land on "highway leading from Common," purchase, vol. 2253, p. 222, recorded September 7, 1921; deed of mortgage and discharge on above, vol. 2253, p. 223, recorded September 7, 1921; vol. 2358, p. 460, recorded December 11, 1924. The meetinghouse stands on land originally set aside by the town for the Church of Christ in Lambstown and which came into the possession of the Universalists.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1824, ch. 32, approved June 12, 1824.

Churches in Massachusetts

89. FIRST UNIVERSALIST PARISH OF METHUEN (Gleason Memorial Universalist Church), 1824-- , 3 Pleasant Street, Methuen.

In 1824, an act was passed by the legislature, which allowed a citizen to change his affiliation from one church to which he had been paying taxes to any other of his choice upon giving due notice. This provided the stimulus for a number of people in Methuen of Universalist opinions to act to establish a church which suited their consciences. On April 6, 1824, a preliminary meeting was held at the home of William Richardson, and on April 17, at a second meeting there, the constitution of the First Universalist Parish of Methuen was adopted and signed. Notices of preaching services were placed in Haverhill and Concord newspapers. Rev. Paul Dean of the First Universalist Society in Boston (see entry 47), is considered the first minister to preach for this newly established group. Other occasional preachers of the Boston Universalist churches were hired for several years. On March 10, 1828, the group voted to ask Rev. Thomas G. Farnsworth to be their regular pastor. He remained 1 year. Some of the preaching took place in the "meetinghouse near Robert Bradford's in Pelham," on what is now Salem Road from Kelley's Crossing Corner to Foss Corner. The society voted on March 13, 1826, to request permission to meet in the First Baptist Church of Methuen (see forthcoming Inventory of Baptist Archives in Massachusetts), but permission was refused. In 1834, the meetings were held in Wilson's Hall, located at the corner of Hampshire and High Streets. On October 9, 1835, the society decided to erect a building of its own, and on October 23, appointed a building committee. The building was dedicated June 1, 1836. On April 11, 1836, the Rev. John A. Greeley had been called as settled minister. In 1839, a private educational enterprise known as the Liberal Institute was established with Mr. R. M. Nichols as principal. Soon after it joined with the Murray Institute at Gloucester (see entry 188). The 1840 Directory lists the Liberal Institute and notes "prospects encouraging." In 1840, the church organization, separate from the society, came into being, under the pastorate of Rev. Alonzo Ames Miner. By 1841, a Ladies' Benevolent Sewing Society was in existence. Since that time there has been a Ladies' Social Union and Woman's Missionary Circle. In 1877, a young people's organization, called the "N. K. W." was organized, and later a Young People's Christian Union. A Sunday School began about this time. In 1901, the building was renovated by Mr. Charles Henry Tenny in memory of his wife's father, David Gleason. The building was renamed the Gleason Memorial Universalist Church.

On September 25, 1929, the Ladies' Social Union rented a hall in the building of the Methuen National Bank, at 269 Broadway, Methuen, for use as a parish house and Sunday School room. This hall was given up on November 20, 1932, at the same time services ceased to be held in the church. An occasional parish meeting is still held and the Ladies' Social Union continues to rent the hall for occasional meetings. The last services held in the church was on May 19, 1934, with a supply preacher in order that the church property might not be taxed.

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See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 31 for picture of Gleason Memorial church; "Historical sketch," by W. L. S. Gilchrist, 1924, in minutes book; "Pageant, on 100th anniversary," by Rev. A. Gertrude Earle and Seaver R Gilchrist, 1924, in minutes book; Rev. A. Gertrude Earle and Seaver R Gilchrist, One Hundredth Anniversary of Universalism in Methuen, (Methuen, Methuen Transcript Press, 1924); Trumpet and Universalist Magazine, August 8, 1829, November 14, 1835, April 21, 1838, August 27, 1842, September 17, 1842

Minutes of parish, with financial accounts, 1824-1936, 4 vols ; Minutes, with financial accounts, Ladies' Social Union (formerly Ladies' Benevolent Sewing Society), 1911--; 4 vols.; Minutes of church, with financial accounts, 1892-1925, 2 vols.; Register, with constitution and by-laws, revised, April 5, 1914, members, 1892-1925, marriages, 1891-1907, funerals, 1890-1900, resolutions and church meetings, 1892-1925, parishioners serving in World War, 1917-18; Report of committee investigating Rev. Wentworth Roscoe Libby, charged with use of planchette, April 19, 1904; Bill of sale for pew 8 to Enoch Stevens, kept in minutes book; all records in possession and custody of Mr. Charles Cooper, moderator, 19 Gage Street, Methuen.

Property recordings at Essex County, North District, Registry of Deeds, Lawrence: First Universalist Society of Methuen, Gleason Memorial of Methuen, purchase, vol. 287, p 54, recorded November 2, 1835.

90. FIRST UNIVERSALIST SOCIETY IN UPTON, 1825-47 (defunct), Upton

This society was organized in the spring of 1825. Preaching was held only occasionally and there was never a settled pastor. About 1847, when the First Unitarian Society (see forthcoming Inventory of Unitarian Archives in Massachusetts) in West Upton was organized, the Universalists merged with them and became Unitarian.

See: Trumpet and Universalist Magazine, August 15, 1829.

No records have been found

91 UNIVERSALIST SOCIETY, ca. 1825-ca 1877 (defunct), Halifax.

This society was probably organized in 1825 and a meetinghouse was built and dedicated January 1, 1829. The 1836 Register lists Alanson St Clair as minister. The Revs. Darius and Sylvanus Cobb preached in this meetinghouse. As late as 1877, summer services were being held with a minister coming from South Weymouth to preach. The meetinghouse was sold

and moved to the late Edwin Lyon's place where it is still in use as a storehouse and barn

See: Trumpet and Universalist Magazine, July 26, 1828, June 3, 1837

Contract for erection of a meetinghouse, endowed July 11, 1836, stating that terms have been fulfilled, in possession of Mr Clement A Lyon, Weare Road, New Boston, N. H ; Notes on the Halifax churches, prepared for the bicentennial celebration of Halifax in 1934, by and in possession of Miss Nettie Thomas, Monponsett Street, Halifax No other records have been found

No property recordings have been found

92 FIRST UNIVERSALIST SOCIETY IN TAUNTON, 1825-- (dormant), corner of Spring and High Streets, Taunton

In February 1825, this society was incorporated Rev Richard Carrique of Attleboro (see entry 65) preached with some regularity in the Town Hall He was aided by visiting ministers from other parts of the state. Rev John Bovee Dods became the first settled pastor in 1831, remaining until 1835 The church was organized in 1832 The next year, the old Unitarian church on Spring Street (see forthcoming Inventory of Unitarian Archives in Massachusetts) was purchased, but was later lost when the small society was unable to pay for it Rev Abraham Norwood in The Pilgrimage of a Pilgrim states: "At this time, Nov. 1839, the cause in Taunton, Massachusetts, was prostrate - the meeting-house sold, and the society disorganized Rev Edwin Thompson, an indefatigable itinerating laborer in the cause of truth, temperance and humanity, had recently been among them, and by his timely and zealous efforts succeeded in arousing to newness of life the latent spirit of truth which for several years had slumbered in the bosoms of its professed friends

"I succeeded him, and preached a few Sabbaths, and thus a movement commenced which resulted in the organization of a new society, the erection of a house of worship, and the present excellent and prosperous state of things."¹ Only occasional services were held thereafter until 1839, when a reorganization took place. Rev. William Fishbough settled as pastor Land was purchased at Spring and High Streets and a church building erected there in 1842. This meetinghouse was removed about 1879, and the present building erected on the same site. It is a wooden building with a belfry on the left The pulpit was supplied by students for a time The last pastor was Rev Hazel I Kirk, who left in June 1939 Services have not been held since that time, and the property is for sale The Women's

1 Abraham Norwood, The Pilgrimage Of A Pilgrim

Auxiliary meets in the Odd Fellows building.

See: Trumpet and Universalist Magazine, June 6, 1840; June 26, 1841.

Minutes of parish, 1862--, church, 1869-1933, board of management, 1916--, 5 vols., early volumes in possession and custody of Mr. Ralph Lincoln, chairman of board of management, 14 Spring Street, Taunton, current volume in possession of Mrs. Ruth Pratt Walker, parish clerk and secretary of board of management, 5 Adams Street, Taunton; Register: Members, 1884--, dedications, marriages, and deaths, 1901--, pastors and deacons, 1900--, and other sundry information, 1884--, 1 vol., in possession and custody of Mr. Lincoln.

Property recordings at Bristol County, North District, Registry of Deeds, Taunton: Land corner Spring and High Streets, purchase, vol. 165, p. 58, recorded January 16, 1842.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1824, ch. 92, approved February 22, 1825; re-incorporation, Ibid., 1833, ch. 60, approved March 1, 1833.

93. RESTORATIONIST SOCIETY, ca. 1826-28 (defunct), Boylston.

About 1826, a group of Universalists withdrew from the First Parish of Boylston (see forthcoming Inventory of Congregational Archives in Massachusetts) and formed a Restorationist church. Universalist ministers preached occasionally in the next 2 years. In 1828, they were evidently induced to join some Unitarians in maintaining worship in a schoolhouse.¹

No records have been found.

No property recordings have been found.

94. UNIVERSALIST SOCIETY, ca. 1826-36 (defunct), Plympton. .

This society was incorporated in 1826. The Directory for 1836 records it had "3 members" and a "meetinghouse." There is no later listing.

1. Samuel Russell, "Trial of the Action in Favor of the Rev. Samuel Russell of Boylston against John Howe of Boylston, for Defamation at the Supreme Judicial Court, Holden at Worcester, April A. D. 1831."

No records have been found

No property recordings have been found

Record of legislative enactments. Incorporation, Massachusetts Special Laws, 1826, ch 30, approved June 20, 1826

95 UNIVERSALIST SOCIETY, 1826-36 (defunct), Wilbraham

In 1826, Rev Lucius R Paige, who was organizing the First Independent Universalist Society of Springfield (see entry 98), preached 1 Sunday a month in the adjacent town of Wilbraham. "The Universalists came into the South Parish and organized a society in 1826, but never built a meetinghouse, using instead the different school houses for their religious services After a few years, however, the society became extinct."¹ This society was never listed in the Directory, which was first published in 1836

No records have been found

96 NEWTON AND WATERTOWN UNIVERSALIST SOCIETY (First Universalist Church of Christ in Watertown), 1826-66 (defunct), Newton.

Nearly half a century before the establishment of a Universalist society in Newton, the doctrine was gaining adherents there. Its best-known exponent in the community was Elhanan Winchester. In 1779, Winchester, then a young man of 29, returned to Massachusetts to visit. "All along the way," writes Emerson Hugh Lalone in a biographical sketch, "he continued to seek light on the vexing problem of Universal restoration. At home, in conversation, he inadvertently converted some of his family and neighbors, while seeking to refute Universalism."² The Baptist church of Newton (see forthcoming Inventory of Baptist Archives in Massachusetts) was seriously affected by this defection, and later excommunicated nine members of the Winchester family, and six other individuals, including the first two clerks of the Baptist church

Despite the early enthusiastic reception of the new gospel, it was probably not until 1826, that actual organization of a Universalist society took place. That year, the Newton and Watertown Universalist Society was incorporated by special act of the legislature. Early in 1827, the society

1 Stebbins, Rufus P., Historical Address Delivered at the Centennial Celebration of the Town of Wilbraham, June 15, 1863, p 138

2. Emerson Hugh Lalone, "Pioneer Personalities: A Series of Biographical Studies" in The Helper, LXIX, p 13

purchased a lot of land located between Newton Corner and the Watertown bridge, and erected a building thereon. Dedication of the meetinghouse took place on August 15, 1827. Rev. Russell Streeter, the first settled minister, served the society from 1827 to 1829. In 1862, the building was sold, and converted into a schoolhouse by the removal of the tower and bell, the latter being sold to the Second Baptist Society in Newton Upper Falls (see forthcoming Inventory of Baptist Archives in Massachusetts). At the last meeting of the society in 1866, the library of the Sunday School was placed in the custody of Mr. George W. Hall for the use of the Universalist society which was being formed in Newtonville (see entry 243). Then in 1873, the eight remaining members of the church donated the communion silver, which had been given them by the First Universalist Society in Boston (see entry 47) and which had been used by Rev. John Murray, to the Newton Universalist Society (Newtonville) with a reversion clause with the Massachusetts Universalist Convention (see entry 9) as the beneficiary.

See: Trumpet and Universalist Magazine, August 16, 1834; July 20, 1839.

Minutes of society, with act of incorporation, list of pew buyers and pew deeds, 1826-66, 2 vols.; Minutes of church, with profession of faith, constitution, list of members and calendar entries, 1828-59, 1873, 1 vol.; all in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Prof. Alfred Storer Cole.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Site of church, purchase and sale, vol. 274, p. 78, recorded May 7, 1827; vol. 885, p. 583, recorded June 13, 1862.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1826, ch. 102, approved March 3, 1827; repeal of pew assessment provision, Ibid., 1834, ch. 105, approved March 25, 1834.

97. FIRST UNIVERSALIST SOCIETY IN DUXBURY, 1826-66 (defunct), Duxbury.

This society was incorporated in 1826, when property was purchased from the Winsor family and a church erected. The building stood in the southwest corner of the present Winsor House lot on the Main street. There was a small burying ground in the rear of the church, but it is now completely obliterated. The building was sold and moved to a neighboring town in 1866.

See: Trumpet and Universalist Magazine, December 10, 1836, June 3, 1837, April 8, 1837. "The Universalist Church," by Elizabeth S. Peterson, in The Story of Duxbury (1637-1937), edited by Ellesley Waldo Long,

(Norwood, 1937), 237 pp ; Mary A. Livermore, *The Story of My Life*, (Hartford, A. D. Worthington & Co., publishers, 1893), 730 pp

Minutes of society, with constitution and list of early members, 1825-49, 1 vol., in possession of Universalist Historical Society, Tufts College, Medford, in the custody of Professor Alfred Storer Cole

Property recordings at Plymouth County, Registry of Deeds, Plymouth
Site of meetinghouse, purchase, transfer and sale, vol. 156, p. 175, recorded May 2, 1826; vol. 156, p. 301, recorded September 25, 1866; vol. 335, p. 210, recorded September 25, 1866

Record of legislative enactments. Incorporation, Massachusetts Special Laws, 1826, ch. 19, approved June 20, 1826; assessment on pews and levies shall be made every three years, ch. 35, approved February 28, 1834, ch. 35, approved February 28, 1834

98. ST. PAUL'S UNIVERSALIST CHURCH (First Independent Universalist Society in Springfield), 1826-1928 (merged), State Street, corner of Spring Street.

The first meeting to organize a Universalist Society and maintain Universalist preaching took place April 27, 1826. The name First Independent Universalist Society was adopted by the new group. Rev. Lucius R. Paige was engaged to preach on alternate Sundays and served this group about 3 years. These services were held until 1844 in the chapel of the armory, in Gunn's Block at State and Walnut Streets. In 1844, a meetinghouse was erected at Main and Stockbridge Streets; this was replaced in 1869 by a new building at Bridge and Chestnut Streets. The name was changed in 1870 to St. Paul's Universalist Church. Finally, in 1909, the congregation moved to a building erected on State and Spring Streets. The church and society were united on January 23, 1928. On June 10 of that year, final services were held and the church merged with the Third Congregational Society (see forthcoming Inventory of Unitarian Archives in Massachusetts) under the name of the Church of the Unity. Rev. Owen Whitman Eames conducted these final services and became minister of the united church.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 45 for picture of church

Minutes of society, 1826-1928, 5 vols ; Minutes of church, list of members, baptisms, 1855-1928, 2 vols ; Minutes of prudential committee, 1902-28, 1 vol. ; Minutes of Ladies' Society, with newspaper clippings, 1907-28, 2 vols ; Receipts and disbursements, 1836-48, 1909-28, 2 vols ; Pew and pledge accounts of collector, 1868, 1877-1926, 8 vols ; Reports of committees, business correspondence, bulletins, 1898-1916, 2 bundles,

all these records are in the Church of the Unity, in custody of Rev Owen Whitman Eames, minister, 207 State Street, Springfield.

Property recordings at the Hampden County Registry of Deeds, Springfield; Land at Bridge and Chestnut Streets, purchase, mortgage, assignment of mortgage, additional mortgages, vote to sell, and sale, vol 255, p. 67, recorded April 28, 1868; vol. 249, p. 552, recorded April 28, 1868; vol. 268, p. 217, recorded September 10, 1869; vol 255, p 67, recorded September 11, 1869; vol. 455, p. 249, recorded September 3, 1889; vol. 516, p. 176, recorded January 29, 1894; vol 761, p 28, recorded June 11, 1909; Land at State and Spring Streets, purchase, mortgages, discharges, and sale, vol. 761, p. 171, recorded July 1, 1909; vol 755, p 434, recorded July 1, 1909; vol. 1170, p 394, recorded January 23, 1923; vol 1566, p 68, recorded May 15, 1934; vol 1170, p 394, recorded August 4, 1925; vol. 1460, p. 406; recorded August 4, 1930; vol 1313, p 536, recorded March 26, 1926; vol 1432, p 145, recorded June 27, 1929; Certificate of merger, vol 1432, p. 146, recorded June 27, 1929

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1826, ch. 67, approved February 13, 1827; merger with Third Universalist Society in Springfield, Ibid., 1929, ch 281, approved May 1, 1929

99 FIRST UNIVERSALIST SOCIETY OF WOBURN, 1827-42 (defunct), Woburn

This society was organized on April 13, 1827, and 3 days later Rev Paul Dean of Boston preached the first sermon to the new group in the Middle District Schoolhouse, on the site of the Unitarian Church (see forthcoming Inventory of Unitarian Archives in Massachusetts) at Pleasant and Winn Streets. Earlier meetings had probably been held in private homes. Rev Edward Turner is reported to have preached in 1817 in a house in North Woburn, built for Benjamin Thompson (Count Rumford). The Universalist movement in Woburn was a protest to a revival at the First Church, Congregational (see forthcoming Inventory of Congregational Archives in Massachusetts). Meetings continued to be held in the Middle District Schoolhouse, with various guest preachers

As the society grew, in 1828, the old Baptist meetinghouse on the east side of Main Street, near the present Central Square, was taken over for services. In 1829, Rev. Otis A. Skinner came as the first settled pastor, remaining until 1831. On August 10, 1829, the cornerstone of a new church building was laid. The building was dedicated December 23, 1829. It was located on the east side of Woburn common, near the present Boston and Maine railroad station and just west of the present City Hall. When the society was disbanded in 1842, the building was sold to the town which used it as a town hall. Later it was moved to Montvale Avenue and used as an armory; now it is used as a cordage factory. Rev John Gregory

was minister during 1836-37. He was engaged in the temperance and slavery agitation of the day but was not supported by a large part of his congregation. A paper, The Bramble, was published for a time to provide him an organ of expression. The society voted to disband in 1842, but a few members reorganized as the Second Universalist Society (see entry 187)

See: Trumpet and Universalist Magazine, January 7, 1829, August 16, 1834

Minutes, with original subscribers, 1827-42, 1 vol ; Tax account book, 1836-37, 1 vol ; Rev. Otis A Skinner, Sermon, delivered in Meetinghouse of First Universalist Society, Woburn, the first Sunday in April, 1829 (Marsh and Cooper, 362 Washington Street, Press of Dow and Niles, 1829), 10 pp ; Rev. Otis A. Skinner, A Sermon, delivered in the Universalist Meetinghouse, Woburn, the evening of Wednesday, January 13, 1830, in reply to Mr. Beecher's sermon against Universalism, delivered in the Congregational meetinghouse in said town, Thursday evening, January 7, 1830, (Boston, The Trumpet office, 1830), 24 pp ; The Bramble, including letter, address, and sermon by Rev John Gregory (Methuen, S J Varney, 1837), 114 pp , in possession of Woburn Public Library, Woburn; Rev W S Barnes, pastor of the First Unitarian Parish in Woburn, "The History of the Universalist and Unitarian Movements in Woburn, Mass.," t. mss., 36 pp., transcribed from a series of articles in Our Paper, church paper of the First Unitarian Church, in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Land on square facing Common, purchase and sale, vol 341, p. 51, recorded May 2, 1835; vol. 406, p. 32, recorded July 2, 1841

- 100 FIRST UNIVERSALIST SOCIETY IN NORWOOD (First Universalist Society in Dedham), 1827-1934 (federated), Washington Street, corner of Nahatan Street, Norwood

This church was organized in South Dedham in 1827, and held its first meeting in Tavern Hall, located on Washington Street, near the town square. Two years later a meetinghouse was erected on Washington Street, a little east of Nahatan Street. It was dedicated on January 14, 1830. Rev Alfred V. Bassett was the first settled pastor, 1830-31. The second church, which was built on the present site in 1863, was destroyed by fire in 1884. The last edifice, modern Gothic in design, with Milford granite walls, steeple clock and bell, was built in 1885-86.

In 1875, the name was changed to The First Universalist Society in Norwood, South Dedham having become an integral part of the town. In 1934, because of the financial difficulties of continued existence, this

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church voted to unite with the Norwood Methodist Episcopal Church (see forthcoming Inventory of Methodist Archives in Massachusetts), forming the United Church of Norwood (see forthcoming Inventory of Federated Archives in Massachusetts).

See: Trumpet and Universalist Magazine, July 26, 1828; John D. and Edna Brush, "A Century of Service," in The Christian Leader, December 23, 1886; Percy Metcalf Leavitt, Southern Portfolio of Universalist Churches in Massachusetts, p. 97 for picture of third church. Rev. Thomas Whittemore, Sermon, delivered at the dedication of the Universalist Meetinghouse in Dedham, January 16, 1830 (Boston, Trumpet Office, 1830), 23 pp., in the rare volume department of the Boston Public Library.

Minutes, with lists of members, marriages, births, deaths, and scattered financial records, 1856-1933, 3 vols.; constitution, attendance records, financial accounts, and history of Sunday School, 1839-82, 1 vol., all records in possession of Mrs. Mary F. Sumner, oldest living member, 18 Marion Avenue, Norwood. Miscellaneous records, 1847-77, including secretaries' and committee reports, letters, sermons, and receipts of pew sales, 19 items; Order of Service at the Dedication of the Universalist Meetinghouse in Dedham, 1830, facsimile of original of 1830, printed, 1 item; "Address on the occasion of a presentation to Rev. Eben Fisher by members of the Universalist Society of South Dedham," 1858, printed, 4 pp., 1 item; Invitation to meeting honoring Rev. Edwin Thompson, printed, 1887, 1 p., 1 item; Photographs of second and third church edifices, 5 items; all in possession of the Norwood Historical Society, 93 Day Street, Norwood.

Record of legislative enactments: Change of name from First Universalist Society in Dedham to First Universalist Society in Norwood, Massachusetts Special Laws, 1875, ch. 89, approved March 31, 1875

Property recordings at Norfolk County Registry of Deeds, Dedham: Centre Street land, purchase, and two sales, vol. 91, p. 51, recorded February 10, 1830; vol. 314, p. 65, recorded May 8, 1863; vol. 315, p. 122, recorded June 17, 1863; land corner of Washington and Nahatan Streets, Norwood, purchase and sale, vol. 324, p. 80, recorded June 10, 1864; vol. 2068, p. 14, recorded May 10, 1935; land corner of Walpole Street and Saunders Road, Norwood, purchase and sale, vol. 1548, p. 241, recorded March 24, 1923; vol. 2068, p. 16, recorded May 10, 1935

101. FIRST UNIVERSALIST SOCIETY OF CHARLTON (Charlton Union Society)
1827-- (federated), Charlton.

In 1827, the First Universalist Society was formed and meetings were held on the north side of the town in a building which is now used as a district school. Rev. Massena B. Ballou was the minister. This group was joined in 1838 by the Unitarians (see forthcoming Inventory of Unitarian Archives in Massachusetts) and a new society was formed, known as the

Charlton Union Society. Meetings were held in Charlton Centre, where the old Congregational meetinghouse on the Common was purchased, torn down, and a new edifice built on the same site. It was New England colonial in type and was dedicated December 1839. The town, by agreement, built the basement where town meetings and public functions were held. In 1851, the name of the society was changed to the First Universalist Society of Charlton. The Unitarian members then went to the Oxford Unitarian church for worship. From 1855 to 1858, there was a decline in interest so that there was no regular pastor. However, in 1858, meetings were resumed under Rev. Lucius Holmes. A fire destroyed the church in 1921, after which it was not rebuilt. On February 1, 1922, the Universalists and Congregationalists (see Forthcoming Inventory of Congregational Archives in Massachusetts) united, calling themselves the Federated Church of Charlton (see Forthcoming Inventory of Federated Church Archives in Massachusetts). Both organizations maintain a separate business identity, profess separate creeds, and in the beginning the preachers were alternately Universalist and Congregational. The Universalist Church and property were later sold.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 47 for picture of church; Trumpet and Universalist Magazine, August 4, 1838.

Minutes, with financial accounts, 1874-- , 1 vol., poor condition; Minister's record book, with baptisms and deaths, copy of constitution, 1838-1936, 1 vol.; Subscriptions accounts of "Union Society," 1842-43, 1 vol.; in custody of Mrs. Willis Baker, Charlton. Letters from Rev. Edward Turner to his daughter, Mrs. Anne T. Lunt, relative to his installation, 1828, and to his dismissal, 1831, 3 items, in possession of the Universalist Historical Society, Tufts College, Medford, and custody of Professor Alfred Storer Cole. Other records are thought to have been burned in 1921.

Property recordings at the Worcester County, South District, Registry of Deeds, Worcester: Site of meetinghouse, purchase, quitclaim, land taking, and sale, vol. 1020, p. 619, recorded December 28, 1877; vol. 1855, p. 5, recorded May 24, 1907; vol. 2007, p. 221, recorded October 13, 1913; vol. 2277, p. 226, recorded August 22, 1922; Lot of land southerly of B. & A. R. R., mortgage taken by the society, notice of foreclosure, and sale, vol. 797, p. 483, recorded September 22, 1869; vol. 999, p. 482, recorded February 15, 1877; vol. 1072, p. 121, recorded April 9, 1880; Lot of land northerly of Charlton Depot, mortgage taken by the society, notice of foreclosure, sale mortgage taken by the society, and discharge, vol. 797, p. 483, recorded September 22, 1869; vol. 999, p. 482, recorded February 15, 1877; vol. 1095, p. 91, recorded May 12, 1881; vol. 1097, p. 124, recorded May 24, 1881; vol. 1097, p. 125, recorded January 8, 1891; Lot in Charlton Centre, purchase, sale, mortgage taken by the society, discharge, and quitclaim, vol. 837, p. 537, recorded April 29, 1871; vol. 1025, p. 227, recorded January 29, 1878; vol. 1010, p. 246, recorded June 14, 1877; vol. 1010, p. 246, recorded April 5, 1879; vol. 1906, p. 420, recorded June 4, 1909; Parsonage, purchase, purchase of adjacent strip, and sale, vol. 1191, p. 144, recorded March 17, 1885; vol. 1194, p. 52, recorded April 7, 1885; vol. 2658, p. 341, recorded January 2, 1936.

102 PROPRIETORS OF THE FIRST UNIVERSALIST MEETINGHOUSE IN LOWELL,
1827-- , 27 Hurd Street, Lowell,

The earlier regular Universalist meetings in Lowell were held in 1827 at the "Old Red Schoolhouse," at Davis Corners (now Gallagher Square). Other meetings were held at Livermore House, or the "Old Yellow House," in the Belvidere section of the city. In 1828, a church was erected on Chapel Hill at Central and Cherry Streets, and dedicated on November 27. Rev. Eliphalet Jones, a former Methodist preacher, became the first settled minister. He later abandoned the ministry for a career as a politician and reformer. The society possessed a square wooden building with a pitched roof and bridged sidewalk. It was removed in 1837 to Central and Green Streets. In 1868, the society took over the property from the proprietors. The society abandoned that building in 1875, moving into a large red brick church which it had erected on Hurd Street. Since January, 1939, the congregation has united in union services with the Grace Universalist church (see entry 158). The church has an acting-pastor, Rev. O. Herbert McKenny of Tufts College, who assists in the union services and activities of the Sunday Schools of the two churches. These churches may be formally united in the near future.

See: Mark A. Adams, Historical Sketch of First Universalist Church in Lowell, based on sketch in first book of minutes of parish, 1927, t. ms., copies in possession of Mr. Adams, 43 Berkeley Avenue, Lowell, Lowell Historical Society, Memorial Building, Merrimac Street, Lowell, and Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Henry Cole, Journal of the Board of Directors, delivered at the Fortieth Anniversary of the Church, 1867-1907, 14 pp.; Percy Merrill Leavitt, Fortieth Anniversary of the Universalist Churches in Massachusetts, p. 15 for picture of church; Trumpet and Universalist Magazine, September 6, 1828; Lowell Register, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688, 2689, 2690, 2691, 2692, 2693, 2694, 2695, 2696, 2697, 2698, 2699, 2700, 2701, 2702, 2703, 2704, 2705, 2706, 2707, 2708, 2709, 2710, 2711, 2712, 2713, 2714, 2715, 2716, 2717, 2718, 2719, 2720, 2721, 2722, 2723, 2724, 2725, 2726, 2727, 2728, 2729, 2730, 2731, 2732, 2733, 2734, 2735, 2736, 2737, 2738, 2739, 2740, 2741, 2742, 2743, 2744, 2745, 2746, 2747, 2748, 2749, 2750, 2751, 2752, 2753, 2754, 2755, 2756, 2757, 2758, 2759, 2760, 2761, 2762, 2763, 2764, 2765, 2766, 2767, 2768, 2769, 2770, 2771, 2772, 2773, 2774, 2775, 2776, 2777, 2778, 2779, 2780, 2781, 2782, 2783, 2784, 2785, 2786, 2787, 2788, 2789, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2797, 2798, 2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809, 2810, 2811, 2812, 2813, 2814, 2815, 2816, 2817, 2818, 2819, 2820, 2821, 2822, 2823, 2824, 2825, 2826, 2827, 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 2836, 2837, 2838, 2839, 2840, 2841, 2842, 2843, 2844, 2845, 2846, 2847, 2848, 2849, 2850, 2851, 2852, 2853, 2854, 2855, 2856, 2857, 2858, 2859, 2860, 2861, 2862, 2863, 2864, 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874, 2875, 2876, 2877, 2878, 2879, 2880, 2881, 2882, 2883, 2884, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896, 2897, 2898, 2899, 2900, 2901, 2902, 2903, 2904, 2905, 2906, 2907, 2908, 2909, 2910, 2911, 2912, 2913, 2914, 2915, 2916, 2917, 2918, 2919, 2920, 2921, 2922, 2923, 2924, 2925, 2926, 2927, 2928, 2929, 2930, 2931, 2932, 2933, 2934, 2935, 2936, 2937, 2938, 2939, 2940, 2941, 2942, 2943, 2944, 2945, 2946, 2947, 2948, 2949, 2950, 2951, 2952, 2953, 2954, 2955, 2956, 2957, 2958, 2959, 2960, 2961, 2962, 2963, 2964, 2965, 2966, 2967, 2968, 2969, 2970, 2971, 2972, 2973, 2974, 2975, 2976, 2977, 2978, 2979, 2980, 2981, 2982, 2983, 2984, 2985, 2986, 2987, 2988, 2989, 2990, 2991, 2992, 2993, 2994, 2995, 2996, 2997, 2998, 2999, 3000, 3001, 3002, 3003, 3004, 3005, 3006, 3007, 3008, 3009, 3010, 3011, 3012, 3013, 3014, 3015, 3016, 3017, 3018, 3019, 3020, 3021, 3022, 3023, 3024, 3025, 3026, 3027, 3028, 3029, 3030, 3031, 3032, 3033, 3034, 3035, 3036, 3037, 3038, 3039, 3040, 3041, 3042, 3043, 3044, 3045, 3046, 3047, 3048, 3049, 3050, 3051, 3052, 3053, 3054, 3055, 3056, 3057, 3058, 3059, 3060, 3061, 3062, 3063, 3064, 3065, 3066, 3067, 3068, 3069, 3070, 3071, 3072, 3073, 3074, 3075, 3076, 3077, 3078, 3079, 3080, 3081, 3082, 3083, 3084, 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3583, 3584, 3585, 3586, 3587, 3588, 3589, 3590, 3591, 3592, 3593, 3594, 3595, 3596, 3597, 3598, 3599, 3600, 3601, 3602, 3603, 3604, 3605, 3606, 3607, 3608, 3609, 3610, 3611, 3612, 3613, 3614, 3615, 3616, 3617, 3618, 3619, 3620, 3621, 3622, 3623, 3624, 3625, 3626, 3627, 3628, 3629, 3630, 3631, 3632, 3633, 3634, 3635, 3636, 3637, 3638, 3639, 3640, 3641, 3642, 3643, 3644, 3645, 3646, 3647, 3648, 3649, 3650, 3651, 3652, 3653, 3654, 3655, 3656, 3657, 3658, 3659, 3660, 3661, 3662, 3663, 3664, 3665, 3666, 3667, 3668, 3669, 3670, 3671, 3672, 3673, 3674, 3675, 3676, 3677, 3678, 3679, 3680, 3681, 3682, 3683, 3684, 3685, 3686, 3687, 3688, 3689, 3690, 3691, 3692, 3693, 3694, 3695, 3696, 3697, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3705, 3706, 3707, 3708, 3709, 3710, 3711, 3712, 3713, 3714, 3715, 3716, 3717, 3718, 3719, 3720, 3721, 3722, 3723, 3724, 3725, 3726, 3727, 3728, 3729, 3730, 3731, 3732, 3733, 3734, 3735, 3736, 3737, 3738, 3739, 3740, 3741, 3742, 3743, 3744, 3745, 3746, 3747, 3748, 3749, 3750, 3751, 3752, 3753, 3754, 3755, 3756, 3757, 3758, 3759, 3760, 3761, 3762, 3763, 3764, 3765, 3766, 3767, 3768, 3769, 3770, 3771, 3772, 3773, 3774, 3775, 3776, 3777, 3778, 3779, 3780, 3781, 3782, 3783, 3784, 3785, 3786, 3787, 3788, 3789, 3790, 3791, 3792, 3793, 3794, 3795, 3796, 3797, 3798, 3799, 3800, 3801, 3802, 3803, 3804, 3805, 3806, 3807, 3808, 3809, 3810, 3811, 3812, 3813, 3814, 3815, 3816, 3817, 3818, 3819, 3820, 3821, 3822, 3823, 3824, 3825,

Sunday School lists, and records of children's day services, 1880-- , 4 packages; Cut, half-tone, of first church building while at Central and Green Streets. Notice of proposed action to call Rev. Elbridge C Brooks to pastorate for one year, 2 pp. 1845, 1 item; copy of resolution on Rev. Mr. [] Brooks' departure, 1846, 1 item, in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole. The following records are in the possession and custody of the Lowell Historical Society, Memorial Hall, Lowell: Commemoration of Fortieth Anniversary of the Dedication of the First Universalist Church, December 25, 1868 (Lowell, Knapp and Moray, 1869), 42 pp.; Our Fair (1882), 16 pp.; Church Directory (1904), 75 pp., Yearbook, First Universalist Church, 1933 (with historical sketch), 16 pp.; Centennial Program, First Universalist Church (1827-1927), 4 pp., Programs and calendars, 1875-1921, 1 envelope; Photographs of Rev. George T. Flanders and others, 6 items in envelope.

Property recordings at the Middlesex County, South District, Registry of Deeds, East Cambridge: Site of first meetinghouse on Chapel Street, purchase, transfer, mortgage and discharge, mortgage, assignment and discharge, sale, vol. 283, p. 304, recorded August 9, 1928; vol. 308, p. 399, recorded December 12, 1831; vol. 300, p. 317, recorded November 30, 1830; vol. 364, p. 357, recorded June 26, 1837; vol. 310, p. 261, recorded March 1, 1832; vol. 310, p. 262, recorded March 1, 1832; vol. 310, p. 261, recorded November 20, 1843; vol. 372, p. 314, recorded April 16, 1838.

Property recordings at the Middlesex County, North District, Registry of Deeds, Lowell: Site of second meetinghouse at Central and Green Streets, purchase by the Proprietors of the First Universalist Meetinghouse in Lowell, mortgage and discharge, release of conditions, transfer to the First Universalist Society in Lowell, mortgage and discharge, and sale, vol. 24, p. 524, recorded November 4, 1837; vol. 49, p. 280, recorded November 6, 1845; vol. 49, p. 283, recorded October 16, 1854; vol. 56, p. 117, recorded December 17, 1846; vol. 60, p. 41, recorded January 23, 1868; vol. 60, p. 86, recorded January 24, 1868; vol. 60, p. 86, recorded July 21, 1870; vol. 202, p. 311, recorded December 15, 1888; Lot on Appleton Street, purchase and sale, vol. 91, p. 297, recorded February 5 1873; vol. 99, p. 506, recorded February 24, 1874; Site of third meetinghouse on Hurd Street, purchase, purchase of adjacent lot, mortgage and discharge, construction agreement, release of conditions, mortgage and discharge, quitclaim, notice to prevent easement, modification of construction agreement, transfer to and from the Massachusetts Universalist Convention, mortgage to Massachusetts Universalist Convention, vol. 92, p. 358, recorded April 14, 1873; vol. 93, p. 86, recorded May 5, 1873, vol. 89, p. 122, recorded August 23, 1853; vol. 201, p. 367, recorded November 23, 1888, vol. 102, p. 127, recorded June 1, 1874; vol. 105, p. 193, recorded September 17, 1874; vol. 111, p. 245, recorded July 13, 1875; vol. 186, p. 324, recorded February 3, 1887; vol. 150, p. 533, recorded February 24, 1882; vol. 511, p. 460, recorded October 2, 1913; vol. 709, p. 578, recorded September 15, 1924; vol. 862, p. 526, recorded June 8, 1935; vol. 862, p. 528, recorded June 8, 1935; vol. 862, p. 529, recorded June 8, 1935.

Record of Legislative Enactments: Massachusetts Special Laws, 1833, ch. 165, approved March 26, 1833; 1834, ch. 166, approved April 17, 1834; 1835, ch. 167, approved April 17, 1835; 1836, ch. 168, approved April 17, 1836; 1837, ch. 169, approved April 17, 1837.

103. FIRST UNIVERSALIST SOCIETY, ca. 1826-ca. 1866 (defunct), corner of Willow and Short Streets (now Washington and Whitman Streets), Hanson

About 1828, a group of people in Hanson decided to organize a religious society according to Universalist belief. Meetings were first held in private homes and preaching was supplied from near-by towns. In 1829, a meetinghouse was erected at the corner of Willow and Short Streets (now Washington and Whitman Streets). At that time Rev. Elmer Hewitt was installed as pastor, remaining about 10 years. The society seems not to have survived the lifetime of its founders. The Spiritualists used the meetinghouse for a time. In 1866, the church building was remodelled and named Unity Hall, and remained as such until 1876, when it was burned.

Traverse, Geo. Universalist Meetinghouse, 1830, January 2, 1830; July 11, 1829; Bible, inscribed in front "Presented to Theodore Cobb for the Universalist Society for a Pulpit Bible," dated 1828, is in possession of Public Library, Hanson.

Mass. Pub. Doc. No. 52, p. 147, cites records 1825-50, but no records have been found.

Property recordings in the Plymouth County Registry of Deeds, Plymouth: Land for meetinghouse, purchase, dated December 16, 1828, vol. 166, p. 50, recorded January 24, 1829; (sale of a pew dated June 14, 1830 and transfer of title to pew, dated July 4, 1856) vol. 276, p. 66, recorded August 13, 1856. No record of sale of property found.

Record of Legislative Enactments: Massachusetts Special Laws, 1834, ch. 165, approved March 31, 1834

104. FIRST UNIVERSALIST SOCIETY OF MARION (First Universalist Society of Rochester; First Universalist Society of Sippican), 1828--, Main and Pleasant Streets, Marion.

The First Universalist Society of Marion had its origin in the First Universalist Society of Rochester, established in 1828, as did the First Universalist Society of Mattapoissett (see entry 105). A meeting was held on March 1, 1828, at the home of Mr. Elisha Ruggles, upon the petition of 10 individuals, and the First Universalist Society of Rochester was organized. At this meeting, it was voted to incorporate the society,

and a committee appointed to govern the affairs of the society was instructed "to treat with some one of the Universalist ministers and request him to come and preach one or more sermons in the several quarters of the town." Rev. David Pickering is reported to have preached to the Universalists in Rochester in June of that year, and early in 1829, Rev. Robert L. Killam began preaching there. Because of the distance in Rochester between Sippican Lower Village, which in 1852 became Marion, and Mattapoisett Village, services were, from the beginning held separately, as the vote at the organization meeting indicates. During 1830 and 1831, the Rev. Mr. Killam preached in Sippican once a month. For the first 5 years, services in Sippican Lower Village were held in the homes of members of the society. In 1833, the Universalists erected a meetinghouse, which is located at the corner of Main and Pleasant Streets, Marion. This simple wooden structure was dedicated on October 11, 1833. It is probable that at this time they formed a separate organization, the Universalists in Mattapoisett Village retaining the name of the First Universalist Society of Rochester until 1851, when the name was changed to the First Universalist Society of Mattapoisett. During 1833 and 1834, Rev. Alanson St. Clair ministered to the Universalists of Sippican Lower Village. Both societies often had preaching by the same minister. The most notable pastorate was that of Rev. Henry C. Vose, who came to the church in 1844, and was twice recalled by the society, his three pastorates covering the period between 1844 and 1887, with a quarter of a century devoted to the active ministry. Dr. Vose was a member of the medical profession, as well as a minister, and at times when the Universalist societies were unable to remunerate him, he devoted himself to the practice of medicine. Toward the end of the nineteenth century, the pulpit was supplied by theological students. In 1897, the First Universalist Society of Marion was reorganized, and the church became more active with increased congregations. A decline followed, however, and at the present time there are seven or eight voting members. Services are conducted between Easter and Christmas by Rev. Henry Thornton of Framingham. A building at the rear of the church, which was formerly used as a parsonage, is now rented by the society for use as a store.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 75 for picture of edifice; New Bedford Morning Mercury, April 4, 1892, and May 3, 1892

The following records are, except when otherwise noted, in the custody of Miss Charlotte F. Blankenship, treasurer, Pleasant Street, Marion: Minutes of society, with declaration of faith, constitution and bylaws, 1869--, 2 vols., in custody of Mrs. James Nelson, clerk, Main Street, Marion; Minutes of Sippican Universalist Sewing Circle, 1847-61, 1 vol., in church annex, Pleasant Street, Marion; Minutes of Universalist Social Circle, 1862-64, 1866-75, 2 vols., in church annex; Minutes of Society of Busy Workers, 1891-98, 1 vol., in church annex; Minutes of Ladies' Aid Society, 1919--, 3 vols., in church annex; Register: Members, 1828-1917, deacons, 1897, baptisms, 1891-1937, marriages, 1894, deaths, 1897-1935, attendance, 1899-1905, 1 vol.; Receipts and expenditures of

society, 1895-- , 4 vols ; Reports of treasurer, copies, 1931-38, 1 bundle; List of pastors, 1831-- , loose sheet; List of subsidiary organizations, with officers, n d . , loose sheet.

Property recordings at the Plymouth County Registry of Deeds, Plymouth: Site of meetinghouse and parsonage on Main Street, purchase, and purchase of adjacent lot, vol 354, p 189, recorded September 14, 1868; vol. 1589, p 452, recorded April 10, 1930; Land on Main Street, bequest (Plymouth Registry of Probate, vol. 201, p 162, #8722, granted June 1896), purchase of adjacent lot, sale and mortgage, vol 771, p 510, recorded December 6, 1898; vol 1645, p. 335-36, recorded June 9, 1933; Woodland off Parlowtown Road, bequest (Plymouth Registry of Probate, vol 142, p 106, granted June 14, 1906), partial sale, and sale, vol 1502, p 32, recorded June 30, 1926; vol 1787, p 292, recorded May 17, 1940.

105. FIRST UNIVERSALIST SOCIETY IN MATTAPOISETT (First Universalist Society of Rochester), 1828-- (dormant), Barstow Street, corner of Church Street, Mattapoisett

The First Universalist Society in Mattapoisett had its origin in the First Universalist Society of Rochester, established in 1828, as did the First Universalist Society of Marion (see entry 104) On February 5 of that year, 10 residents of Rochester addressed a petition to Mr Joseph Meigs, Justice of the Peace, requesting that he issue a warrant calling a meeting of those interested in the formation of a Universalist society At the meeting held on March 1, at the home of Mr Elisha Ruggles, the First Universalist Society of Rochester was formally established, officers and a governing committee chosen, and it was voted to incorporate. Because of the distance in Rochester between Mattapoisett Village, and Sippican Lower Village, which in 1852 became Marion, it was determined from the first to hold services independently in the different sections, and it was voted at the organization meeting that the committee "treat with some one of the Universalist ministers and request him to come and preach one or more sermons in the several quarters of the town " Rev David Pickering is reported to have preached in Rochester in June 1828, and early the following year, Rev Robert L Killam came to the church

The annual meeting of March 1829 was warned to be held in "Mr Young's Meetinghouse," and, in 1831, it was held in the meetinghouse of the First Baptist Church (see forthcoming Inventory of Baptist Archives in Massachusetts). An edifice was erected by the Universalists in Sippican Lower Village in 1833, and it is probable that, at this time, a separate organization was formed The Universalists in Mattapoisett Village retaining the name of the First Universalist Society of Rochester until 1851, when the name was changed to the First Universalist Society of Mattapoisett. The Universalists in Mattapoisett Village held their

services in the Baptist edifice, and in March 1835, a committee was appointed to confer with a committee from the Baptist church, to "see if they can agree for the house a part of the time on the best terms they can." At the same meeting, Rev. Theodore K. Taylor was called to the pastorate, remaining with the society until 1840. Three years after the erection of the meetinghouse in Sippican Lower Village, the Universalists in Mattapoisett Village formed a proprietors' organization, and erected a meetinghouse at the corner of Church and Barstow Streets, which was dedicated December 21, 1836. The society increased in numbers and prospered. Much of the time, the pulpit was supplied by the same minister who served the First Universalist Society in Sippican Lower Village (later Marion). In 1851, the First Universalist Society of Rochester became the First Universalist Society in Mattapoisett. From 1853 to 1859, there was no regular minister, and there was a consequent decline in activity. The society reorganized in 1859, and called Rev. Joseph Crehore, who ministered to the group for 2 years. Following his pastorate, a lapse in the records indicates another lull in the life of the church. In 1876, the society was again reorganized, and a new uniting compact adopted. Rev. Frederick A. Bisbee, later the editor of The Christian Leader, was in charge of the church during 1876 and 1877.

In 1879, an addition to the meetinghouse was made in order to accommodate a new pipe organ. During the pastorate of Rev. William G. Schoppe (1901-4), Mrs. Ebenezer Jones purchased the West District school-house, which was moved to the meetinghouse lot, and given to the Ladies' Aid Society as the "Godspeed Memorial," for use as a parish house.

Services have not been held since 1932.

See: Trumpet and Universalist Magazine, December 10, 1836; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 75 for picture of church.

The following records are in the custody of Mr. Walter C. Dexter, clerk and treasurer, and, except when otherwise noted, are located at his home, Pine Island Road, Mattapoisett: Minutes of society, 1828-31, 1834-42, 1851-61, 1868-1932, with compact as First Universalist Society in the Town of Rochester and names of signers thereto, constitution of First Universalist Society in the Town of Mattapoisett, 1859, minutes of the Proprietors of the First Universalist House of Mattapoisett, 1879-99, revised constitution and list of members, 1903, 4 vols., one of which is a copy, 1859-1909; Minutes of church, 1859-61, 1876-81, with articles of faith, covenant, and constitution, 1859, 1876, and register of baptisms, membership, and deaths, 1859-61, 1876-81, 1 vol.; Receipts and expenditures of society, 1880--, 9 vols., earlier volumes located in meetinghouse; Sunday School attendance record, 1887-89, 1899-1901, with receipts, 1899-1901, 12 vols., located in meetinghouse.

Property recordings at the Plymouth County Registry of Deeds, Plymouth: Site of meetinghouse at corner of Church and Barstow Streets,

transfer to Massachusetts Universalist Convention, vol. 1569, p. 33, recorded January 31, 1929. (There is no record of the purchase of this property by the society).

Property recordings at the Plymouth Land Court Records, Plymouth: Document 9423, recording transfer from Massachusetts Universalist Convention to First Universalist Society of Mattapoisett, vol. 21, p. 108, recorded June 10, 1931; Title Certificate, 4331, vesting title in First Universalist Society of Mattapoisett, vol. 21, p. 131, recorded June 10, 1931.

106. FIRST UNIVERSALIST SOCIETY IN GEORGETOWN (First Universalist Society in Rowley), 1829-55 (defunct), Central Street, Georgetown.

On March 13, 1829, a group of persons interested in organizing a new religious society, met at the home of Moses Nelson, on East Main Street. On April 3, 1830, a constitution was adopted and a committee appointed to receive subscriptions for a church building. It was also voted to call the society the First Universalist Society in Rowley. The church located at the corner of Central and Andover Streets (where the Central School now stands), was dedicated in 1831. It was a plain two-story wooden building with small-paned windows, square cupola. On February 13, 1832, another meeting was called to hear an accounting of the expense incurred in the building of the church. The first settled clergyman was Rev. Joseph B. Morse who was called half-time in 1835, but may have preached occasionally since 1829. It was voted on December 22, 1840, that the society known as "Unionists" might have the use of the church until spring, if it was not to be used by the Universalists. In 1841, there was 1 year of full time preaching; previously it had been sometimes only 3 to 5 times a year. The first minister was Rev. Henry H. Baker who served from 1849 to 1852. At the annual meeting on March 10, 1855, it was voted to rent the church for concerts, lectures and any other purpose deemed expedient. The property was sold on April 14, 1855 to the Town of Georgetown, at which time the church was moved. It proved to be a great undertaking to move the church to the new lot, requiring the services of 20 or more yoke of oxen for many days. It was first used as a dry goods store, then as a clothing and general store and finally was made into a dwelling house at 10 31 Central Street. The name of the town was changed from New Rowley to Georgetown in 1838.

Minutes of society, 1829-55, with articles of faith, constitution, and names of signers thereto, 1830, financial accounts, copies of pew deeds, 1834-54, 1 vol.; List of subscribers to building expense with number of shares purchased, 1831, 1 item; Account of expenses in building meetinghouse, 1832, 1 item; both items in minute book which is located in office of Town Clerk of Georgetown and in custody of the Town Clerk.

Property recordings at the Essex County, South District, Registry of Deeds, Salem: Land on Central Street and Andover Road, purchase and sale, vol. 331, p. 245, recorded May 24, 1842; vol. 512, p. 83, recorded May 11, 1855.

107. UNIVERSALIST SOCIETY, 1829-ca. 1859 (defunct), Main Street, Framingham.

The Universalists organized a society in Framingham Centre in November 1829. A meetinghouse was built on land of John Hemenway and dedicated in September 1832. Rev. Thomas J. Greenwood, who resided in Marlborough, was the first minister, serving from 1832 to 1839. Preaching was maintained by the society for about 20 years. The last settled minister was Rev. David J. Mandell. Then in 1859 the meetinghouse was sold to trustees of the Protestant Episcopal parish of St. John (see forthcoming Inventory of Protestant Episcopal Archives in Massachusetts)

No records have been found.

No property recordings have been found.

108. FIRST UNIVERSALIST SOCIETY OF DUDLEY, 1829-67, (defunct), Dudley

On May 9, 1829, the First Universalist Society of Dudley was formally organized in the home of Mr. John Congdon, Jr. For nearly half a century before, however, there had been marked interest in Dudley in the extension of Universalist preaching and teaching. This interest was manifested in 1785, when certain individuals in Dudley were influential in the organization of a Universalist society in Oxford (see entry 48); and again, when, in 1815, Mr. Amasa Nichols founded Nichols Academy in Dudley, with the idea of using it as a Universalist school and meetinghouse. Up to 1823, all of the trustees of the Academy were sympathetic to Universalism, but in that year two vacancies on the board were filled by Trinitarian Congregationalists. This action caused Mr. Nichols to resign as a trustee of the Academy.

Rev. Gilman Noyes, the society's first minister, a graduate of Dartmouth College in 1830, was called to the pastorate in 1831, serving the parish for 2 years. The Universalists worshipped in the Academy Hall until 1833, when they joined with the Methodist Episcopal Society (see forthcoming Inventory of Methodist Episcopal Archives in Massachusetts, in erecting a union meetinghouse, which was located adjacent to the town common. This edifice was dedicated on April 30, 1834. It was planned that each denomination should hold services on alternate Sunday, but the arrangement proved unsatisfactory, and, in 1837, the Universalist bought the Methodists' interest in the meetinghouse

For 30 years, services were held continuously by the Universalists. In 1867, the meetinghouse was sold to the trustees of Nichols Academy and the society disbanded. The last settled pastor was Rev Jacob Baker

Mass. Pub Doc. No 52, p 147, cites records, 1835-61, but none have been found

Property recordings at the Worcester County, South District, Registry of Deeds, Worcester: Site of meetinghouse, joint purchase and purchase, and sale, vol 326, p 174, recorded May 9, 1837; vol 778, p 512, recorded January 13, 1869

109 UNIVERSALIST SOCIETY IN SHUTESBURY, 1829- ca 1879 (defunct), Shutesbury

The Universalist society in Shutesbury was established on June 1, 1829. Four years prior to this organization, some of the residents of Shutesbury attempted to get the town to erect a new meetinghouse. They were unsuccessful in this, and it was then proposed that the various religious groups combine for the erection of a meetinghouse, each group to have the use of the edifice for preaching, according to its percentage of proprietorship. One-half of the ownership of the church built soon afterwards, according to this plan, was vested in the Baptist group; the Congregationalists owned one-quarter of the building, and the Unitarians and Universalists, the remainder. Apparently the Universalists worshipped in this meetinghouse during the entire existence of the society. Historians refer to the place of Universalist meetings as the Town House, which was probably the designation by which this union meetinghouse was known. In a history published in 1879, the following statement is made: "A Universalist society was organized in 1829 and still holds occasional meetings in the Town-house, no church building having ever been erected by them."¹

No records have been found.

No property recordings have been found

110. FIRST UNIVERSALIST SOCIETY OF DANVERS (Church of Christ; Danvers Universal Society), 1829-1922 (federated), High Street, Danvers

The Universalists of Danvers were organized October 15, 1829, as the Danvers Universal Society. For many years prior to formal organization,

1 Louis H Everts, History of the Connecticut Valley, vol 2, p. 762.

the influence of Universalism was evidenced in the community. The pioneer of Universalism in Danvers was Mr. Edmund Putnam. He was for 23 years, from 1762, a deacon of the Old Church (see forthcoming Inventory of Congregational Archives in Massachusetts). Probably his changed views of theology led to his resignation in 1785. Dr. Nichols' centennial poem contains the following:

"Still people would think, read their Bible,
Embrace other doctrines than those we have named;
Deacon Edmund, with new fangled views of God's grace,
Universal salvation proclaimed."

An item in the records of the Old Church is significant. "In 1788, rates were abated of Samuel Cheever, Jer. Hutchinson, James Smith, John Swinerton, Henry Putnam, Nath'l Webb, Wm. Gifford, and Mrs. Eunice Hutchinson, because they entertained religious sentiments differing from those professed by the church."

It was in the little community of Putnamville (Deacon Putnam's neighborhood) that the new ideas were most thought about, and where they first assumed organic form. On April 22, 1815, a company assembled, organized themselves into a society, and drew up a declaration of principles. A committee was instructed to inquire after a minister. Rev. Hosea Ballou came up to preach occasionally. For a number of years there was slow and quiet progress, with the last recorded meeting of the society at Putnamville on May 28, 1827.

In the meantime the movement had gravitated southward to that section of the town called New Mills. In 1829, at the time of organization of the Danvers Universal Society, a simple agreement of association was signed by Dr. Ebenezer Hunt and 14 others. A petition was immediately issued to Dr. George Osgood, Justice of the Peace, and by him a warrant issued for a first meeting for the establishment of a new religious society. On March 8, 1830, it was voted that the society be called the First Universalist Society of Danvers. The old Baptist meetinghouse (see forthcoming Inventory of Baptist Archives in Massachusetts) at the Plains, not far from Lindall Hill, was hired for \$45 for 1 year. The first settled pastor was Rev. F. A. Hodgdon who served from the spring of 1831 to June 1832. When the society attempted to renew their rental of the Old Baptist meetinghouse, they met with difficulty. Messrs. Major Black and John Page (Universalists) now owned 11/16 of the building and were willing to let their part for \$45, but Deacons Kent and Hardy (Baptists), owners of the other 5/16, charged \$100 for their share. Evidently the latter did not wish the building used by the society at all. The society took the 11/16 and roped off the rest. Schoolhouses in Putnamville and at the Centre, were occasionally used for services during this period.

In September, 1832, land was purchased between Berry's tavern and the Baptist Meetinghouse. During the pastorate of Rev. Daniel D. Smith, a meetinghouse was erected and dedicated, June 28, 1833, with Rev. Hosea

Ballou officiating, assisted by Rev. Hosea Ballou, 2nd, Rev. L. Willis of Salem, and Rev. Sebastian Streeter. A church was organized as the Church of Christ, on September 13, 1840, and Rev. Asher A. Davis was installed as pastor the same day. A month later, on October 21, the new church was publicly recognized. During the pastorate of Rev. James W. Putnam, 1849-64, it was decided the church building was not sufficient to meet the needs. Land was purchased on High Street and a church edifice erected, and dedicated August 18, 1859. The old meetinghouse was sold at auction July 31, 1859, and was soon converted to use by the Catholics of the town. The one hundredth anniversary was observed Sunday April 18, 1915.

A Mission Circle was organized in the fall of 1907 and continued until September 1937, when it voted to dissolve. The Universalist merged with the Unitarian in Danvers in 1922, to form the First Community Church of Danvers (see Churches in Massachusetts). The church building on High Street was sold to the Masonic Order in Danvers. The society maintains a separate identity, and a trust fund from the proceeds of the sale of the church building is handled by Messrs. Couch & Wheelwright.

See: Trumpet and Universalist Magazine, January 3, 1835; November 16, 1844; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 65 for picture of church.

The following records, unless otherwise noted, are in the custody and possession of Mrs. Alonzo Kimball, parish clerk, 33 Park Street, Danvers: Minutes of society, with constitution and bylaws, reports, 1815-- , 6 vols ; Minutes of church, with constitution, profession of faith and covenant, 1840, 1840-1917, 1926-28, in custody of Miss Bessie P. Ropes, president of board of trustees, 42 Cherry Street, Danvers; Minutes of standing committee, 1882-1911; Minutes of Mission Circle, with constitution and reports, 1907-39, 3 vols , in custody of Miss Bessie P. Ropes; Minutes of Sabbath school, with list of teachers and pupils, and books purchased for library, 1840-73, 2 vols ; Register: with baptisms, marriages, deaths, pastors, officers, dedications, 1887-1912, 1 vol , in custody of Miss Bessie P. Ropes; Receipts and expenditures of society, 1831-61, 2 vols ; Receipts and expenditures of Mission Circle, 1914-- , 1 vol., in custody of Miss Bessie P. Ropes; Society Collector's book with pew tax, 1857, 1 vol ; Pew assessments, with receipts, 1845-58, 9 vols ; Subscriptions, 1832-37, 11 vols ; Accounts of Gothic Hall, 1867-78, 3 vols ; Record of pew deeds, 1833-52, 1 vol.

The following records are in the custody of Mr. Gardner Trask, treasurer, and are kept in a vault in Danvers bank; Reports: Treasurer of society, 1870, 1877-81, 1882-83, 1884-85, 1886-87, 1888-89, 1890-91, 1892-93, 1894-95, 1896-97, 1898-99, 1900-01, 1902-03, 1904-05, 1906-07, 1908-09, 1910-11, 1912-13, 1914-15, 1916-17, 1918-19, 1920-21, 1922-23, 1924-25, 1926-27, 1928-29, 1930-31, 1932-33, 1934-35, 1936-37, 1938-39, 1940-41, 1942-43, 1944-45, 1946-47, 1948-49, 1950-51, 1952-53, 1954-55, 1956-57, 1958-59, 1960-61, 1962-63, 1964-65, 1966-67, 1968-69, 1970-71, 1972-73, 1974-75, 1976-77, 1978-79, 1980-81, 1982-83, 1984-85, 1986-87, 1988-89, 1990-91, 1992-93, 1994-95, 1996-97, 1998-99, 2000-01, 2002-03, 2004-05, 2006-07, 2008-09, 2010-11, 2012-13, 2014-15, 2016-17, 2018-19, 2020-21, 2022-23, 2024-25, 2026-27, 2028-29, 2030-31, 2032-33, 2034-35, 2036-37, 2038-39, 2040-41, 2042-43, 2044-45, 2046-47, 2048-49, 2050-51, 2052-53, 2054-55, 2056-57, 2058-59, 2060-61, 2062-63, 2064-65, 2066-67, 2068-69, 2070-71, 2072-73, 2074-75, 2076-77, 2078-79, 2080-81, 2082-83, 2084-85, 2086-87, 2088-89, 2090-91, 2092-93, 2094-95, 2096-97, 2098-99, 2100-01, 2102-03, 2104-05, 2106-07, 2108-09, 2110-11, 2112-13, 2114-15, 2116-17, 2118-19, 2120-21, 2122-23, 2124-25, 2126-27, 2128-29, 2130-31, 2132-33, 2134-35, 2136-37, 2138-39, 2140-41, 2142-43, 2144-45, 2146-47, 2148-49, 2150-51, 2152-53, 2154-55, 2156-57, 2158-59, 2160-61, 2162-63, 2164-65, 2166-67, 2168-69, 2170-71, 2172-73, 2174-75, 2176-77, 2178-79, 2180-81, 2182-83, 2184-85, 2186-87, 2188-89, 2190-91, 2192-93, 2194-95, 2196-97, 2198-99, 2200-01, 2202-03, 2204-05, 2206-07, 2208-09, 2210-11, 2212-13, 2214-15, 2216-17, 2218-19, 2220-21, 2222-23, 2224-25, 2226-27, 2228-29, 2230-31, 2232-33, 2234-35, 2236-37, 2238-39, 2240-41, 2242-43, 2244-45, 2246-47, 2248-49, 2250-51, 2252-53, 2254-55, 2256-57, 2258-59, 2260-61, 2262-63, 2264-65, 2266-67, 2268-69, 2270-71, 2272-73, 2274-75, 2276-77, 2278-79, 2280-81, 2282-83, 2284-85, 2286-87, 2288-89, 2290-91, 2292-93, 2294-95, 2296-97, 2298-99, 2300-01, 2302-03, 2304-05, 2306-07, 2308-09, 2310-11, 2312-13, 2314-15, 2316-17, 2318-19, 2320-21, 2322-23, 2324-25, 2326-27, 2328-29, 2330-31, 2332-33, 2334-35, 2336-37, 2338-39, 2340-41, 2342-43, 2344-45, 2346-47, 2348-49, 2350-51, 2352-53, 2354-55, 2356-57, 2358-59, 2360-61, 2362-63, 2364-65, 2366-67, 2368-69, 2370-71, 2372-73, 2374-75, 2376-77, 2378-79, 2380-81, 2382-83, 2384-85, 2386-87, 2388-89, 2390-91, 2392-93, 2394-95, 2396-97, 2398-99, 2400-01, 2402-03, 2404-05, 2406-07, 2408-09, 2410-11, 2412-13, 2414-15, 2416-17, 2418-19, 2420-21, 2422-23, 2424-25, 2426-27, 2428-29, 2430-31, 2432-33, 2434-35, 2436-37, 2438-39, 2440-41, 2442-43, 2444-45, 2446-47, 2448-49, 2450-51, 2452-53, 2454-55, 2456-57, 2458-59, 2460-61, 2462-63, 2464-65, 2466-67, 2468-69, 2470-71, 2472-73, 2474-75, 2476-77, 2478-79, 2480-81, 2482-83, 2484-85, 2486-87, 2488-89, 2490-91, 2492-93, 2494-95, 2496-97, 2498-99, 2500-01, 2502-03, 2504-05, 2506-07, 2508-09, 2510-11, 2512-13, 2514-15, 2516-17, 2518-19, 2520-21, 2522-23, 2524-25, 2526-27, 2528-29, 2530-31, 2532-33, 2534-35, 2536-37, 2538-39, 2540-41, 2542-43, 2544-45, 2546-47, 2548-49, 2550-51, 2552-53, 2554-55, 2556-57, 2558-59, 2560-61, 2562-63, 2564-65, 2566-67, 2568-69, 2570-71, 2572-73, 2574-75, 2576-77, 2578-79, 2580-81, 2582-83, 2584-85, 2586-87, 2588-89, 2590-91, 2592-93, 2594-95, 2596-97, 2598-99, 2600-01, 2602-03, 2604-05, 2606-07, 2608-09, 2610-11, 2612-13, 2614-15, 2616-17, 2618-19, 2620-21, 2622-23, 2624-25, 2626-27, 2628-29, 2630-31, 2632-33, 2634-35, 2636-37, 2638-39, 2640-41, 2642-43, 2644-45, 2646-47, 2648-49, 2650-51, 2652-53, 2654-55, 2656-57, 2658-59, 2660-61, 2662-63, 2664-65, 2666-67, 2668-69, 2670-71, 2672-73, 2674-75, 2676-77, 2678-79, 2680-81, 2682-83, 2684-85, 2686-87, 2688-89, 2690-91, 2692-93, 2694-95, 2696-97, 2698-99, 2700-01, 2702-03, 2704-05, 2706-07, 2708-09, 2710-11, 2712-13, 2714-15, 2716-17, 2718-19, 2720-21, 2722-23, 2724-25, 2726-27, 2728-29, 2730-31, 2732-33, 2734-35, 2736-37, 2738-39, 2740-41, 2742-43, 2744-45, 2746-47, 2748-49, 2750-51, 2752-53, 2754-55, 2756-57, 2758-59, 2760-61, 2762-63, 2764-65, 2766-67, 2768-69, 2770-71, 2772-73, 2774-75, 2776-77, 2778-79, 2780-81, 2782-83, 2784-85, 2786-87, 2788-89, 2790-91, 2792-93, 2794-95, 2796-97, 2798-99, 2800-01, 2802-03, 2804-05, 2806-07, 2808-09, 2810-11, 2812-13, 2814-15, 2816-17, 2818-19, 2820-21, 2822-23, 2824-25, 2826-27, 2828-29, 2830-31, 2832-33, 2834-35, 2836-37, 2838-39, 2840-41, 2842-43, 2844-45, 2846-47, 2848-49, 2850-51, 2852-53, 2854-55, 2856-57, 2858-59, 2860-61, 2862-63, 2864-65, 2866-67, 2868-69, 2870-71, 2872-73, 2874-75, 2876-77, 2878-79, 2880-81, 2882-83, 2884-85, 2886-87, 2888-89, 2890-91, 2892-93, 2894-95, 2896-97, 2898-99, 2900-01, 2902-03, 2904-05, 2906-07, 2908-09, 2910-11, 2912-13, 2914-15, 2916-17, 2918-19, 2920-21, 2922-23, 2924-25, 2926-27, 2928-29, 2930-31, 2932-33, 2934-35, 2936-37, 2938-39, 2940-41, 2942-43, 2944-45, 2946-47, 2948-49, 2950-51, 2952-53, 2954-55, 2956-57, 2958-59, 2960-61, 2962-63, 2964-65, 2966-67, 2968-69, 2970-71, 2972-73, 2974-75, 2976-77, 2978-79, 2980-81, 2982-83, 2984-85, 2986-87, 2988-89, 2990-91, 2992-93, 2994-95, 2996-97, 2998-99, 3000-01, 3002-03, 3004-05, 3006-07, 3008-09, 3010-11, 3012-13, 3014-15, 3016-17, 3018-19, 3020-21, 3022-23, 3024-25, 3026-27, 3028-29, 3030-31, 3032-33, 3034-35, 3036-37, 3038-39, 3040-41, 3042-43, 3044-45, 3046-47, 3048-49, 3050-51, 3052-53, 3054-55, 3056-57, 3058-59, 3060-61, 3062-63, 3064-65, 3066-67, 3068-69, 3070-71, 3072-73, 3074-75, 3076-77, 3078-79, 3080-81, 3082-83, 3084-85, 3086-87, 3088-89, 3090-91, 3092-93, 3094-95, 3096-97, 3098-99, 3100-01, 3102-03, 3104-05, 3106-07, 3108-09, 3110-11, 3112-13, 3114-15, 3116-17, 3118-19, 3120-21, 3122-23, 3124-25, 3126-27, 3128-29, 3130-31, 3132-33, 3134-35, 3136-37, 3138-39, 3140-41, 3142-43, 3144-45, 3146-47, 3148-49, 3150-51, 3152-53, 3154-55, 3156-57, 3158-59, 3160-61, 3162-63, 3164-65, 3166-67, 3168-69, 3170-71, 3172-73, 3174-75, 3176-77, 3178-79, 3180-81, 3182-83, 3184-85, 3186-87, 3188-89, 3190-91, 3192-93, 3194-95, 3196-97, 3198-99, 3200-01, 3202-03, 3204-05, 3206-07, 3208-09, 3210-11, 3212-13, 3214-15, 3216-17, 3218-19, 3220-21, 3222-23, 3224-25, 3226-27, 3228-29, 3230-31, 3232-33, 3234-35, 3236-37, 3238-39, 3240-41, 3242-43, 3244-45, 3246-47, 3248-49, 3250-51, 3252-53, 3254-55, 3256-57, 3258-59, 3260-61, 3262-63, 3264-65, 3266-67, 3268-69, 3270-71, 3272-73, 3274-75, 3276-77, 3278-79, 3280-81, 3282-83, 3284-85, 3286-87, 3288-89, 3290-91, 3292-93, 3294-95, 3296-97, 3298-99, 3300-01, 3302-03, 3304-05, 3306-07, 3308-09, 3310-11, 3312-13, 3314-15, 3316-17, 3318-19, 3320-21, 3322-23, 3324-25, 3326-27, 3328-29, 3330-31, 3332-33, 3334-35, 3336-37, 3338-39, 3340-41, 3342-43, 3344-45, 3346-47, 3348-49, 3350-51, 3352-53, 3354-55, 3356-57, 3358-59, 3360-61, 3362-63, 3364-65, 3366-67, 3368-69, 3370-71, 3372-73, 3374-75, 3376-77, 3378-79, 3380-81, 3382-83, 3384-85, 3386-87, 3388-89, 3390-91, 3392-93, 3394-95, 3396-97, 3398-99, 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3777, 3778, 3779, 3780, 3781, 3782, 3783, 3784, 3785, 3786, 3787, 3788, 3789, 3790, 3791, 3792, 3793, 3794, 3795, 3796, 3797, 3798, 3799, 38

- 111 FIRST UNIVERSALIST SOCIETY OF HYANNIS, 1829-1932 (federated),
Main Street, (Hyannis), Barnstable

The First Universalist Society of Hyannis was formally organized on November 23, 1829, with about 50 members, 34 of whom had withdrawn from the Baptist society. (see Barnstable Town, Three Centuries of a Cape Cod Town of Baptist Archives in Massachusetts). At the organization meeting, which was held in the Hyannisport schoolhouse, a constitution and articles of faith were adopted, the constitution specifically prohibiting excommunication for religious opinions. Rev. John Murray Spear, a brother of Rev. Charles Spear of Brewster and Chatham (see entries 81 and 87), had been active in missionary work in Hyannis and was called to the pastorate.

Services were conducted in the schoolhouse, which was located on Main Street where the Hyannis Trust building now stands, directly across the street from the site of the four edifices which the society later erected. On April 29, 1830, the society voted to erect a meetinghouse, the frame being raised in July. Dedication of the building took place on November 17, 1830, at which time the Rev. Mr. Spear was ordained, serving the society until 1831. Five years later, he was active in the reorganization of the First Universalist Society of New Bedford (see entry 132). Both of the Spear brothers were much interested in prison-welfare work, and Rev. John Murray Spear later withdrew from the active ministry, devoting his entire time to the rehabilitation of prisoners.¹

Before the erection of the Universalist meetinghouse, there had been no hall in Hyannis open to general public meetings, but upon the completion of their building, the Universalist provided a forum for temperance advocates, moral-reform agitators, the "Comeouters," who had withdrawn from the established churches because of the slavery question, and for the Female Samaritan Society. Because of the warmth of some of the meetings, the Universalists finally found it necessary to vote that their house be open for religious and society meetings only, which caused the withdrawal of some of their ardent abolitionists. An organ was placed in this first meetinghouse about 1832, the gift of Captain Alexander Baxter, which was replaced in the 1840's by a smaller one. The organ and wind instruments The care of the meetinghouse was given to Mr. Charles Goodspeed in 1834, who was "to keep it neat and clean" for \$9.50 per year.

The first meetinghouse, with a seating capacity of 200, soon became too small, and a new and larger edifice was erected in 1847. The old building was moved to the corner of Main and Pleasant Streets, and served as a tin shop until destroyed by fire in 1892. The second edifice was struck by lightning on July 7, 1871, and completely destroyed. It is reported that the sexton of the Baptist church refused to ring the bell of his meetinghouse, which served as an alarm in case of fire, because he considered the fire an act of God.² Construction of a new building

1. For works on penology written by Charles Spear, see Bibliography

2. Donald G. Trayser, Barnstable, Three Centuries of a Cape Cod Town, p. 85.

was started in 1873, and dedication of the third edifice took place on June 30, 1874. The following year the society was incorporated. Pews in the church had been free until July 1, 1875, when they were assessed and sold. Three years later, in 1878, shares in the meetinghouse were taken, in order to reduce the mortgage. In 1896, the Ladies' Circle was given permission to build an addition to the building. This edifice also was destroyed by fire on December 3, 1904. At the annual meeting held that same month, a building committee was chosen, and on November 13, 1905, the committee reported the completion of the new building.

The first step towards the establishment of the Federated Church of Hyannis (see forthcoming Inventory of Federated Archives in Massachusetts) was taken on December 9, 1916, when the prudential committee of the First Universalist Society met with the trustees of the Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts), and agreed to propose to both churches a 1 year federation, each society to retain its identity during this period.

The secretary of the Massachusetts Universalist Convention (see entry 9), advised against federation, offering further financial assistance while the minister of the First Universalist Society advocated the federation. And on January 8, 1917, the society voted "to hold the church services six months in each building, and to choose a broadminded energetic pastor" without regard for denominational affiliation. This arrangement was effected and continued for several years. On January 6, 1920, it was voted to join with the Congregational Church and to incorporate a joint society under the name of the Federated Church of Hyannis. Real estate and bequests of the First Universalist Society were, that year, deeded to the Federated Church, and the Universalist meetinghouse is now the edifice used by the Federated Church. In 1932, the balance of one legacy was also transferred to the Federated Church, and the prudential committee was authorized to take the necessary steps to dissolve the corporation of the First Universalist Society.

See: Trumpet and Universalist Magazine, June 6, 1829; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 112 for picture of church.

Minutes of society, with members, constitution and bylaws, treasurer's annual reports, building committee report, 1875-1930, 1 vol., in custody of Rev. Carl F. Schultz, minister of Federated Church; pictures of four meetinghouses, 1829-1930, on walls of Federated Church, Hyannis.

Property recordings at the Barnstable County Registry of Deeds, Barnstable: Land on Main Street purchase, transfer, mortgage and discharge, sale, vol. 7, p. 205, recorded February 4, 1831; vol. 7, p. 206, recorded February 4, 1831; vol. 122, p. 147, recorded July 29, 1875; vol. 155, p. 374, recorded March 1, 1883; vol. 374, p. 556, recorded February 16, 1921.

112. FIRST UNIVERSALIST SOCIETY IN THE TOWN OF ESSEX, 1829--,
Main Street, Essex.

Until 1829, the only preachers known to have held services in Essex were Rev. Thomas Jones, pastor of the Independent Christian Church, Gloucester (see entry 44), and Rev. Ezra Leonard, pastor of the Third Parish in Gloucester (see entry 36). On April 20, 1829, a Universalist society was formed in Essex and covenant adopted. From 1829 to 1836, services were often held in the church of the Free Will Baptist Society (see forthcoming Inventory of Baptist Archives in Massachusetts); later on at the Thompson Island Schoolhouse, opposite the road to Manchester. Rev. Joseph Banfield, who, during the winter of 1834-35, was minister of the Baptist Society, was engaged to preach to the Universalists in the same edifice and thereby became the first minister to preach consecutively for the society. The first settled pastor, however, was Rev. Augustus C. L. Arnold, 1837-41; his background is not known.

The original church building on Main Street was completed in 1836. In 1844, the society received a legacy of 18 acres of land, from the income or lease of which the salary of a minister was to be paid. Ten years later, a town road was put through, thereby increasing its value for residential purposes so that it was sold and the proceeds used to remodel the church.

During the period from 1861 to 1866 the society was inactive. But on April 5, 1865, it asked the standing committee to secure the consent of the original proprietors to transfer their interests to the church so that the control of pews should henceforth be not in the hands of individual proprietors. The interior of the church was repaired in 1866-67, and a new pulpit, new pews, and new organ installed. A Sabbath School was started in 1867; the Sewing Circle was formed in 1869. In June 1874, a church organization was formed. Until this time, no regularly organized church had been in existence, and communion had been administered to the whole congregation. In the summer of 1882, the church was repaired, new pulpit furniture, and communion service being installed. Ten years later, further repairs were made and the organ moved behind the pulpit. The "T. N. T. Club" (Thread, Needle and Thimble Club) was organized in 1921, the "Nip and Tuck Club" in 1935.

See: Rev. Benton Smith, "Historical Sermon at the 50th Anniversary Exercises, April 22, 1879;" Rev. John Ratcliff, "Historical Address at the 90th Anniversary, October 15, 1926," both in minutes book of parish; Martha P. Head, Centennial Year Book of the First Universalist Church [Essex, 1929], in possession of author also written in minutes book; Trumpet and Universalist Magazine, December 10, 1836; July 14, 1849; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 39 for picture of church.

Minutes of parish, 1829-51, 1854-- , 5 vols., (pages missing for

years lacking); Minutes of church committee, with confession of faith, members, baptisms, 1875-1938, 1 vol.; Minutes of First Universalist Sabbath School, 1867-1914, 1 vol.; Minutes of Ladies' Universalist Sewing Circle, with agreement to form society, constitution, 1869-98, 1908--, 2 vols., all these records are in desk of office room at residence of Mrs. Martha P. Head, parish clerk, Martin Street, Essex; Minutes of T. N. T. Club, 1921-24, 1 notebook, in possession of Mrs. Edward Mears, treasurer, Southern Avenue, Essex; Receipts and expenditures, 1920--, 1 vol., in desk in front room of residence of Mr. Lyman James, treasurer of parish, Martin Street, Essex; Treasurer's record of T. N. T. Club, 1926--, 1 vol.; in desk of front room of residence of Mrs. Edward Mears. Receipts and expenditures of Nip and Tuck Club, 1935--, 1 blank book, in desk of living room at home of Mrs. Elizabeth P. Joseph, treasurer, Martin Street, Essex; Centennial Year Book of the First Universalist Church of Essex, Mass., 6 pp., in possession of Universalist Historical Society, Tufts College, Medford, in custody of Professor Alfred Storer Cole.

Record of legislative enactments: First Universalist Society in the Town of Essex authorized to sell real estate, Massachusetts Special Laws, 1855, ch. 372 approved May 17, 1855; confirming previous acts and making a corporation of First Universalist Society in Essex, Ibid., 1860, ch. 179, approved April 4, 1860.

Property recordings at Essex County Registry of Deeds, Salem: "Land in Essex on the new county road," sales of separate parcels, vol. 526, p. 117, recorded February 23, 1856; vol. 532, p. 35, recorded May 28, 1856; vol. 532, p. 207, recorded June 2, 1856; vol. 564, p. 36, recorded January 4, 1858; vol. 574, p. 82, recorded August 9, 1858; vol. 613, p. 157, recorded October 8, 1860; vol. 773, p. 89, recorded May 29, 1869; vol. 834, p. 290, recorded September 28, 1871; vol. 990, p. 25, recorded January 2, 1878; vol. 1161, p. 98, recorded October 31, 1885; vol. 1196, p. 230, recorded May 9, 1887; vol. 3003, p. 68, recorded August 28, 1934; (the purchase of above land in one large piece has not been found); Land in Essex - location unknown, mortgage and discharge, vol. 641, p. 266, recorded August 26, 1862; vol. 773, p. 90, recorded January 7, 1867; land in rear of church building, purchase, vol. 1681, p. 432, recorded August 8, 1902.

113. FIRST UNIVERSALIST PARISH (Christian Union Society; Church of the Redeemer; First Universalist Church), 1829--, 236 Commercial Street, Provincetown.

A marble tablet in the vestibule of the upper auditorium of the First Universalist Parish tells briefly the story of how Universalism came to Provincetown: "For Sylvia and Elizabeth Freeman, who found in the tide off Long Point a book, *The Life of John Murray*, father of Universalism. So began this parish, organized 1829."

One day in 1820, according to tradition, Sylvia and Elizabeth Freeman, with their younger brother, Prince, while gathering driftwood on the beach, saw a book floating on the water. They retrieved the book, and after drying it carefully, read in secret, The Life of John Murray, becoming deeply interested in the new doctrine, which was portrayed in this biography. Their mother discovered their secret, and she, too, became absorbed. Soon the book was passed around to relatives and friends, in the course of its journeys making many converts.

This new interest increased steadily. Rev Cyrus Augustus Bradley considered this story apocryphal, writing: "My reasons for questioning are that a water-logged book would hardly be legible reading: and second, Murray's life wasn't published till after Ballou's works were having wide reading, and the Cape-Cod Masters were taking them on their sea voyages. So even if the story of the finding of the book is as narrated, I doubt the doctrine being introduced to Provincetown by it."¹ It is probable that the seafarers from Provincetown, as from other parts of the cape, occasionally heard Universalist preaching in Boston. In any event, nearly a decade passed before formal organization took place.

On February 6, 1829, following a public notice, a number of the inhabitants held a meeting at Enos Nicerkson's schoolhouse, which stood where the Bradford school is now located at 44 Bradford Street for the purpose of forming a society for religious worship. At this meeting, a resolution was passed "that we will form ourselves into a society for the worship of God, under the name of the First Unitarian Society of Provincetown." The use of the name "Unitarian," seems to indicate certain influences other than The Life of John Murray, and Universalist preaching. That the Unitarian influence could not have been strong is shown by the fact that at a second meeting, held on February 12, it was voted "that we will take the name of the Christian Union Society." At that time, men managed the affairs of religious societies, and warrants for church meetings were addressed only to male members of legal age, who had been residents 6 months or more, and who had paid a state or county tax within 2 years. Custom seems to have been shattered at the very birth of the new society, however, for one woman was recorded at the organization meeting among the 46 persons present.

The members of the new society undertook plans for the erection of a meetinghouse, at a meeting held in the same place on April 6 of that year. At an adjourned meeting on April 18, a committee reported that a lot had been purchased at the corner of Central and Commercial Streets, at the head of old Central Wharf, and that Mr. Joseph Fuller and Mr. Thomas Lothrop would construct the house, which would be ready in September.

1. Cyrus Augustus Bradley, *Universalism on Cape Cod*, p. 57

A subscription paper was signed by 46 persons, including one woman, Anna Elliot, who purchased one share of the chapel. The shares, costing \$15 each, represented eightieth parts of the house. Twelve hundred dollars was subscribed, the largest shareholder owning only four shares. Seventy pews were sold at auction, bringing \$3,600.

On April 19, the day after the committee's report of purchase of a site, the first sermon was delivered by Mr. Jonathan Farr, who preached also the three following Sundays. Before a resident minister was settled, there were itinerant preachers for a Sunday, or for a month or more, who were paid \$10 a Sunday, and their board bill of \$1.12

As the chapel neared completion, steps were taken to secure a permanent minister. The treasurer was instructed to get in touch with Rev. Stephen Bailey of Truro, and to offer him the pastorate at a salary of \$600 a year. This offer was not accepted, and the committee then sent its spokesman to secure a counter-proposal from him. This was made in a letter dated March 31, 1830: "To the Committee, Gent: As you inquire of me proposals relative to my laboring among you in the Gospel Ministry, plain and decisive, I proceed to give them without reserve. Give me \$600 per year for two years, at the expiration of which, should the society be enlarged according to general expectation, you add \$50 per year, and should the society not be enlarged as would reasonably justify such increase of salary and I be desired to stay, I will relinquish \$50 per year, provided, nevertheless, that either party be at liberty after the two years by giving suitable notice. I can probably be with you after three Sabbaths. Please let me know as soon as possible. Respectfully yours, Stephen Bailey."¹ The Rev. Mr. Bailey preached on April 11, and the following day, the committee, ready to conclude the agreement, was dismayed to discover that his religious convictions did not coincide with those of the society. He would not accept the pastorate unless the name of the society be changed to something which would designate it as Trinitarian. This the committee refused to do.

Two months later, Rev. Asubel Davis, a Unitarian from Portsmouth, New Hampshire, preached for the society on June 6, 1830, and so pleased the members that he was invited to become minister at a salary of \$600 a year. He accepted, and, upon receiving an advance of \$50 settled in Provincetown as the first resident minister of the Christian Union Society, serving a pastorate of 5 years.

The dedication of the chapel took place on November 3, 1830, Rev Harvey Hersey of Barnstable delivering the sermon. Immediately after this service the Church of the Redeemer was formed, and the Winchester profession of faith adopted.

1. Quoted by Simeon Conant Smith, in Leaves From an Old Church Record Book, p. 8.

It was in 1833, that the society stipulated that "Universal salvation be preached this year." The term "Universalist" was first in the record book in 1838.¹

In 1836, Rev. John Bovee Dods, began a successful 6 year pastorate. The strange new doctrine which was being preached aroused the townspeople. The critics came to hear, in order to criticize more effectively; not infrequently, however, they continued to attend the services and hear the discourses of the Rev. Mr. Dods, and the society grew in size and influence. The minister opened a school in Provincetown, known as the Academy. Here, for a time, Rev. Nathaniel Gunnison taught, preaching on Sundays in Truro and Wellfleet. The Rev. Mr. Dods declined an increase in salary at the end of his first year, writing to the Committee:

"I have conferred with my family upon the subject of our remaining here another year or more, and would report for your consideration that I will labor with you another year on the same consideration I stated in my letter previous to my removal to Provincetown, namely \$600 for the second year. That is the salary I received in Taunton, and that is the sum I could receive now in Hyannis and Yarmouthport as was stated to me in these places last fall in case I should decide to leave here. The same I could receive in Maine, where I have a good house of my own, and fire wood free from cost, in addition to all the land I might wish to cultivate. You mentioned to me that \$800 would not separate us, but that is a sum I have not the Conscience to ask of this society, nor would I accept if they freely offered it, as I have no use for so much money annually. . . "2 His family at that time consisted of a wife and five children. During his ministry, the Female Charitable Society was organized in 1840. A volume of his sermons was published in 1842, entitled Thirty Short Sermons on Various Important Subjects, Doctrinal and Practical. That the book achieved a wide reading in its day is evidence by the fact that when Asa Mayo Bradley was in the south he was asked where a copy of this book of sermons might be obtained, and was told that the people there had possessed a copy, but "that it had been read to tatters."³

The Chapel was soon outgrown, and on March 2, 1846, a committee was formed to inquire into the feasibility of altering the chapel and to obtain estimated costs of a new meetinghouse. A fortnight later, the committee reported in favor of the erection of a new meetinghouse. There the matter rested until the following annual meeting, which was held on March 2, 1847. A general committee was then chosen with authority to build a new edifice, dispose of the old house and land, and admit new proprietors. A week later, a building committee was chosen, one member of which was authorized to go to Boston and secure drafts of plans for the most modern style of church building. A site for the new building

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1. Simeon Conant Smith, op. cit., p. 13.
 2. Quoted by Simeon Conant Smith, op. cit., p. 18.
 3. Asa Mayo Bradley, "My Cape Cod Story," (ms.) p. 29.

was selected as what is now 236 Commercial Street. Upon the completion of the new church, the first building was sold to the Methodist society (see forthcoming Inventory of Methodist Archives in Massachusetts), and was known as Wesley Chapel, later being destroyed by fire.

In Romantic America, Robert Haven Schauffler, writer and poet, refers to the edifice as "easily the finest Colonial church on the Cape, if not in New England." It is topped by a spire influenced in design by Sir Christopher Wren. The clock in the tower was the gift of Mr. Joseph Atkins, and its face bears his name.

The interior decoration of Italian frescoing was the work of Mr. Carl G. Wendte, father of the late Rev. Charles W. Wendte, an eminent Unitarian clergyman. The senior Wendte was a German who came to America in 1841, having studied mural decoration in Italy, and introduced the art of fresco painting in the United States. It is said that the walls were patterned after an old Italian church and the ceiling after a temple to Jupiter in Greece. His work, which remains untouched and unfaded to this day, is a memorial to his genius.

The pulpit lamp is a memorial to Mr. William E. Nickerson, the funds for which were contributed by his Jewish friends, who after his death in 1930, wished to honor his memory. After sitting quietly in the church he loved, they left a contribution of \$100, and a document entitled "One Minute of Reality, dedicated to William E. Nickerson," written by Henry Sacks.

In 1848, the legislature was petitioned to change the name of the Christian Union Society to the First Universalist Church. As soon as the society was established in the new building, a Sunday School library was formed and \$25 was spent for additional books. The society grew steadily during the next 20 years. This was a period of great prosperity in Provincetown, which, in 1850, was the richest town per capita in the state. The annual expenditures of the society doubled in little more than a decade, increasing from the \$600 required in 1848, to a budget of \$1,225, in 1859. Taxes were easily collected, and if a deficit were reported at a town meeting, members of the society immediately contributed the necessary amount.

But with the decline of the whaling industry and the change in transportation from clipper ships to vessels propelled by steam, the prosperity of the First Universalist Church, as well as of the town, waned. Population changes followed as the young men whom a generation earlier, would have gone to sea, migrated to the cities and entered trades, business or the professions, their places being taken by fishermen of Latin extraction.

The first indication of acute financial difficulties in the Universalist church is recorded in 1875, when dissatisfaction was so great that no one would serve on the parish committee. A special committee was appointed to consider means of meeting the current budget as well as a deficit of \$600. The committee's recommendation was accepted, that pews

which were individually owned be relinquished to the society and placed on a rental basis sufficient to meet the annual expenses. During this period, however, expenses were not curtailed, the minister receiving his salary of \$1,350 and the singers being compensated.

A meeting for legal organization was held on February 8, 1879 and a constitution and bylaws were adopted, which were signed by 51 individuals, only 4 of whom were women. At this time the name was changed to the First Universalist Parish. The small number of women signing the constitution is interesting, in view of the fact that in 1872, members of the Ladies' Sewing Circle were extended a special invitation to attend the annual meeting of the church, and, in 1873, a woman was made a member of the parish committee, the following year receiving the added office of tax collector at remuneration of \$25.

On December 16, 1879, a semi-centennial observance was held, with a historical address by the pastor, Rev. Daniel LeRoy Libby. That same year, 1879, the auditorium had been much changed when the pulpit was removed, the platform lowered and modern furnishings replaced those formerly in use. The pulpit was sawed into lengths, and with an old table, was sold for \$4.67. Nearly half a century later, in 1925, the old altar and pulpit were restored as nearly as possible, as the gift of Mr. William E. Nickerson. The dedication of the restored pulpit took place on September 19, 1926, and historical addresses were delivered by Mr. Nickerson and by Mr. Simeon Conant Smith, clerk of the parish.

Upon the resignation of Rev. George A. Gay in 1910, the parish was without a settled minister, and for the following decade, services were conducted during the summer months only. In the fall of 1921, evening services conducted by members of the parish were inaugurated. This resulted in an organization known as the Evening Meeting Association of the Church of the Redeemer, which existed for 2 years.

In 1924, the parish bought the property west of the church, sold the building thereon, and graded and fenced in the land.

After 18 years without a settled minister, the parish called Rev. James Francis Albion, who began his pastorate on September 10, 1928. The following year, the church celebrated its centenary from February 12 to August 12, with various special occasions, including a meeting of the Massachusetts Universalist Convention (see entry 9) and the Cape Cod Conference of Unitarian, Universalist and other Liberal Christian Churches (see forthcoming Inventory of Unitarian Archives in Massachusetts).

In 1931, Mrs. Sarah A. Hamlin offered her home at 128 Commercial Street to the society for use as a parsonage, and Mr. Edwin N. Paine deeded to the parish the vacant lot west of the church.

Certain items gleaned from the records add interest to the formal history of the parish. We learn, for example, that the duties of the sexton were specifically detailed when the first church was opened, his

recompense being \$8 a year. The town paid the society \$10 a year, sometimes \$15 and even \$20 for ringing the church bell as a fire alarm. We find that Mr. Obed Wyer was elected undertaker. He was also chosen tythingman to keep the boys in order, and the constable was instructed to request the male members to take off their hats in the meetinghouse. It would appear that the choir was not always attentive to the discourse, for it was voted that better order be maintained in the singing gallery. A singing school was formed in the early days, its leader receiving \$75 a year remuneration. Various instruments were used as accompaniment for the singers at the Sunday services, including a double bass, a single bass, a violin, and sometimes a clarinet. An organ was purchased in 1850, after a subscription paper had been circulated. This paper was very specific as to the purpose and use of the organ, and contained a proviso for its return to subscribers whenever circumstances warranted, thereby making the subscribers the owners of the organ. In 1891, the old custom of the congregation turning and facing the choir during the singing of hymns was abandoned, because it proved confusing to summer visitors.

See: Simeon Conant Smith, Leaves from an Old Church Record Book, with pictures of edifice; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 23 for picture of church; William M. Nickerson, "Dedication of Restored Pulpit," in Provincetown Advocate, September 19, 1926; Simeon Conant Smith, "Centennial Home Coming," in The Christian Leader, August 24 and 31, 1929; Trumpet and Universalist Magazine June 6, 1829, November 10, 1849.

The following records, except when otherwise noted, are in the custody of Mr. William May Smith, treasurer, 15 Tremont Street, Provincetown, and are located in the safe at the church. Minutes of society, with constitution and bylaws, register of ministers, members and deaths, historical notes and addresses, reports, 1829--, and receipts and expenditures, 1933--, 2 vols., current volume in custody of Mrs. Ina Snow, clerk, Arrowhead Farm, Truro; Minutes of Female Charitable Society, 1841-60, Ladies' Benevolent Society, 1860-72, Ladies' Sewing Circle, and Universalist Benevolent Association, 1872-1901, 1908-20, 1933--, with constitution and lists of officers and members, 1868-77, 1933--, and receipts and expenditures, 1868-77, 1886-94, 9 vols., current volume in custody of Mrs. Carrie Cowan, secretary-treasurer, Soper Street, Provincetown; Sunday School, list of officers, teachers and pupils, and attendance records, 1842-1906, 2 vols.; Register of visitors, 1921-22, 1927--, with repair fund, 1901, and receipts and expenditures of church, 1905, 6 vols.; Receipts of parish collector, 1908-1910, 1 vol.; Receipts and expenditures of Female Charitable Society, 1841-47, 1 vol.; Receipts and expenditures of Mission Circle, 1932--, 1 vol., in custody of Miss Louise Paine, treasurer, 275 Commercial Street, Provincetown; the following records are in the custody of Mrs. Ina Snow, clerk: Nancy W. Paine Smith, "The Universalist Church, Provincetown, Mass.," (Provincetown Advocate, 1935), 8 pp.; Simeon Conant Smith, "Dedication of Restored Pulpit," 1926, ms.; Henry Sacks, "One Minute of Reality, dedicated to William E. Nickerson," 1930, ms.; Programs: Dedication of restored pulpit, 1926, and of Centennial Home Coming, 1929; Calendar, May, 1930.

Property recordings at Barnstable County Registry of Deeds, Barnstable: Land on Central and Commercial Streets, purchase and sale, vol. 2, p. 287, recorded August 1, 1831; vol. 64, p. 189, recorded March 14, 1857; land on Main Street, purchase, vol. 401, p. 468, recorded October 18, 1923; parsonage on Commercial Street, gift, with reversion clause, mortgage and discharge, vol. 484, p. 126, recorded May 17, 1931; vol. 483, p. 442, recorded August 18, 1931; vol. 522, p. 230, recorded September 1, 1936.

114. FIRST UNIVERSALIST SOCIETY IN LITTLETON, ca. 1830-ca. 1849 (defunct), Littleton.

The Universalists held meetings in the Center Schoolhouse and Chamberlain's Hall from 1830 until April 1841, when they bought at auction a meetinghouse built by the Unionists (see forthcoming Inventory of Miscellaneous Church Archives in Massachusetts) a few years earlier located on the road between the center and the old common. The meetinghouse was destroyed by fire in 1847; the land was sold and the society disbanded.

See: Trumpet and Universalist Magazine, March 13, 1847.

Minutes of parish, 1843-47, with constitution, covenant, warrants for annual parish meetings, 1831-48, minutes of the Littleton Samaritan Institut with constitution, December 15, 1845, 1830-49, 1 loose-leaf book, in the possession of the Littleton Historical Society and deposited in the Reuben Hoar Library.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Site of meetinghouse, purchase and sale, vol 448, p. 36, recorded August 12, 1844; vol. 505, p. 455, recorded April 24, 1847

115. UNIVERSALIST SOCIETY, ca. 1830-ca. 1850 (defunct), Florida.

A Universalist society was formed here in 1830. The society never owned a meetinghouse, but had occasional preaching until about 1850. Among the ministers who preached for this society were Revs. David and Hosea Faxon Ballou, Joseph Barber and Daniel Thayer. Their last pastor was Rev. Joy Bishop.

No records have been found.

Churches in Massachusetts

116. FIRST UNIVERSALIST SOCIETY IN STERLING, ca. 1830-53 (defunct),
County Road, across from Common, Sterling.

The exact date of the organization of the First Universalist Society in Sterling is unknown. The late Chief Justice Arthur P. Rugg in A Brief History of Sterling places the date just before 1830, but adds, "this is only approximate because the records are lost." In 1830, however, the society was holding meetings in the old town hall. Supply preachers included Revs. Hosea Ballou, Thomas J. Greenwood, Walter Harriman, who later became governor of New Hampshire, Charles Streeter, and Thomas Whittemore.

On July 13, 1836, the society was publicly recognized and Rev. Rufus S. Pope, who had studied theology with Rev. Sylvanus Cobb, became the first settled minister. His pastorate in Sterling continued until about 1840. Meetings were held in the old Town Hall or Town House until 1838. On November 28 of that year, the society purchased a tract of land in the center of town across from the Common, and began the building of a meetinghouse, which was completed in 1839.

Rev. Samuel A. Davis, who preached from 1848 to 1852, was the last settled minister. In 1852, the society became weakened because of deaths, removals and a lack of interest. Finally, on April 15, 1853, the society sold its meetinghouse to the newly formed First Parish Congregational Unitarian Society (see forthcoming Inventory of Unitarian Archives in Massachusetts), and passed out of existence.

See: Trumpet and Universalist Magazine, June 12, 1830; June 10, 1837.

No records have been found.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Site in center of Sterling on the County Road, purchase, sale of basement story only, sale of remainder, vol. 336, p. 193, recorded October 27, 1838; vol. 460, p. 167, recorded February 1, 1850; vol. 509, p. 141, recorded April 23, 1853.

117. UNIVERSALIST CHURCH OF LEYDEN (Universalist Society), 1830-33,
ca. 1852-ca. 1907 (defunct), Leyden.

A Universalist society was organized in 1830 but continued only until 1833. It is probable that the society was reorganized in 1852 when, according to report, several individuals withdrew from the First Universalist Society in Bernardston (see entry 74) and joined the Leyden society.¹ Certainly the latter society was actively functioning as a member of the Winchester Association of Universalists (see entry 15), according to the

1. Lucy Cutler Kellogg, History of the Town of Bernardston, pp. 174-78.

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report of the secretary of the Massachusetts Universalist Convention.¹ In 1867, the Universalist Church of Leyden was organized. The meeting-house, in the center of town on West Leyden Road, was used jointly by Universalists and Methodists. The Universalists were served by supply pastors, with services about once a month. This movement went out of existence about 1907.

Mass. Pub. Doc. No. 52, p. 130, cites records, 1867-85, but no records have been found.

No property recordings have been found.

118. BROADWAY UNIVERSALIST SOCIETY (Proprietors of the Fourth Universalist Meetinghouse in Boston; Church of Our Father), 1830-1920 (defunct), 540 East Broadway, (South) Boston.

In April 1830, a group of Universalists living in South Boston and who found their trip to Boston proper for Sunday services extremely unpleasant, associated themselves together in the Fourth Universalist Society in Boston. This first meeting was held at the home of Mr. Holmes, corner of Fourth Street and Dorchester Avenue. They agreed to ask Rev. Benjamin Whittman of Troy, New York, and son-in-law of Rev. Hosea Ballou, to become pastor. The Rev. Mr. Whittman began his services in July, 1830, preaching in a hall opposite Mr. Holmes' house. Worship was continued in Harding's Hall until a church was built on Broadway, corner of B Street. On April 10, 1831 the building was dedicated with Rev. Hosea Ballou preaching the sermon. On the afternoon of the same day, the Rev. Mr. Whittman was at last formally installed as minister; continuing until 1843. In 1864, the church was abandoned for Lyceum Hall where services continued. In 1869, the church obtained a lot of land on East Broadway where a wooden church building was erected. The new building was dedicated in 1870. In 1876, the name was legally changed to Broadway Universalist Society, a name which apparently had been in use for a long time since all acts under that name were legalized at that time by special act of the legislature. The church later was called the Church of Our Father.

See: Percy Metcalf Leavitt, *Souvenir Portfolio of Universalist Churches in Massachusetts*, p. 103 for picture of church built in 1870.

Mass. Pub. Doc. No. 52, p. 129, cites records 1830-85, but no records have been found.

Property recordings at Suffolk County Registry of Deeds, Boston: Broadway and B Streets property, purchase and sale, vol. 370, p. 138,

1. Massachusetts Universalist Convention, *Minutes*, 1862, p. 12.

recorded July 3, 1833; vol 871, p. 228, recorded January 30, 1866; East Broadway property, purchase, vol 954, p. 54, recorded March 10, 1869; to Massachusetts Universalist Convention, vol 1449, p. 243, recorded March 5, 1879; from Convention so long as services and Universalist connections maintained, vol 1450, p. 207, recorded March 17, 1879; reversion to Convention, vol 4237, p. 279, recorded July 9, 1920

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1837, ch. 208, approved April 19, 1837; change of name from Proprietors of the Fourth Universalist Meetinghouse in Boston to Broadway Universalist Society, Ibid., 1876, ch. 37, approved March 7, 1876

119. FIRST UNIVERSALIST SOCIETY IN THE TOWN OF QUINCY (First Universalist Church in Quincy; Independent Church of Christ in Quincy, Massachusetts; First Universalist Society in Quincy), 1830-- , 158 Washington Street, Quincy

Universalist preaching began in Quincy a full year before a society was formally organized. The preaching was sponsored by a small local group who rented the Town Hall and brought various Universalist preachers there to expound its principles. The first sermon was preached by Rev Thomas Whittemore in May, 1830

Others who preached during that first year were Revs Hosea Ballou, John Brooks, Sylvanus Cobb, Paul Dean, Sebastian Streeter, and Benjamin Whittemore. On March 10, 1831, 29 men joined together to form the First Universalist Society in Quincy. A moderator, clerk, treasurer, and parish committee of three were selected to run the affairs of the society. In this year Rev. William Morse of East Milton was engaged as minister. A church building, located on Washington Street, was dedicated December 12, 1832, the Rev. Mr. Morse preaching the sermon. On March 14, 1833, the society incorporated as the First Universalist Society in the Town of Quincy. Shortly after the formation of a church organization under the name, Independent Church of Christ in Quincy, Mass., on May 12, 1833, the Rev. Mr. Morse resigned.

No regular pastor succeeded the Rev. Mr. Morse until May 1835, when Rev. Daniel D. Smith was engaged; but he did not stay very long and the society became somewhat disorganized. In 1839 Rev. John Gregory was settled as minister. On January 31, 1841, under the Rev. Mr. Gregory, the church was reorganized, taking the name First Universalist Church in Quincy. The Rev. Mr. Gregory, while still minister of the church, was elected to the state legislature. During these years he took an active part in the temperance movement which led a group of members to withdraw from the church. He resigned from the church in the spring of 1843 during a period of disagreement and financial stress in the society. Another minister was not called for a year, but finally on April 1, 1844, Rev. Samuel A. Davis came as pastor. Rev. Josiah C. Waldo followed for a brief

period, and in turn was followed by Rev. William W. Dean in 1847. The Rev. Mr. Dean stayed for 8 years and served to strengthen the church during that time. He had been educated as a lawyer, and took an active interest in the public schools, serving on the school board during his ministry. In addition, the Rev. Mr. Dean revived the charter of Rural Lodge of Masons which had been surrendered in anti-masonic times.

In 1872, when Rev. George Wallace Whitney became minister, a parsonage was constructed behind the church building. Ten years later under Rev. Royal T. Sawyer, the church proper was remodeled. A vestry parlor and kitchen were added on one side to the first floor, the front of the church was carried out making a vestibule. The tower which had been over the center at the front, was taken down, and a new tower erected at one side of the front.

From 1888 to 1891, the church had no regular pastor but services were carried on by supply ministers. Then for 8 years to 1899 there were three ministers followed by Rev. Merrill Charles Ward who served until 1904 in connection with his duties, first in Hingham (see entry 84) and later in Ashmont (see entry 265). During this time services were held in the afternoon. After the Rev. Mr. Ward left the society, services were again carried on by supply ministers. In 1911, Rev. (Miss) Fannie Austin became regular pastor for 2 years. In 1913, the Rev. Mr. Ward resumed afternoon services at the same time he was ministering to the St. Paul's Universalist Church in Jamaica Plain (see entry 242).

In 1916, a regular pastor, Rev. John B. Bisbee, was again called and morning services resumed. In 1918, he resigned to enter the United States Army. Several ministers have served the church since then.

At a regular parish meeting October 1, 1926, a committee was appointed to consider consolidation of church and parish into one body and to report to the January 1927 meeting. No report was made at that time or since.

See: "First Universalist Church," Quincy Patriot Ledger, January 7, 1937; Trumpet and Universalist Magazine, August 16, 1834; May 27, 1837; November 3, 1838; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 89 for picture of church.

Minutes of church, 1841-44, 1848--, with statement attested January 1841 by Rev. John Gregory of covenant, belief, list of members, and rules of church organized under Rev. William Morse on May 12, 1833; preamble, covenant, articles of faith, constitution, names of members as reorganized under Rev. John Gregory on January 31, 1841; covenant, articles of faith, constitution, rules, list of members as reorganized under Rev. William W. Dean, on October 12, 1852; constitution, rules, and list of members, 1897; baptisms, communions, admissions, 3 vols.; first two volumes in possession of Mrs. Charles Payson, 89 Standish Street, North Weymouth; current volume in custody of Mrs. Mary Wilson, clerk, 121 Glendale Road, Quincy; Minutes of the Universalist Woman's

Association, 1927-- , 1 vol., in custody of Mrs. Clara Hyland, secretary, 120 School Street, Braintree; Minutes of Young People's Christian Union, 1889-- , in custody of Rev. John E. Wood, minister, 20 Fairfield Street, Braintree; Minutes of Sunday School, 1836-54, 1 vol., in possession of Mrs. William Beattie, 26 Cottage Street, Quincy; Report of standing committee, March 2, 1885; Reports of treasurer, years ending 1915, 1922-25; Ledger of treasurer, 1930-- , 1 vol., in custody of Mr. Maurice L. Willey, treasurer, 119 Glendale Road, Quincy; Receipts and cancelled checks, April 1930 - April 1931; Letters, financial, 1916; Copy of deed of land for church; Constitution and By-laws of the First Universalist Society, Quincy, Mass., 1922, 1 vol.; these items, unless otherwise specified, are in a trunk in attic of church.

Property recordings at Norfolk County Registry of Deeds, Dedham: Site on Washington Street, purchase, mortgage, transfer to and from the Massachusetts Universalist Convention, vol. 97, p. 137, recorded September 19, 1832; vol. 141, p. 100, recorded May 27, 1843; vol. 551, p. 467, recorded November 7, 1883; vol. 552, p. 33, recorded November 19, 1883; and at the Norfolk County Land Court, Dedham; certification of title, site on Washington Street, vol. 15, p. 2999, decreed June 28, 1916.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1833, ch. 108, approved March 14, 1833.

Record of Supreme Court cases: 51 Mass. Reports 425, Elisha Packard vs. The First Universalist Society in the Town of Quincy, 1845.

120. CHURCH OF OUR FATHER (First Universalist Society of Spencer; Society of Our Father), 1830-- (dormant), 15 Irving Street, Spencer.

Missionary preachers brought the doctrine of Universalism to Spencer as early as 1808. Controversy ensued, and that same year citizens of Spencer were asked to object to a plan to incorporate a religious society to be called the Universal Society, which would include residents of Brookfield, Charlton and Spencer. Many of the inhabitants had considered the advisability of separation from the established First Congregational Church of Spencer (see forthcoming Inventory of Congregational Archives in Massachusetts), but at the town meeting the objection to the proposed plan was not sustained. Instead it was voted to "take no action relating to the subject." Agitation for separation from the church continued. Not, however, until 1820 was any action taken. That year, Mr. David Adams served notice that he had become a member of the Second Universalist Society in Brookfield (see entry 71).

During 1820 and 1821, 43 others left the established church; some, following Mr. Adams' example, joined the Second Universalist Society in

Brookfield and Charlton, while others joined a Baptist society (now the First Baptist Church in Spencer) then being formed in Spencer (see forthcoming Inventory of Baptist Archives in Massachusetts). For 9 years, those with Universalist views attended worship outside Spencer. This situation became increasingly unsatisfactory, and the Universalists decided to form a local society. The First Universalist Society of Spencer was therefore organized, and was incorporated April 22, 1830. From 1830 to 1833, the society had only occasional preaching at meetings held in the homes of its members.

In 1833, the society built a meetinghouse on the corner of Main and Wall Streets, which was dedicated on November 20 of that year. Rev. Gilman Noyes, a graduate of Dartmouth College, who had studied theology with Rev. Sylvanus Cobb, became the first settled pastor in 1833, remaining with the society until 1839. From 1840 to 1856, the society's membership dwindled, and only occasional services were held. On June 2, 1856, the society voted to sell the church property. The building was sold on July 1, and was known for some years thereafter as the Hill Block. In 1870, it was converted into a boot factory, but it is now known as the Cutler Block. After the sale of the property in 1856, the society lapsed.

Two years later, the few individuals remaining from the former society gathered new converts to Universalism, and held meetings every other Sunday in the Town Hall and in the Grand Army Hall, with Universalist preachers from surrounding towns supplying the pulpit. This group continued to meet for 18 years without formal organization. In 1876, Mr. Walter Scott Vail, a theological student who was later ordained in the Universalist fellowship, became interested in the Spencer group and organized a Universalist society there.

Rev. Frederick Adelbert Bisbee was called to the pastorate, which he served for 6 years. During his ministry, in 1881, the society was re-organized as the Society of Our Father, and a constitution was adopted. On November 17, 1881, a tract of land on the east side of Linden Street was purchased. The next year, work on a church building was started, and the dedication of the new edifice, a red-brick structure, took place on February 20, 1883 with the Rev. Mr. Bisbee officiating. In 1884, the name of the society was changed to the Church of Our Father. In 1917, only 45 families were associated with the Church of Our Father, and the society's last settled minister, Rev. George Fisher Morton, left the pastorate that year. For the next 20 years, services were held only occasionally, and the society suffered further loss in membership. In the latter part of 1936, services were discontinued. On January 12, 1937, the Church of Our Father, released the Linden Street property to the Massachusetts Universalist Convention (see entry 9), which, in turn, sold it to the Allen Squire Company, shoe manufacturers. The spire of the church was removed by the owners, and the interior was altered for use as an office building. Services are no longer held, but the society holds occasional business meetings.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 81 for picture of church; Trumpet and Universalist Magazine, November 8, 1834.

Unless otherwise specified all records are in custody of Mrs. Florence I. Messer, clerk, 15 Irving Street, Spencer. Minutes of society, 1881-1937, 2 vols.; receipts and expenditures, 1890-1936, 1 vol., in custody of Mr. Linus H. Bacon, treasurer, 36 Cherry Street, Spencer; Pledge accounts, 1892-1904, 1 vol.; Register: members, baptisms, marriages and deaths, 1877-1911, 1 vol.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Main and Wall Street property, no purchase deed found, sale, vol. 568, p. 149, recorded July 1, 1856; Linden Street property, purchase, vol. 1105, p. 531, recorded November 17, 1881; "tract of land on Linden Street" sale in two parts, vol. 1141, p. 150, recorded, January 27, 1883; vol. 2686, p. 422, recorded January 12, 1937

121. UNIVERSALIST SOCIETY OF WARREN (Second Universalist Society in Western; Warren Universalist Church), 1830-- (federated), Prospect and Main Streets, Warren.

The date of the establishment of the Second Universalist Society in Western is debatable, some historians stating that the society was organized in 1825, while others claim that it was not until 1830. The 1872 Directory gives the organization date of the society as 1830. In any event, it appears that services were conducted by the Universalists from 1825 to 1837 in No. 1 Schoolhouse. It is probable that after the lapse of the First Universalist Society of Western and Brookfield (see entry 56) in 1833, the members of that society joined the Second Universalist Society. In 1834, the name of the town was changed to Warren.

In 1837, the society erected a meetinghouse on the hill between the village of Warren and South Warren. Rev. Gilman Noyes, who had graduated from Dartmouth College in 1830, and studied theology with Rev. Sylvanus Cobb of Boston and Malden, is listed in the record books as the first pastor of the church, although no dates of his pastorate are given. The Rev. Mr. Noyes is not mentioned by the historians in connection with the Warren society, nor is he listed in any Directory as pastor of that society. He was, however, ordained in nearby Charlton (see entry 101) in 1835, and served a 3 year pastorate there, and it is quite possible that he served the society in Warren while he was minister of the Charlton society. Rev. Josiah W. Talbot, who appears to have been the first settled minister in Warren, was installed on February 14, 1839, serving the society until December 1840.

Although Western had become Warren in 1834, it was nearly half a century later when the society officially changed its name on April 16, 1881, to the Universalist Society of Warren. In 1905, Mrs. Frances I. Otis willed land with dwellings to the society, including a parsonage. The real estate was sold in 1924. After the turn of the century, the

society dwindled. In 1928, it united with the Congregationalists and the Methodists in forming the Federated Church (see forthcoming Inventory of the Federated Church Archives in Massachusetts). Each denomination maintains its separate legal identity. The Universalist Society of Warren deeded its property to the Massachusetts Universalist Convention (see entry 9), and the Federated Church holds its services in the edifice occupied by the Congregationalists before the federation. Income from Universalist trust funds has been used for the Federated Church since the merger in 1928.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 17 for picture of Universalist edifice; Trumpet and Universalist Magazine, August 19, 1837, July 7, 1849.

The following records are in the custody of Mr. I. Walter Moore, treasurer, and are located in the vault in the town treasurer's office, Town Hall, Warren: Minutes of society, 1881-- , with list of members and deaths, 1881-- , bylaws and articles of faith, 1 vol.; Minutes of church, with receipts and expenditures, 1905-- , 1 vol.; Register: Members, 1839-1923, pastors, 1839-1927, and officers, 1839-1913, baptisms, 1875-1925, marriages, 1883-1924, deaths, 1883-1927, early statistics compiled about 1892, 1 vol.; Receipts and expenditures of society, with special funds accounts, 1919-- , 1 vol.; Otis Fund receipts and expenditures, 1905-- , 1 vol.; Check-book stubs, bank statements (church) 1923-34, letters and original warrants, 1927-- , 1 cardboard box.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Prospect and Main Streets, Conditional purchase by Second Universalist Society, dated October 11, 1838, vol. 1076, p. 19, recorded June 11, 1880; sale of part, vol. 1000, p. 85, recorded January 20, 1877; warning to others forbidding them to use any part of premises, vol. 1266, pp. 476-77, recorded May 4, 1888; sale to Massachusetts Universalist Convention, vol. 2496, p. 453, recorded June 8, 1929; North side of Otis Street, acquisition under will of Francis I. Otis and sale, Worcester Probate Court, number 29893, series B, vol. 577, p. 10; vol. 2349, p. 216, recorded October 7, 1924.

Record of legislative enactments: Change of name from Second Universalist Society in the town of Western to Universalist Society of Warren, Massachusetts Special Laws, 1881, ch. 177, approved April 6, 1881.

122. FIRST UNIVERSALIST SOCIETY, 1831-36, Weston.

The Directory for 1836 reports this society organized in 1831, with a meetinghouse. No later listing.

No records have been found.

No property recordings have been found.

Churches in Massachusetts

123. UNIVERSALIST SOCIETY, ca. 1831-ca. 1852 (defunct), Barnstable.

A Universalist Society was established in Barnstable at an early date. Rev. Harvey Hersey of Barnstable took part in the dedication of a chapel in Provincetown in 1830. In about 1840, Rev. Abraham Paige was the minister of the Barnstable society, preaching there on alternate Sundays. He was very active in missionary endeavors, publishing a paper, The Banner of Love and Washingtonian Repository in 1824, which was devoted to the spread of Universalism and of temperance. An item in the issue of November 11, 1843, gives a picture of his wide and active ministry, informing the readers of the publication that "A. Paige will lecture as follows, as friends may appoint, either on religion or temperance," and 8 speaking engagements are listed for a period of 8 days in the towns of Wellfleet, Barnstable, Truro, Brewster, Chatham, Eastman and Orleans. The 1836 Directory reports a "Barnstable, 2nd" society, organized in 1831. It probably refers to this church, as the Hyannis society had been formed in 1829 (see entry 111). It is not listed after 1852. The 1845 Directory reports a "Barnstable, 3rd" society. This may refer either to Marstons Mills or Osterville, the exact dates of which are in doubt (see entries 181 and 204). The Barnstable society never owned a house of worship.

No records have been found.

No property recordings have been found.

124. FIRST UNIVERSALIST SOCIETY IN CHELMSFORD, 1831-71, Chelmsford.

In March of 1831, the Universalist in Chelmsford asked permission of the First Congregational Society (see forthcoming Inventory of Congregational Archives in Massachusetts) to use its meetinghouse a portion of the time on Sabbath for public worship. This request was refused but the next year, the Universalists were allowed to use the building 2 Sundays each month. The Congregational church burned in 1842. During the building of a new church, in which the Universalists are reported to have helped, they worshipped in the Westford Academy building. The group is spoken of as the First Universalist Society, although what formal organization took place is unknown. The Directory lists a group here through 1871. Much later in the century, about 1890, Universalists were reported as being a part of the Congregational Society.¹

No records have been found.

No property recordings found.

1. Waters, Wilson, History of Chelmsford, pp. 683-87.

125. FIRST UNIVERSALIST SOCIETY IN MEDFORD, 1831-- , Forest Street,
Medford

On March 10, 1831, a petition was addressed to Luther S. Cushing, a justice of the peace in Middlesex County, in which a group of Medford citizens set forth their desire to form and incorporate as a Universalist society. On March 22, 1831, these people met with Justice Cushing at Kendall's Hotel, which stood on the corner of Main and South Streets, and there the society was formally incorporated.

The very next month, Rev. Winslow W. Wright was installed as first pastor. Services were held in a public hall. In 1832, the society was first able to build a church. It was located on Forest Street, the same site as at present. The church was of wood and had a low tower with diminutive turrets at the four corners. The auditorium was on the second floor, accessible by two long flights of outside steps. These stairs were removed in 1850 when the building was remodeled. Universalist services were held in the First Parish (Unitarian) church (see forthcoming Inventory of Unitarian Archives of Massachusetts) during these alterations. The Rev. Mr. Wright resigned in 1835, and was succeeded by Rev. Joseph Banfield. Rev. Hosea Ballou, 2nd, became minister of the church in 1838 and stayed until 1853, when he became President of Tufts College.

The church was organized separately on January 19, 1834, and was publicly recognized on January 29 of the same year. The Lord's Supper was first administered by Rev. Mr. Wright in the next month. The church has always performed baptism by sprinkling, excepting when Mrs. Catherine M. Hall, on June 30, 1844, baptized by immersion at the site of the Mystic ford. A Sabbath School was organized soon after the society began to hold services, probably 1834. In July 1838, a Universalist Sabbath School Teachers Association was formed. The first baptism of children and the celebration of a special Children's Sunday occurred on July 2, 1868. For 2 years shortly after the Civil War, 1867-69, the church had no regular resident pastor. For a year, 1878-79, Rev. Richard Eddy acted as minister, and later, 1888-89, Rev. Charles H. Leonard also supplied the pulpit.

In 1886, the interior of the church building was changed, the organ and choir being moved to a forward part of the church; before this time the congregation used to turn its back to the minister and face the choir during singing of hymns. The high pews were discarded and stained glass was placed in the windows. The tower was also rebuilt to include a foreshortened spire. When completed, the building was re-dedicated on February 1, 1887.

A Young People's Christian Endeavor was organized about 1886, but was disbanded after 3 or 4 years. A Young People's Christian Union was later formed. A Forest Club, a social club, made up of the young men

and women of the church was organized also about 1886 and lasted for about 10 years. The society continued to have an active internal life. The Lawrence Men's Club organized in 1923, lapsed after 1932, but is now being reorganized as the Community Men's Club. The Mission Circle was formed in 1902. The Ladies' Charitable Sewing Society, which had been organized in 1889, became the Ladies' Auxiliary in 1923. The Sunday School and Young People's Christian Union have never lapsed. In 1938, a new group of children called the Brownie Pack, was formed

See: James M. Usher, History of Town of Medford (Boston, Read, Avery and Company, 1886), p. 269 for picture of church as it appeared after remodeling in 1850; Parker R. Litchfield (Superintendent of Sunday School for 35 years), "First Universalist Society in Medford," in the Medford Historical Register, April 1901, (vol. 4, no. 2), p. 25 ff; "Towers of Medford" in Universalist, 1832, for picture of church as originally built. Personal recollections of church, read at centennial anniversary, November 1931, manuscript, written by and in possession of Mrs. Emma A. J. Low. Rev Charles L. Eaton, "Address," read at centennial celebration, November 1931; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 67 for picture of church; Trumpet and Universalist Magazine, August 16, 1834, June 30, 1838.

Minutes of meetings of society, with list of parish members, 1831-1900, 3 vols., first two books kept in vault of First National Bank, High Street, Medford, and in custody of Mrs. Edwin H. Bartlett, 41 Lawrence Road, Medford, current book in possession and custody of Miss Pauline V Webber, secretary, 10 Abbott Street, Medford; Minutes of Board of trustees, 1930--, 1 package and 1 vol., in custody of Miss Pauline V Webber, secretary; Minutes of meetings of United Helpers, constitution, membership lists, 1880-89, 2 vols., in vault; Minutes of meetings of Ladies' Auxiliary (formerly Ladies' Charitable Sewing Society), 1923--, 2 vols., in possession and custody of Mrs. John R. Bowman, secretary, 39 Early Avenue, Medford; Receipts and expenditures, 1831-56, 1869-86, 1896-1908, 1919--, 6 vols.; in vault of First National Bank, last two volumes in custody of Mrs. Edwin H. Bartlett, 41 Lawrence Road, Medford; Collector's receipt book, offerings, pledges, and gifts, 1917--, 1 vol., in custody of Miss Anna S. Tucker, 65A Dudley Street, Medford; Collector's pledge book, 1934--, 1 vol., in custody of Miss Anna S. Tucker; Pew rent account, 1903-12, 1 vol., (pew rents discontinued in 1912 and pledges adopted), in vault; Deeds of pews, recorded, with seven original deeds, 1838-75, 1 vol., in vault; Treasurer's account with Ladies' Charitable Sewing Circle, receipts and expenditures, 1889-1915, 1 vol., in vault; Profession of faith, constitution, acceptances and withdrawals of members, baptisms, deaths, 1875-1901, 1 vol., in vault; Church membership list, 1834-53, 1 vol., in vault; Bylaws adopted October 24, 1843, calendar of services, 1835--, 1 vol., in vault; List of men of church who served in World War, with clippings and snapshots, in possession of Rev. William C. Abbe, minister, and held in his study at church; Red Cross aid book of Ladies' Auxiliary, 1917-18, notebook, in possession of the Rev. Mr. Abbe, and held in study; Programs, 75th anniversary, March 18, 1906 and Centennial Anniversary, 1831-1931, 12 pp., in possession of Miss Tucker

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Forest Street purchase, vol. 337, p. 541, recorded October 23, 1834; parsonage, purchase and sale, vol. 3130, p. 185, recorded October 8, 1904; vol. 6097, p. 180, recorded February 9, 1937.

Record of legislative enactments: May tax pews in meetinghouse, Massachusetts Special Laws, 1842, ch. 28, approved February 25, 1842.

126. SECOND UNIVERSALIST SOCIETY, 1832-36, Weston.

The 1836 Directory reports this society, organized in 1832. No later listing

No records have been found.

No property recordings have been found.

127. FIRST UNIVERSALIST SOCIETY IN ORLEANS (Universal Church of Christ in Orleans; Universalist Parish in Orleans), 1832-- (federated), junction of River Road and School Road, Orleans.

Nearly a decade before the organization of a Universalist society in Orleans, there was occasional lay preaching by Mr John Kendrick and others. This resulted ultimately in the withdrawal of 18 persons from the Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts), and the formation of the Universal Church of Christ in Orleans. Articles of faith, constitution and covenant of the new society were signed on June 21, 1832. The new faith gained adherents, and the following year a meeting was called for the legal organization of the society. This meeting, attended by 81 persons, was held on April 8, 1833, in the Northwest District Schoolhouse, which was located on the site of the present Odd Fellows Hall at the junction of Skaket and Rock Harbor Roads. Rev. Abraham Norwood, who, that month, was called to the pastorate in Brewster, preached half the time in Brewster and the other half in Chatham and Orleans (see entries 81, 87 and 127)

The meetings were held in a schoolhouse until the society erected its meetinghouse. The occasional use of the meetinghouse of the Reformed Methodist Society (see forthcoming Inventory of Methodist Archives in Massachusetts) had been requested, but the request had been denied, though the building was owned, in part, by Universalists. The opposition to the Universalists manifested itself in many and unusual ways. An instance is related by the Rev. Mr. Norwood: "I was told that one man said he could not pray as he wished to about a vessel that was sent east to bring the

materials to build our house, because he had a son on board. I suppose the poor man wished to pray for the vessel to sink, and was afraid his son would get into difficulty."¹ The building was erected, and was dedicated on November 6, 1833. The edifice, which was located at the junction of River Road and School Road, was christened contemptuously "Save All," "Devil's Nest," and "House of Hell."

Mr. Simeon Higgins served the society temporarily for a period of 6 months, after which Rev. Ezekiel Vose was invited to become the first resident minister. He was ordained in 1834, and served the parish until 1840. The society was incorporated in 1834.

The early years of the society are brought to life through various items gleaned from the records. In the first years, the meetinghouse was cared for in return for the free use of a pew and exemption from assessment; a decade later, a salary was voted to the janitor, and, in 1862, the "keeping of the meetinghouse was sold to bidders." In 1841, it was voted to raise money for preaching by subscription, with a percentage granted to the collector in 1845. In 1862, however, pews were taxed to pay back debts, and then for years income was derived from assessments on pews, with the sale of pews for non-payment of taxes. Music had its place, even in the early years, and it is recorded that in 1853, reimbursement was provided for playing the serephine, and for the direction of the choir. Business and the arts were combined satisfactorily in 1868, when a melodeon was purchased, and it was stipulated that it should not be loaned for less than \$1 a night; and again the following year when a bass viol was presented to the chorister as partial consideration for services. In 1870, the first organ was purchased. This same year, according to the records, two tythingmen were elected. A church was organized on December 22, 1876. The liberal character of the parish was evidence by the fact that as early as 1909 a woman was elected moderator and placed on the standing committee of the society, and in 1915 a woman was called to minister to the society.

In 1913, the name of the society was changed to the Universalist Parish of Orleans, at which time the society definitely allied itself with the denominational body and assented to the Winchester profession of faith adopted by the Universalist General Convention (see entry 1) 110 years before. This profession was signed by 39 individuals. New bylaws recommended by the Massachusetts Universalist Convention (see entry 9) were adopted at this time.

Early in the history of the society, a Sunday School was formed, and in July 1840, the Female Samaritan Society was organized. In 1857, the name of this organization was changed to the Universalist Ladies' Society, which was again changed in 1908 to the Universalist Ladies' Circle. The society celebrated its centenary on August 5 and 6, 1933. In 1937, Rev Paul Wilkinson accepted a call to become minister of the society. The following year, on August 28, 1938, the society voted to federate with the Congregational society, retaining, however, its own organization

¹ Abraham Norwood, The Pilgrimage of a Pilgrim, p. 220

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This step had been under consideration for some years, having first been discussed in 1929, when the Rev. Mr. Wilkinson became the minister of the federated church.

The meetinghouse, erected in 1833, from lumber brought by schooner from Maine, is essentially unchanged, though repairs and slight alterations have been made. It is a wooden-frame structure, with the original pews, and with galleries on two sides and at the back. Services are held here by the Federated Church during July and August, and the Orleans Women's Club uses the building for its meetings. In 1888, a building was purchased and moved to the southwest corner of the meetinghouse lot, which was used for the Sunday School. This building was sold in 1906. In 1904, a parish house, the gift of Mr. Edward H. Cole, was dedicated on June 3. This building is located on Main Street, about 400 feet south of the junction with Grand Army of the Republic Highway.

See: Bertha Cheney Ward, "History of the Universalist Society, Orleans, 1833-1935" (1935, mimeographed and bound in Bristol board), 20 pp., in custody of Mr. Henry K. Cummings, Orleans, also available at Tufts College, Crane Hall, in the library crypt, in custody of Professor Alfred Storer Cole; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 27 for picture of church

Minutes of society, 1833-- , with articles of faith and church covenant, 1832, copies of deeds of land to society, (2) 1833, 1851, and copy of deed of Cole Parish House to society, 1904, notices of public auction of pews for non-payment of taxes, 1865, 1873, receipts and resolutions, 1833-1933, and envelopes containing report of pastor, 1877, and centennial program and clipping, 1933, 2 vols., earlier volume in safe at store of Mr. Henry K. Cummings, treasurer, current volume in safe at office of Mr. Warren G. Smith, Clerk; Minutes of church, with declaration of faith, uniting compact, and occasional accounts of receipts and expenditures, 1876-97, 1 vol., in safe at store of Mr. Henry K. Cummings, treasurer; Minutes of Universalist Ladies' Society, 1862-74, 1880-1908, Universalist Ladies' Circle, 1908-- , 8 vols., earlier volumes kept in trunk at Cole Parish House, in custody of Mrs. Warren G. Smith, president; current volume in custody of Mrs. Annie Knowles, secretary; Register: Baptisms, marriages, deaths, with lists of pastors, officers of society and affiliated organizations, and church members, attendance records, special services and events, 1913-- , 1 vol., in custody of Rev. Paul Wilkinson, kept in Parsonage; Receipts and expenditures of society with reports of treasurer, 1899-- , 4 vols., in custody of Mr. Henry K. Cummings, treasurer; Special-funds bank books, 3 items, in custody of Mr. Henry K. Cummings, treasurer; Receipts and expenditures of Universalist Ladies' Society, with treasurer's reports, 1888-1908, Universalist Ladies' Circle, 1908-- , 2 vols., earlier volume kept in trunk at Cole Parish House, in custody of Mrs. Warren G. Smith, president; current volume in custody of Mrs. Arthur Smith, treasurer; Receipts and expenditures of Sunday School, with attendance records, 1919-38, 1 vol., in custody of Mr. Henry H. Snow, superintendent; Report of church statistics made to State and General Conventions, 1932, in custody

of Rev. Paul Wilkinson; Sunday School attendance records and receipts, 1880-83, 1929-38, 8 vols., earlier volumes kept in closet of Universalist meetinghouse, all volumes in custody of Mr Henry H Snow, superintendent; Charter issued to Universalist Sunday School of Orleans by General Sunday School Association, 1917, kept in desk in Universalist meetinghouse, in custody of Mr. Henry H. Snow, superintendent; Catalogue of Sunday school library, n.d., 1 vol., kept in closet in Universalist meetinghouse, in custody of Mr. Henry H. Snow, superintendent; "The Profession of Faith and Church Covenant of the First Universalist Church of Christ in Orleans, Mass. June 21, 1832," 20 pp., in custody of Mr John Kendrick; Sermons preached by Mr. John Kendrick, 1823-39, 15, and one by his son, John Kendrick, 1877, 16 mss., in custody of Mr John Kendrick, (grandson of founder)

Property recordings at Barnstable County Registry of Deeds, Barnstable and adjacent to meetinghouse, purchase, vol 417, p 399, recorded April 21, 1925; parsonage, gift, with "reversion to Massachusetts Universalist Convention if preaching not maintained by clergyman in Fellowship," vol 268, p. 108, recorded January 10, 1904

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1834, ch 72, approved March 13, 1834

128. FIRST UNIVERSALIST PARISH OF PEABODY (Second Universalist Society of Danvers; First Universalist Society of South Danvers), 1832-- , Main Street, Peabody

Before the organization of the Second Universalist Society of Danvers on April 6, 1832, Universalist meetings had been held in private homes and in a small hall of the building at 26 Foster Street now occupied in part by the Peabody Press. Meetings were also held in the schoolhouse, then located near the Old South Church, and also in Joseph Shed's Hall, now known as the Allen Block on the Square at 14-18 Main Street. A few families attended Universalist services in Salem.

On January 31, 1832, a preamble and resolution were adopted with reference to the forming of a society and the building of a church. Subscribers met on March 26, in Shed's Hall, and appointed a committee to find a site for the church. A warrant for a meeting to organize a society was held on April 6, 1832. Bylaws were adopted at a subsequent meeting on April 13. A plan for building a church was agreed upon. The new church was dedicated on January 10, 1833. The first settled minister was Rev John Moore, who assumed his duties on April 4, 1833. The following May, the society voted to request the Boston Association to extend its fellowship to them. On January 6, 1834, a delegate was chosen to participate in the convention which was meeting in May for the purpose of forming a state organization. In November 1834, the Rev Mr. Moore resigned to return to

his former parish in Lebanon (see forthcoming Inventory of Universalist Archives in New Hampshire), with which he had an agreement to come back should its welfare demand it. During his pastorate, a Sunday School had been formed and on April 30, 1834, a church was organized.

When the church building was erected, the vestry was left unfinished. As there was at that time, no public hall large enough for town meetings, permission was given by the society to a group known as the Union Hall Association to finish off the basement of the church. Use of this hall was to be available to the society whenever desired, but title to it was to be taken only when the income from it should be sufficient to pay the cost and interest. Additional pews were added in 1843, when it was voted to erect galleries in the church.

An intense religious revival made its influence felt in the next few years. The first effect of this revival was to cause a sectarian cleavage, but before it had run its course, it caused a noticeably increased interest in religious matters. The fervor of this revival was too great to last and later a reaction followed. Discussion and doubt in regard to old forms of belief became common and skepticism and unbelief made rapid progress. Rev. John Prince, who replaced the Rev. John Mather Austin in 1844, was one of the most prominent of the younger clergymen who preached and wrote in opposition to the conservative element in the church. The result was an immediate division in the society and the resignation of the Rev. Mr. Prince, followed by the closing of the church in 1848.

In October 1853, reorganization was undertaken by Rev. Josiah W. Talbot; services were resumed that month and continued regularly thereafter. During the year of his ministry, the Rev. Mr. Talbot accomplished much in the way of church improvements - the vestry was enlarged, the foundation rebuilt and a new organ purchased. With the incorporation of South Danvers as a separate town in 1855, the church came to be known as the First Universalist society of South Danvers.

In 1867, the church building was extensively remodeled. New pews were put in, a pulpit and choir gallery built, a porch and steeple added. The edifice was rededicated on March 4, 1868. Other changes were made in succeeding years, particularly in the vestry. In 1877, the church was reorganized.

The ownership of the meetinghouse passed from the pew owners to the parish in 1882. In 1896, the name was legally changed to the First Universalist Parish of Peabody. During the World War years of 1917-18, the parish united for services with the Unitarian and Congregational churches (see forthcoming Inventory of Unitarian Archives in Massachusetts and forthcoming Inventory of Congregational Archives in Massachusetts) because of the scarcity of coal. The parsonage on Lowell Street was sold in 1922, and a new parsonage on Emerson Street was purchased in 1926.

The church building was remodeled and rededicated in 1935.

See: Amos Merrill, "History of First Universalist Parish of Peabody," written in 1883 for the 50th anniversary; also Charles S. Goldthwait, Historical paper read at the 100th anniversary, both in attic of parsonage, in custody of Rev. Rubens R. Hadley, pastor, 26 Emerson Street, Peabody. "Renovations at Universalist Church," in Peabody Enterprise, September 20, 1935; "Peabody Paragraphs," in Salem Evening News, October 7, 1935; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 109 for picture of church.

Minutes of society, with original bylaws, and those adopted 1882, also printed orders of installation of ministers, 1832--, minutes of church, with covenant and signers, 1834-42, in rear of volume, 1832--, 2 vols., in custody and possession of Mr. Frank L. Balcomb, parish clerk, 2 Prospect Street, Peabody; Minutes of church, 1834--, 2 vols., at home and in custody of Mrs. Perley P. King, church clerk, 161 Lowell Street, Peabody; Minutes of standing committee, and business papers, 1843-44, 1 bundle; Minutes of Ladies' Circle (and its predecessors), 1836-46, 1854-86, 1906--, 5 vols., in home and custody of Miss Elizabeth Kendrick, secretary, 85 Andover Street, Peabody; Minutes of Mission Circle, 1909--, 4 vols., in home and custody of Mrs. Perley P. King, secretary, 161 Lowell Street, Peabody; Minutes of teachers and officers of Sunday School, 1935-37, 1 vol., in library off vestry in basement of church; Income and expenditures, 1832--, 7 vols., first 4 vols. in chest in attic of parsonage, last 3 vols. in home and custody of Mr. Harold B. Bliss, treasurer, 4 Perkins Street, Peabody; Income, 1854, 1 vol., Income and expenditures of Ladies' Circle, 1875--, 2 vols., in home and custody of Mrs. Frances L. Green, treasurer, 3 Osborne Terrace, Peabody; Income and expenditures of Mission Circle, 1923--, 1 vol., in home and custody of Mrs. Lucy F. Crehore, treasurer, 108 Central Street, Peabody; Income and expenditures of Sunday School, 1914--, 2 vols., in home and custody of Mr. Henry Lord, treasurer, 59 Lynnfield Street, Peabody; Income of Sunday School, 1920-22, 1 vol., in library; Check stubs of Sunday School, 1925--, 12 vols., in home and custody of Mr. Henry Lord, treasurer, 59 Lynnfield Street, Peabody; Pew rentals accounts, and index to same, 1833-54, 4 vols., index vols. inside covers of accounts books: Pew deeds, 1833-44, 1 vol., handwritten on printed forms: Pew deeds and memoranda concerning pews, 1833-54, 1 bundle; Receipts for pew subscriptions, 1832, 1 bundle; Reports of treasurer, 1833-63, 1 bundle; Bills, paid, 1832-1900, 1 bundle; Financial papers of standing committee, scattered 1834-59, 1 bundle; Union Hall rental accounts, 1840-41, 2 vols.; Subscriptions for furniture and painting pews, n.d., 1 vol.; Building committee's business papers, 1832, 1 bundle; Letters, business, to standing committee, 1832-44, 1 bundle; Bylaws of the Second Universalist Society in Danvers, (Salem, printed at the Advertiser Press, 1832), 14 pp.; Unless otherwise specified, records are in chest in attic of parsonage, and in custody of Rev. Rubens R. Hadley, minister, 26 Emerson Street, Peabody.

Property recordings at Essex County Registry of Deeds, Salem: Land in Danvers, location unknown, purchase, vol. 264, p. 196, recorded June 18, 1832; land on the road leading from Salem to Haverhill, purchase, vol. 274,

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p. 248, recorded January 15, 1834; land on Main Street in South Danvers, purchase, vol. 735, p. 210, recorded March 27, 1867; land on Main Street in Peabody, and adjacent to above, purchase, vol. 759, p. 268, recorded March 14, 1868; land and buildings on Lowell Street, purchase and sale, vol. 1663, p. 450, recorded January 16, 1902; vol. 2519, p. 295, recorded July 3, 1922; Main Street, sale vol. 2653, p. 341, recorded September 1, 1925; Emerson Street and Ellsworth Road, purchase, vol. 2674, p. 17, recorded March 18, 1926; mortgage, vol. 2912, p. 505, recorded March 25, 1932.

- 128A. CHARLES B. HAVEN HOME FOR AGED MEN IN PEABODY, 1903--,
Lowell Street, Peabody.

The Charles B. Haven Home For Aged Men In Peabody was incorporated in 1903, with the provision that the chairmen of the standing committee of the Unitarian parish (see forthcoming Inventory of Unitarian Archives in Massachusetts), the Old South Congregational parish (see forthcoming Inventory of Congregational Archives in Massachusetts), and the Universalist parish, all in Peabody, shall forever constitute three of the five members of said corporation. The home came into being through a provision in the will of Almina M. Haven of Peabody. At present there are four inmates. The Board of Trustees hold monthly meetings and an annual meeting in January of each year.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1903, ch. 98, approved February 19, 1903.

129. UNIVERSALIST SOCIETY, 1833--a 1836 (defunct), Town House,
Princeton.

In 1832, the Congregational Church and Society in Princeton (see Forthcoming Inventory of the Congregational Archives in Massachusetts) was split into factions of Calvinists, Universalists, Unitarians and orthodox Congregationalists. The majority in the church wished to settle a Calvinistic pastor. At a meeting held to vote on the matter, 17 members were in favor of Calvinistic preaching, 10 in favor of Universalism, 6 in favor of Unitarianism and 2 adhered to orthodox Congregationalism. Thirty members of the church seceded and on April 29, 1833, organized a Universalist Society. Meetings were held in the "Town House," the use of which was granted to the society for "one third of the Sabbaths," but interest was not sustained. The meetings continued to be held occasionally for several years, and then the society ceased to exist.

No records have been found.

Churches in Massachusetts

130. UNIVERSALIST SOCIETY, ca. 1833-36 (defunct), Randolph.

This group occurs in the annual reports for the year 1836, with the notation that a society was organized in 1833. It does not appear thereafter. The 1836 Directory lists a meetinghouse for this society.

No records have been found.

No property recordings have been found.

130A. JONATHAN STETSON FUND, 1845-1936, Randolph.

On March 19, 1845, Jonathan Stetson gave Ephraim Wales \$500 "to be held, used and managed and appropriated by said Wales or such other person or persons as may be appointed to hold and dispose of the interest and income of said fund to be used towards paying Universalist preaching in said town of Randolph, with a further proviso that said sum may be appropriated by said trustee for erecting and building a meetinghouse for Universalist preaching in Randolph to be built within 1 mile of the First Congregational Meeting House" (see forthcoming Inventory of Congregational Archives in Massachusetts).¹ On July 13, 1881, the Massachusetts Universalist Convention (see entry 9) was appointed trustee of the fund. From 1881 to 1936, the fund was not used and amounted to over \$14,000. The Massachusetts Universalist Convention petitioned the Probate Court for permission to use the money in its missionary work, pointing out that it seemed unlikely that it would ever be advisable to use it for the purpose for which the fund was created. The petition was granted October 30, 1936.

Record of decrees of Norfolk County Probate Court, Dedham: Docket Number 17346, Massachusetts Universalist Convention appointed as trustee, July 13, 1881; Massachusetts Universalist Convention authorized to use income of fund for missionary work in Massachusetts, October 30, 1936.

131. INDEPENDENT RELIGIOUS UNIVERSALIST SOCIETY, 1833-38 (defunct), Athol Road, north of Center Cemetery, Phillipston.

Universalists in Phillipston organized the Independent Religious Universalist Society in 1833. A meetinghouse, located north of the center cemetery, was erected soon afterwards, and Rev. John V. Wilson was called

1. Randolph Town Records, III, p. 206, recorded April 17, 1846.

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to the pastorate. Succeeding the Rev. Mr. Wilson, Rev. Aurin Bugbee and Rev. Gerard Bushnell ministered to the society. The society existed only 5 years, and, in 1838, the meetinghouse was sold to the East Templeton Methodist Episcopal Church (see forthcoming Inventory of Methodist Episcopal Archives in Massachusetts).

See: Trumpet and Universalist Magazine, January 7, 1837.

No records have been found

No property recordings have been found.

132. FIRST UNIVERSALIST SOCIETY, 1833-34, 1836-49, 1851-1932,
William Street at Eighth Street, New Bedford.

Organized Universalism existed in New Bedford for nearly a century. The initial organization of the First Universalist Society, which took place in December 1833, lasted only 6 weeks. Two years later, in 1836, the society was reorganized, continuing in existence for 13 years. And again, 2 years later, in 1851, the society was re-established, this time surviving for 81 years, until 1932, when the society voted to disband.

It is reported that Rev. Hosea Ballou preached the first Universalist sermon in New Bedford about 1827 in the carpenter shop of Mr. Dudley Davenport, situated on the corner of Purchase and School Streets.

In November 1833, a meeting was held in the Town House, which was located on Second Street, south of Union Street, for the purpose of organizing a Universalist society. Rev. Alanson St. Clair was present at this meeting, which was attended by 20 men, ship carpenters, tool makers and painters. Early in December, at a labor meeting held in Mechanics' Hall, located on the northeast corner of Pleasant and William Streets, now the site of the Duff building, a constitution was adopted. At another meeting held later that same month in the meetinghouse of the First Congregational Society in New Bedford, Unitarian (see forthcoming Inventory of Unitarian Archives in Massachusetts), the Universalists petitioned the legislature for incorporation. The annual meeting of the First Universalist Society was held on January 6, 1834, and officers were elected. This first movement of the Universalists occurred shortly after Rev. Orville Dewey, a former associate in Boston of Rev. William Ellery Channing, had completed a 10 year pastorate with the First Congregational Society, Unitarian, and may have taken place during the period of 6 months when Ralph Waldo Emerson was supplying the Unitarian pulpit. In any event, the First Universalist Society organization was completed, and the ship carpenters, tool makers and painters resumed their daily tasks, the society remaining in existence only 6 weeks.

Two years later, another attempt was made to establish a Universalist church in New Bedford. At a meeting held in the Town House on April 19, 1836, a constitution was agreed upon and signed by 42 persons. Only 5 members of the first organization (1833) were present at this meeting, and out of 26 members of that original group, only 10 members ever joined the second organization. A final meeting was held on May 3, 1836, to complete the organization, and officers and committees were chosen.

Rev. John Murray Spear, who had been active in the reorganization, was installed as pastor, serving the parish until 1841, when he resigned in order to devote his time to the rehabilitation of prisoners. Unlike the Independent Christian Church of Gloucester (see entry 44), which took pride in the fact that Gloucester Dalton, an African, had signed its Charter of Compact in 1785, the First Universalist Society of New Bedford reflected the prejudices of the times, and, in 1837, during the pastorate of the Rev. Mr. Spear, it was voted that "no transfer of pews shall be made to persons of color."

A church had been erected on the southeast corner of Fifth and School Streets during the summer of 1836, which had been dedicated in September, the sermon being delivered by Rev. Hosea Ballou. From 1838 to 1847, a period, coincident with the flood tide of the whaling industry when New Bedford was surpassed only by New York, Boston and New Orleans in ships bearing her name upon the high seas, the Universalist society was, nevertheless, in great financial difficulty, due to its building debt. The debt increased each year, until, in 1847, it became apparent that the society could not long continue. Rev. Silas S. Fletcher was the last settled pastor of the reorganized First Universalist Society. From 1847 to 1849, occasional services were held with supply preachers. In 1849, the property was sold to the Catholic Diocese of Boston and the church building became known as St Mary's Church (see forthcoming Inventory of Catholic Archives in Massachusetts), the first Catholic church in New Bedford.

But the Universalist society was again revived 2 years later, when Rev. Hiram Van Campen was sent by the Universalist General Convention to preach in New Bedford. A meeting to incorporate the reorganized First Universalist Society was held on December 15, 1851, in Sears Hall, located on what is now Sears Court, off Pleasant Street near the Public Library, and a constitution was adopted. The third First Universalist Society started with a membership of 24, holding its meetings in Sears Hall. The Rev. Mr. Van Campen was installed as minister, remaining with the parish for 2 years.

A new church building was erected on William Street at the head of Eighth Street, which was completed in 1855. Unlike its predecessors of 1836, this edifice was built and furnished free of all indebtedness by 10 shareholders, who owned the building and rented it to the society. The new building was dedicated on August 15, 1855, the sermon being delivered

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by Rev. Benjamin Varney Stevenson, minister of the church.

In October of that year, a distinct church organization was effected. For several years the society prospered, especially under the pastorate of Rev. James J. Twiss (1857-59), when there was a great religious revival. From 1871 to 1881, the church declined in membership and influence. Rev. William Curtis Stiles, minister of the church during the latter part of this period, renouncing Universalism, united with the North Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts), which had been formed in 1810 by an orthodox group of the Unitarian Society, and applied for a license to enter that ministry. The Rev. Mr. Stiles was thereupon dismissed by the Universalist standing committee on July 23, 1880.

The society had great financial difficulties at this time, and considered disbanding. The building was closed for a time for extensive repairs, opening in April 1882. Rev. George T. Flanders was called to the pastorate, which he carried on successfully for 10 years. In 1902, the society celebrated it semi-centennial.

The years that followed the Rev. Mr. Flanders' pastorate were difficult ones, with loss of membership and a financial problem which became increasingly acute. In January 1928, a wind storm caused such damage to the cupola that it seemed advisable to remove it. That year, the church property was mortgaged to the Massachusetts Universalist Convention.

On October 28, 1930, the First Universalist Society celebrated the 75th anniversary of the establishment of the church organization in 1855, with Rev. John Sayles delivering the anniversary address. At this time there were seven subsidiary societies affiliated with the church: the Sunday School, which had been established in 1852, a Girls' Vested Choir, organized in 1912, the Mission Circle, the Murray Club, the Mother's Club, the Women's Auxiliary, and the Young People's Christian Union.

The society was, however, not flourishing, and each year it became more difficult to continue. Rev. Ezekiel V. Stevens, who came to the church in December 1929, was the last settled pastor, resigning in March 1931. For another year, the pulpit was supplied, but on October 6, 1932, the society voted its dissolution, 99 years after the first movement in 1833 to organize the First Universalist Society in New Bedford.

Children of the Sunday School were transferred to other schools, principally to the Unitarian church school, the Murray Club continued its activities at the Unitarian Church, and the Women's Auxiliary, which later became the Universalist Club, continued as a private group.

The church property on William Street was conveyed to the Massachusetts Universalist Convention, which, in 1933, sold it to the Pilgrim Congregational Church.

See: New Bedford Evening Standard, July 29, 1854; January 23, 1902; January 24, 1902; April 23, 1916; March 22, 1924; January 25, 1928; October 4, 1930; October 18, 1930; October 25, 1930; December 11, 1930; October 7, 1932; March 27, 1933; May 19, 1933; Trumpet and Universalist Magazine, September 3, 1836; January 18, 1840; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 79 for picture of church.

Minutes of society, 1838-46, 1855-1931, with constitutions, 1838, 1842, 1855, 1876, and declarations of faith, 1855, 1876, with register of members, 1838, 1842, 1855-1903, baptisms and confirmations, 1859, 1876, 1902, 1915-19, 1931, deaths, 1855-1903, and funerals, 1930-31, with treasurer's report, 1914-15, and reports of officers and committees, 1924-31, with newspaper clippings of picture of first church building, n.d., and account of 75th anniversary, 1930, 2 vols., in custody of Mr. Edwin Macy, clerk, Kempton Street, New Bedford; Clipping: "The New Bedford Parish - A History" in Christian Leader, March 26, 1891, 1 item, in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole; Minutes of society, 1833-70, with constitution and list of signers, 1836, petition and warrant for meeting to incorporate, 1851, with financial reports, and subscription list, 1840, seating plan and assessments on pews, n.d., 1 vol., in custody of Mrs. Aurana B. Crowell, 105 School Street, New Bedford; Minutes of trustees, 1930-31, 1 vol., in custody of Mr. Edwin Macy, clerk, 95 Court Street, New Bedford; Minutes of Sunday School Association, with constitutions, 1875-80, 1910-32, treasurer's reports, 1923-27, and attendance records, 1931, 2 vols., earlier volume in custody of Mr. John Gibson, superintendent, 9 Arch Street, New Bedford, later volume in custody of Mrs. Stanley Crocker, secretary, 400 West Elm Street, New Bedford; Minutes of Women's Auxiliary, 1929-31, 1 vol., in custody of Mrs. Stanley Crocker, 400 West Elm Street, New Bedford; Receipts and expenditures for Sunday School, 1918-30, 1 vol., in custody of Mrs. Stanley Crocker, 400 West Elm Street, New Bedford; Register of Sunday School officers, teachers and pupils, with attendance records, 1886-1916, 1921-29, 19 vols., in custody of Mr. John Gibson, superintendent, 9 Arch Street, New Bedford; Report of Sunday School secretary, 1919, loose sheets, in custody of Mr. John Gibson, superintendent, 9 Arch Street, New Bedford.

Property recordings at Bristol County, South District, Registry of Deeds, New Bedford: Land at corner of Fifth and School Streets, purchase and sale, vol. 40, p. 264, recorded February 23, 1837; vol. 20, p. 94, recorded January 30, 1851; land on William Street, purchase, transfer to and from Massachusetts Universalist Convention and sale to Convention, vol. 159, p. 316, recorded July 26, 1893; vol. 159, p. 318, recorded July 26, 1893, vol. 159, p. 319, recorded July 26, 1893; vol. 666, p. 465, recorded June 25, 1928.

133. FIRST UNIVERSALIST PARISH OF LYNN (First Universalist Society in Lynn), 1833-- , 30 Nahant Street, Lynn.

On October 12, 1831, Rev. Sylvanus Cobb was invited to hold a lecture in Woodend Village, now known as Lynn, at Mechanics Hall, corner of Chestnut and Mason Streets. It was arranged to hold meetings there every other Thursday evening, alternating with those at Swampscott. In 1832, the two groups joined, holding lectures on Sunday evenings for the rest of the year. In 1833, the meeting place was changed to the Town Hall and there on March 25, 1833, the First Universalist Society in Lynn was organized. On that day a resolution to provide for the religious education of the children was adopted, and in June, the Sunday School was formed. A church organization was formed in May, 1839. After 3 years, the matter of building a meetinghouse was taken under consideration. A church was built on Union Street, next to the corner of Silsbee Street; it was dedicated December 10, 1835. The seating arrangement was very unusual, the young men segregated in one section in the body of the church, the women in another and the older men in the gallery or wherever they could find a place. Rev. Josiah C. Waldo was installed on the same day as the first regular pastor. He remained 5 years. A change in the gallery seats was made 3 months later to permit them to be let. The church was rededicated on August 26, 1836. Later, other more extensive changes were made and on March 24, 1864, the edifice was again dedicated. During the reconstruction, meetings were held in Lyceum Hall, at the corner of Summer and Market Streets, and in the Unitarian Church (see forthcoming Inventory of Unitarian Archives in Massachusetts). In 1870, it was voted to build a new church and the old church property was sold to the Union Street Free Baptist Society (see forthcoming Inventory of Baptist Archives in Massachusetts). The church was used by both groups for a brief time. Land on Nahant Street was obtained on January 26, 1871, and at the same time land was bought which made it possible to open Nahant Place, thus affording more space for building purposes. The corner stone was laid May 27, 1872 and the church dedicated September 11, 1873. It is Gothic in style, built of porphyritic stone, trimmed with brick and free stone, cruciform in plan, with spire and bell.

At the annual meeting on March 26, 1906, it was proposed that the society and church become one body. The plan for union was adopted on April 22, 1907, and the name became the First Universalist Parish. The Sunday School which had been organized in June 1833, was first managed by a Sabbath School Association. On January 4, 1845, a constitution was adopted and the management was transferred to the teachers. There were two branches formed later, one at Glenmere, the other at Swampscott, the latter developing into the Swampscott Universalist Society (see entry 260). In 1922, the name was changed to Church School and was put under a director of young people's work.

The following additional organizations have served as auxiliaries to the church work: Universalist Female Samaritan Society, organized in 1835,

now defunct; Social Aid Circle, organized about 1850; Reading Circle, 1855; Chapin Club, 1881; Pullman Mission (formerly the Flower Mission), 1885; Every Day Club, 1905; Men's Club, 1909.

See: Trumpet and Universalist Magazine, August 16, 1834, December 5, 1835, March 9, 1839; Ellen Mudge Burrill, The First Universalist Parish (Lynn, Nichols Press, published by Parish, 1908), 39 pp.; also Our Church and People Who Made It (Lynn Nichols Press, 1933), 31 pp.; "Resignation of Rev. Frederick W. Perkins, D. D.," in Lynn Item, October 5, 1926; "Universalist Half Century in Present Church," Lynn Item, November 5, 1923; "Universalist Church to Observe 50th Anniversary of corner stone laying," Lynn Item, May 25, 1922; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 93 for picture of church. Constitution and bylaws, with an historical abstract (Boston, Rand Avery, 1874), 23 pp., in the rare volume department of the Boston Public Library.

Minutes of society, with baptisms, marriages, deaths and members, 1833--, 4 vols., in possession and custody of Mr. Guy O. Small, clerk, 39 Bellevue Avenue, Lynn; Minutes and financial accounts of Sunday School, 1860--, 4 vols.; Minutes and financial accounts of Chapin Club, 1881--, 1 vol.; Minutes and financial accounts of Every Day Club, 1905--, 1 vol.; Minutes and financial accounts of Men's Club, 1909--, 1 vol.; Register: church members, 1839--, 1 card file, baptisms, 1855--, 1 card file, funerals, 1880--, 1 vol., marriages, 1880--, 1 vol.; Receipts and expenditures, 1833--, 7 vols.; Records of Pullman Mission (formerly Flower Mission), 1885--, 1 vol.; unless otherwise specified, all records are in the church office, and in custody of Miss Addie A. Mansfield, registrar, 66 Lewis Street Lynn; Letters: from the society to Rev. Eldridge G. Brooks, pastor of the First Universalist Society in Bath, Maine, inviting him to pasture, 1850, 2 items, in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Union Street, purchase, vol. 278, p. 75, recorded October 9, 1834; mortgages and discharges, vol. 288, p. 105, recorded February 10, 1836; vol. 645, p. 45, recorded December 4, 1862; vol. 364, p. 159, recorded March 4, 1846; vol. 645, p. 46, recorded November 25, 1862; vol. 371, p. 154, recorded September 11, 1846; vol. 645, p. 46, recorded October 5, 1863; mortgages, assignment, and discharge, vol. 645, p. 46, recorded December 4, 1862; vol. 655, p. 186, recorded September 4, 1863; vol. 656, p. 251, recorded October 5, 1863; mortgage and discharge, vol. 656, p. 250, recorded October 5, 1863; vol. 781, p. 50, recorded November 13, 1868; grant to Free Baptist Society of Lynn, and second recording of deed, vol. 838, p. 55, recorded October 24, 1871; vol. 939, p. 209, recorded November 8, 1875; Nahant Street at corner of Nahant Place, purchase, vol. 865, p. 158, recorded October 5, 1872; mortgage, assignment, and discharge, vol. 865, p. 159, recorded October 5, 1872; vol. 999, p. 140, recorded June 12, 1878; vol. 999, p. 141, recorded June 12, 1878; mortgage and discharge, vol. 1000, p. 20, recorded June 11, 1878; vol. 1105, p. 69, recorded April 21, 1883; land and buildings on Shepard Street, mortgage

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and discharge, vol. 1254, p. 57, recorded July 12, 1889; vol. 1392, p. 156, recorded October 24, 1893; land and buildings on Broad Street, assignment of mortgage and discharge, vol. 1256, p. 463, recorded August 14, 1889; vol. 1327, p. 84, recorded November 18, 1891; land and buildings on Smith Street, mortgage taken by Society and discharge, vol. 1333, p. 360, recorded February 2, 1892; vol. 1710, p. 500, recorded July 14, 1903; land and buildings on Pine Hill, mortgage assigned to Society, vol. 1394, p. 390, recorded November 17, 1893; vol. 1860, p. 381, recorded January 29, 1907; mortgage taken by Society and discharge, vol. 1660, p. 344, recorded January 29, 1907; vol. 1916, p. 292, recorded April 8, 1908, land and building corner of Empire Street, mortgage and discharge, vol. 1394, p. 392, recorded November 17, 1893; vol. 1465, p. 533, recorded December 10, 1898; land and buildings in Lynn, five mortgages assigned to society, vol. 1422, p. 271, recorded September 7, 1894; discharges, vol. 2423, p. 593, recorded August 30, 1919; vol. 1825, p. 523, recorded June 9, 1906; vol. 2579, p. 226; vol. 1250, p. 377, recorded November 16, 1923; vol. 1723, p. 267, recorded November 2, 1903; land and buildings on Robinson Street in Saugus Centre, assignment of mortgage and discharge, vol. 1498, p. 328, recorded December 15, 1896; vol. 1548, p. 17, recorded May 10, 1898; land and buildings on Groveland Street, mortgage and discharge, vol. 1570, p. 227, recorded February 17, 1899; vol. 1940, p. 465, recorded March 23, 1908; land and buildings on Commercial Street, mortgage taken by Society and discharge, vol. 1585, p. 323, recorded September 25, 1899; vol. 1735, p. 533, recorded March 19, 1904; land and buildings on Union Place, mortgage and discharge, vol. 1599, p. 100, recorded January 10, 1900; vol. 1698, p. 551, recorded October 29, 1902; land and buildings on Stetson Avenue, Swampscott, mortgage, vol. 1756, p. 546, recorded October 14, 1904; private way from Nahant Street known as Nahant Place, purchase, vol. 1847, p. 29, recorded October 17, 1906; purchase of real and personal property in trust, vol. 1902, p. 393, recorded December 11, 1907; land and buildings on Western Avenue, mortgage and discharge, vol. 2097, p. 236, recorded July 20, 1911; vol. 2298, p. 430, recorded July 20, 1934; land and buildings at corner of Verona Street and Fairview Avenue, mortgage taken by Society and discharge, vol. 2278, p. 365, recorded November 6, 1914; vol. 2613, p. 597, recorded May 7, 1924; land and buildings on Howard Street, sale without record of previous purchase, vol. 2534, p. 198, recorded October 31, 1922; land and buildings on Beach Bluff Avenue, Swampscott, mortgage, second recording of mortgage, and foreclosure, vol. 2550, p. 471, recorded April 26, 1923; vol. 2561, p. 524, recorded July 17, 1923; vol. 3174, p. 240, recorded February 24, 1939; land and buildings on Common Avenue assignment of mortgage and discharge, vol. 2639, p. 242, recorded May 29, 1925; vol. 2736, p. 321, recorded September 8, 1927; land and buildings at corner of Humphrey Street and Pilgrim Road, Marblehead, mortgage, vol. 2642, p. 295, recorded June 9, 1925; land and buildings on Kensington Lane, Swampscott, two mortgages, vol. 2739, pp. 111-112, recorded September 21, 1927; land and buildings at corner of Chestnut and Bowler Streets, mortgage and discharge, vol. 2744, p. 76, recorded October 22, 1927; vol. 3051, p. 503, recorded October 4, 1935; land and buildings on Mansfield Street, mortgage and foreclosure, vol. 2800, p. 450,

recorded March 28, 1929; vol. 3090, p. 565, recorded October 28, 1936; grant by power of attorney to Parish, affidavit of grant, and sale, vol. 3090, p. 565, recorded October 28, 1936; vol. 3070, p. 566, recorded October 28, 1936; vol. 3126, p. 586, recorded October 23, 1937; land and buildings on Euclid Avenue, mortgage, vol. 2907, p. 497, recorded January 6, 1932; land and buildings on Mt. Pleasant Street, mortgage, Parish, vol. 2907, p. 498, recorded January 6, 1932; land and buildings on Rand Street, mortgage, vol. 2097, p. 498, recorded January 6, 1932; strip of land at end of Nahant Place, purchase, vol. 3068, p. 279, recorded March 31, 1936; land on Mansfield Street, tax release to Parish, vol. 3139, p. 573, recorded March 24, 1938.

Record of Incorporation on file in the Secretary of State's Office, Boston: Change of name from First Universalist Society of Lynn to First Universalist Parish of Lynn, book 97, p. 280, approved March 23, 1908.

134. FIRST UNIVERSALIST SOCIETY OF ORANGE (Union Meeting House),
1833--, North Main Street, Orange.

In 1833, a Union Meetinghouse was built on the East side of North Main Street in Orange under an arrangement that the Baptists and Orthodox Congregationalists were to occupy it half the time and the Unitarians and Universalists the other half. In September 1851, about 50 Universalists, of whom 11 were pewholders in the Union Meetinghouse, signed a statement announcing their intention to form a Universalist society. Two months later, in November 1851, the First Universalist Society was formally organized. Rev. Joseph Hemphill was chosen pastor and remained until 1855. Thereafter until 1858, the society was without a pastor. In 1856 and again in 1857, the Universalist convention was held in the Union Meetinghouse. In the latter year, the building was moved across the street to its present location and at the same time repairs and alterations were made. Ownership of the structure was still vested in the "Proprietors of the Orange Meeting House," although the Universalists seemed to be in full control. In 1873, a parsonage was built and dedicated. This building was kept up until 1900, when it was sold, because it was too expensive to maintain. On May 28, 1888, the proprietors of the meetinghouse voted to deed all the property held by them to the First Universalist Society. In 1936, the organ was rebuilt by the Universalist Parish of North Dana (see entry 52).

See: D. Herbert Harrington, clerk and treasurer, "History of the First Universalist Society in Orange;" also Mrs. Grace M. Weymouth, "Historical Sketch of First Universalist Society of Orange," in Orange Historical Society; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 95 for picture of church.

Minutes of proprietors of the Union Meetinghouse, with names and warrants of proprietors, pew owners, value of pew, 1833-88, 2 vols., water-soaked and in poor condition, in custody of Orange Historical Society Museum, North Main Street, Orange; Minutes of society, with constitution, charter members, list of pewholders, warrants for meetings, reports of treasurer and committees, 1851--, 2 vols; Register: membership, baptisms, marriages, deaths, attendance, lists of pastors, deacons, parish officers, Sunday School superintendents, 1859--, 1 vol.; above two items are in the custody of Mr. D. Herbert Harrington, clerk and treasurer, 237 North Main Street, Orange.

Property recordings at Franklin County Registry of Deeds, Greenfield: Original site on east side of North Main Street, purchase, vol. 208, pp. 21-23, recorded March 24, 1857; present site on west side of North Main Street, north of Town Hall, purchase and 3 purchases of adjacent lands, sale by "Proprietors of Orange Meeting House" to the First Universalist Society of Orange, release of interest in land and pews, by 18 pew holders and sale of strip of land, vol. 209, p. 98, recorded June 17, 1857; vol. 269, p. 145, recorded April 13, 1869; vol. 262, p. 345; recorded March 19, 1867; vol. 273, p. 49, recorded May 22, 1869; vol. 390, p. 347, recorded July 18, 1888; vol. 403, p. 390, recorded January 8, 1890; vol. 403, p. 391, recorded January 8, 1890; vol. 576, p. 341, recorded October 29, 1915; mortgage and discharge, vol. 371, p. 172, recorded September 13, 1889; vol. 371, p. 172, recorded March 5, 1915; parsonage on North Main Street, purchase and sale, vol. 391, p. 234, recorded April 6, 1887; vol. 477, p. 326, recorded November 8, 1900.

Record of legislative enactments: Change of name from First Congregational Parish and Society of Orange to Second Universalist Society of Orange, Massachusetts Special Laws, 1868, ch. 170, approved May 1, 1868.

135. UNIVERSALIST SOCIETY, ca. 1834-ca. 1837 (defunct), Holland.

The 1836 Directory lists this society as organized in 1834. It is not listed after 1837.

No records have been found.

No property recordings have been found.

136. UNIVERSALIST SOCIETY, ca. 1834-57 (defunct), East Bridgewater.

A Universalist society was formed here in 1834 by Mr. Lewis Keith and others who met in Mr. Keith's home at irregular intervals. In 1840, services were transferred to the newly completed Town Hall. Rev. Elmer Hewitt

of Hanson (see entry 103) preached to the group on many occasions. Rev Edwin H. Lake became their settled pastor in 1848, and served until 1850. In 1851, a meetinghouse was erected on the highway through the center village on a site where the Crombie Tavern had formerly stood. The meetinghouse was dedicated October 1, 1851, with Rev Nathaniel Gunnison of Abington (see entry 156) preaching the sermon. In 1857, the meetinghouse was foreclosed by Jebina Keith who presumably leased it to the Methodists (see forthcoming Inventory of Methodist Episcopal Archives in Massachusetts) and the Universalist society disbanded.

No records have been found.

Property recordings at Plymouth County Registry of Deeds, Plymouth: Site of meetinghouse, purchase, mortgage and notice of entry by mortgagee, vol. 260, p. 152, recorded August 17, 1854; vol. 260, p. 151, recorded August 17, 1854; vol. 279, p. 190, recorded May 4, 1857,

137 FIRST UNIVERSALIST SOCIETY, 1834-80 (defunct), Middle Street, Newburyport.

The First Universalist Society was organized December 26, 1834. A meetinghouse on Middle Street was built in 1840. Church organization, however, did not take place until November 16, 1842, when the Rev Sylvanus Cobb officiated at the services of recognition. Among those who served the society were. Revs William M. Fernald, first settled pastor, Edward A. Eaton, Darius Forbes, Daniel M. Reed, James Shrigley and Willard Spaulding. Rev Anson Titus, Jr. is the last pastor listed by the 1866 Directory. The society presumably functioned until 1880, when the church was sold at auction.

See. Trumpet and Universalist Magazine, November 22, 1834, March 14, 1840, October 1, 1842

No records have been found.

Property recordings at Essex County, South District, Registry of Deeds, Salem. Site of church, purchase, and purchase of additional land, contract for erection of church, transfer to and from Massachusetts Universalist Convention, sale at auction, vol. 316, p. 236, recorded January 25, 1840; vol. 318, p. 191, recorded May 6, 1840; vol. 321, p. 141, recorded October 14, 1840; vol. 979, p. 54, recorded June 26, 1877; vol. 1028, p. 64, recorded November 26, 1879; vol. 1032, p. 252, recorded March 17, 1880,

138. FIRST UNIVERSALIST SOCIETY IN PETERSHAM, 1835-55 (defunct),
Petersham.

Universalism came to Petersham in 1835 by way of missionary preaching. In 1836, the society was organized. A meetinghouse was built on the southwest end of the Common in 1838. The next year, Rev. John Howard Willis came as regular minister, staying to 1842. After 1846, preaching was by supply pastors, and finally in 1855, the property was sold to the Petersham Baptist Society (see forthcoming Inventory of Baptist Archives in Massachusetts) and the society disbanded. The building was later destroyed by fire. The site is now occupied in part by the Historical Society, which has in its possession the original communion silver of the First Universalist Society.

See: Trumpet and Universalist Magazine, February 3, 1838.

No records have been found.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Sale of pew, vol. 347, pp. 565-46, recorded April 7, 1840; land in center of town, sale, reserving the meetinghouse, vol. 538, p. 322, recorded February 15, 1850; same, sale, and assigning use of meetinghouse to Petersham Baptist Society, vol. 538, p. 323, recorded January 13, 1855; same, sale, without reservations, vol. 867, p. 3, recorded February 24, 1872. No record of original purchase found.

139. UNIVERSALIST SOCIETY, ca. 1835-37, 1856-58 (defunct),
Hopkinton.

The 1837 Directory reports that a society was organized here the previous year, and that it had no pastor. There is no further listing until 1857. In that year the Directory indicates a new society was organized with Rev. Charles Marston as pastor. It is listed again in 1858, and not thereafter.

See: Trumpet and Universalist Magazine, December 19, 1835.

No records have been found.

No property recordings have been found.

Churches in Massachusetts

140. FIRST UNIVERSALIST SOCIETY IN LEXINGTON, ca. 1835-65 (merged), corner of Main Street (now Massachusetts Avenue) and Locust Avenue, (East) Lexington.

The constitution and bylaws of this society were adopted in April, 1845, but an organization had been in existence in East Lexington since about 1835. A meetinghouse was built on the corner of Main Street (now Massachusetts Avenue) and Locust Avenue in 1840. The Rev. James M. Usher was the first permanent pastor, serving for 5 years. The congregation was composed of members from both Lexington and Arlington, but in the same year the First Universalist Society in West Cambridge (now Arlington) (see entry 80) was formed and the members from that section joined their home organization causing a decrease in the membership of the original church. In the 1840's a bitter feud broke out in the town among the different societies due to difficulties over the Ministerial Fund. The new religious organizations in the town had sought aid from this fund, but were refused. In 1845, the various societies in the town came to a mutual agreement whereby the income of the fund was divided on the basis of taxable property held by each member of each society.

From 1859 to 1863, the organization could not afford a permanent pastor and in March of the latter year, the congregation voted to join with the Second Congregational Society of East Lexington (see forthcoming Inventory of Unitarian Archives in Massachusetts), under the following conditions: Each society to retain its legal existence and organization; the place of worship to be determined by a vote of the two societies; the amount received from the income of the funds by both societies to be appropriated towards the support of worship in the house which shall be selected, and such additional sums as may be necessary to be raised the present year by subscriptions, and afterward in a manner to be determined by the joint action of the societies; the supply of the pulpit while vacant to be in charge of the two parish committees in concert; any engagement of a minister for a length of time or for a settlement to be made by joint vote; the proprietors of the pews, in the church to be selected as the place of meeting, invite the members of the other society to take seats in their pews at pleasure; this arrangement to continue for 1 year with the understanding that if it is found mutually satisfactory, it shall continue.

After 2 years under this arrangement, both churches desired a complete union, and on March 30, 1865, the merged societies incorporated under the name of the Church of the Redeemer (see forthcoming Inventory of Unitarian Archives in Massachusetts). The Universalist building was sold to St. Brigit's Roman Catholic Church (see forthcoming Inventory of Roman Catholic Archives in Massachusetts), who used it for a short while and then sold it to the town to be used as a fire station. The last pastor was Rev. W. T. Stowe.

See: Miss Gertrude Pierce, "Earliest Records of the East Village Church and People," t. ms., 9 pp., in file #5100 at Lexington Historical

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Society, Lexington; Trumpet and Universalist Magazine, March 14, 1839, March 14, 1840.

No records have been found.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Site of church, purchase and sale, vol. 393, p. 450, recorded June 13, 1840; vol. 961, p. 50, recorded December 18, 1865.

Record of legislative enactments: Provision for equitable distribution of income of the Lexington Ministerial Fund, Massachusetts Special Laws, 1845, ch. 112, approved March 11, 1845; act to unite the First Universalist and Second Congregational Societies, Ibid., 1865, ch. 120, approved March 30, 1865.

141. FIRST UNIVERSALIST SOCIETY IN CHICOPEE (First Universalist Society in Cabotville in the town of Springfield), 1835-ca. 1885 (defunct), Market Square, Chicopee.

This organization came into existence in 1835, and the following year a wooden building was erected on Market Square. The building housed stores on the ground floor and the Universalists conducted services on the second floor. Rev. Charles Spear, formerly associated with the Universalist societies in Brewster and Chatham (see entries 81 and 87), served the society from 1835 to 1836. The building was sold to the Second Advent Society (see forthcoming Inventory of Adventist Archives in Massachusetts), in 1872, but the society continued in existence until about 1885, when it disbanded.

See: Trumpet and Universalist Magazine, December 10, 1836.

Mass. Pub. Doc. No. 52, p. 129, cites records 1845-85, but no records have been found.

Property recordings at Hampden County Registry of Deeds, Springfield, Church site, purchase, transfers, partial sale and sale, vol. 101, p. 46, recorded March 4, 1837; vol. 234, p. 534, recorded August 4, 1865; vol. 293, p. 14, recorded April 20, 1872; vol. 405, p. 16, recorded May 10, 1884.

Record of legislative enactments: Change of name from First Universalist Society in Cabotville in the town of Springfield to First Universalist Society in Chicopee, Massachusetts Special Laws, 1853, ch. 299, approved May 4, 1853.

Churches in Massachusetts

142. UNIVERSALIST SOCIETY, ca. 1835-1904 (defunct), (West)
Cummington.

This society was organized in Cummington's West Village in about 1835. In 1839, a council of Universalist Churches, which the following year became the Winchester Association (see entry 15), was held there. Rev. Almond Wood Mason became pastor before 1841, and a meetinghouse was built, on land donated by Charles Shaw in 1845. In the years just before 1880, services had lapsed, but in 1880 an effort at revival was made and the church steeple was repaired as part of the program. The effort met with little success, however, and the society again became dormant with infrequent periods of activity down to 1904, when the church property was sold and the society disbanded.

See: Trumpet and Universalist Magazine, October 30, 1847.

Mass. Pub. Doc. No. 52, p. 129, cites records, 1840-85, but no records have been found.

Property recordings at Hampshire County Registry of Deeds, Northampton: Site of meetinghouse, purchase, transfer, and sale, vol. 74, p. 174, recorded April 4, 1834; vol. 578, p. 327, recorded January 30, 1904; vol. 578, p. 363, recorded January 30, 1904.

143. FIRST UNIVERSALIST SOCIETY IN BEVERLY, 1835--; 3 Judson Street, Beverly.

Rev. Sylvanus Cobb, then minister of the First Parish in Malden, Universalist (see entry 31), preached the first Universalist sermon in Beverly in 1833. This service was held in the Town Hall. Two weeks later, the Rev. Mr. Cobb preached again. He was followed sometime afterwards by Rev. Hosea Ballou and others. Considerable opposition was manifested by other inhabitants, and one man, a deacon, "was wont to lean against the stone post outside the hall and frown down the wicked habit of going to Universalist meetings." Some years earlier, in 1810, the First Parish Church in Beverly (see forthcoming Inventory of Unitarian Archives in Massachusetts), which had become Unitarian in sympathy, had refused admission to Joseph Woodberry and his wife because of his reputed faith in the doctrine of Universal salvation. Although refused, the pastor was instructed to write Mr. and Mrs. Woodberry in behalf of the First Parish "expressive of their desire to cultivate Christian fellowship with them, and their hope, that on understanding the ground of proceedings in the case, the brethren will not, for a moment, harbor the thought that there is any diminution of their love toward them."

A reading room was established in 1835, located on Cabot Street, where not only Universalist but other religious papers and books were kept.

On February 17, 1840, the parish was formally organized at a meeting in the Town Hall. Rev. John Prince was engaged as regular supply and preached for about a year. In 1841, when a new Town Hall was built, the Universalists tried to transfer their meetings to it, but were prevented from doing so for 2 years. The society discussed building its own church but decided to wait a year. The orthodox opposition was more afraid of this than letting the Universalists use the Town Hall. One pastor is quoted as saying, "We must keep them where they are, and not let them go beyond the hall." In this year, the Sunday School and the Beverly Female Universalist Aid Society were organized. Rev. Charles H. Webster was ordained on June 24, 1843, and remained as minister for 1 year. He had studied under a fellow minister in Salem

In 1845, a subscription was raised for a building and proprietors of the church chosen. The building, located at 6 Thorndike Street, in the rear of the present City Hall, was dedicated June 18, 1846, and was managed by the proprietors until 1863, when it was conveyed to the society. In 1858, the church organization was formed. The old building was sold in 1893, and the present church on Judson Street erected. It is a large building, Gothic in style, with a bell tower

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 63 for picture of church. "75th Anniversary of the Universalist Church Fittingly Observed on Sunday," a newspaper clipping, in possession of Miss Irene Stiles, clerk, 471 Cabot Street, Beverly.

Minutes of parish, with constitution and bylaws, 1875-- , 2 vols. in custody of the Rev. Stanley Gates Spear, minister, in his study, 20 Thorndike Street, Beverly; minutes of parish committee, 1929-- , 2 vols.; Minutes of Church, 1858-- , 3 vols., both in custody of Miss Irene Stiles, secretary-treasurer, 471 Cabot Street, Beverly; Minutes of Ladies Aid Society (formerly Beverly Female Universalist Aid Society), 1843-90, 1903-18, 1920-- , 14 vols., 11 vols. wrapped in one bundle, in custody of the Rev. Mr. Spear, and current volumes in possession and custody of Mrs Dominich, secretary, 31 Stone Street, Beverly; Register: church members 1858-- , pastors 1843-- , deacons 1858-- , superintendents 1843-- , baptisms, marriages 1872-- , deaths 1891-- , 1 vol., above two items in custody of the Rev. Mr. Spear; Receipts and expenditures, 1899-- , 3 vols., first volume in custody of Rev. Mr. Spear, later volumes in possession and custody of Mr. George Smith, treasurer, 11 Pickett Street, Beverly; Receipts and expenditures of Sunday School, 1926-- , 2 vols., in custody of Miss Stiles; Pew accounts, scattered 1891-97, 4 vols., in custody of Rev. Mr. Spear.

Property recordings at Essex County Registry of Deeds, Salem: Land on Thorndike Street, purchase, deed confirming purchase and sale, vol. 326, p. 205, recorded August 19, 1841; vol. 660, p. 119, recorded December 21, 1863; vol. 1383, p. 227, recorded July 26, 1893; mortgage and discharge, vol. 327, p. 158, recorded October 13, 1841; vol. 1152, p. 183, recorded June 12, 1885; vol. 1376, p. 281, recorded May 18, 1893; vol. 1383, p. 227,

recorded July 25, 1893; land on Judson Street, purchases, vol. 1396, p. 223, recorded November 28, 1893; vol. 1399, p. 17, recorded December 20, 1893; mortgage and discharge on all land on Judson Street, vol. 1406, p. 209, recorded April 4, 1894; vol. 1406, p. 209, recorded March 24, 1897; mortgage and discharge, vol. 1507, p. 496, recorded March 29, 1897; vol. 1507, p. 496, recorded May 5, 1911; mortgage and discharge, vol. 2469, p. 368, recorded December 3, 1920; vol. 2547, p. 23, recorded March 19, 1923; mortgage, vol. 2547, p. 23, recorded March 19, 1923; land on Bridge Street, purchase and sale, vol. 2019, p. 137, recorded May 3, 1910; vol. 2306, p. 369, recorded August 28, 1915

144. FIRST UNIVERSALIST SOCIETY IN YARMOUTH, 1835-- , Church Street, Yarmouth

A few Universalist sermons had been preached in Yarmouth before Rev Abraham Norwood, minister of the Universalist Society in Brewster (see entry 87), began preaching there, at first occasionally and then regularly. He was first called to Yarmouth, probably in 1835, to officiate at a funeral. That same evening he lectured in a hall, making arrangements to return and preach upon a future Sunday. He continued to preach there occasionally to increasing congregations. "At first," he writes in his autobiography, "the meetings were small, with no singing and very few females, but they generally increased until the hall was crowded, the singing good, and the females occupied their full share. Numbers were converted from the other sects. Deacon Joseph Hawes, an aged and excellent man, was cast out of the orthodox church for attending and praying at our meeting."¹

There were six meetinghouses in Yarmouth, but the Universalists were unable to secure the use of any of these for their services. Consequently, on October 15, 1835, those persons desiring to promote the preaching of Universalism met and proposed to erect a meetinghouse of their own, which was to be available for the use of any other faith when not occupied by the Universalists. One hundred shares of stock were sold at \$15 a share. On December 5, 1835, the society took a deed of Mr. Joseph Hawes for 42 rods of land on what is now Church Street in Yarmouthport, giving him in return an agreement to convey a pew in the meetinghouse which was to be erected.

When the meetinghouse was completed, a legal meeting was called of all believers in Universalism, on October 31, 1836, in District Schoolhouse #2, and the First Universalist Society in Yarmouth was formed. A constitution, signed by 30 individuals, was adopted and arrangements were made with the Rev. Mr. Norwood to preach half the time during the ensuing year.

1 Abraham Norwood, *The Pilgrimage of a Pilgrim*, p. 223

The meetinghouse was dedicated on November 24 of that year; Rev Thomas Whittetore delivering the dedication address. The building was a plain boxlike structure, with a clock tower, belfry and steeple.

After the Rev Mr Norwood left Brewster in 1837, the society in Yarmouth called Rev John Nelson Parker as its first resident minister, a pastorate which he held until 1841.¹ Services were held for the greater part of each year until 1845, after which time the pulpit was supplied by ministers from neighboring towns for a period of 6 years. It is reported that in 1851, the church had been closed for some time, and Rev. Rufus S Pope of Hyannis is quoted as saying that Universalism in Yarmouth was "dead beyond hope of resurrection, buried, and waiting the erection of its monument."² But the Rev Mr Pope proved to be hasty in his prophecy. For that year there was a revival of interest, and subscriptions were solicited for the purpose of securing a resident minister for a year. Rev Carlos Marston was called to the pastorate at a salary of \$400. He was ordained that year at a session of the Barnstable County Association of Universalists, which met at Yarmouth, and he remained with the society until 1855. Because the society had neglected to hold annual meetings, it had lost its corporate standing, and on April 5, 1852, a meeting was called in order that the society might again be incorporated. A new constitution and bylaws were prepared, which were adopted at a meeting held on April 26

The First Universalist Church in Yarmouth was formed on November 7, 1869, during the pastorate of Rev. Varnum Lincoln. After the Rev. Mr. Lincoln left Yarmouth in 1871, the pulpit was supplied for a time by the Rev. Mr. Pope. The meetinghouse was then closed for repairs, and was re-opened in the spring of 1873, when Rev. Cyrus Augustus Bradley became minister of the church. During his pastorate, the society and church were merged, and a new constitution and bylaws were adopted. Following the Rev Mr. Bradley's retirement in 1890, services were held during the summer months only for a number of years. In 1921, the society transferred its property to the Massachusetts Universalist Convention (see entry 9)

In 1931, Rev. George B Spurr came as a supply minister. In 1932, the society joined the Cape Cod Conference of Unitarian, Universalist and other Liberal Christian Churches (see forthcoming Inventory of Unitarian Archives in Massachusetts), and in 1934, the society affiliated with the American Unitarian Association, still retaining, however, its Universalist connection

That same year, 1934, a parish house was built, funds for this purpose having been obtained from a legacy of Mrs. Emma Matthews Goss, through loans

1. Cyrus Augustus Bradley, Yarmouthport Semi-centennial, November 29, 1886, (ms) p 4 (Cape Cod #1)

2 Ibid., p 5. (Cape Cod #1)

made by the American Unitarian Association and the Massachusetts Universalist Convention, and by individual subscriptions.

The society celebrated its centennial from August 9 to 16, 1936, with a large number of descendants of the founders or early attendants present. Rev. Donald Guy Lothrop, a direct descendant of Rev. John Lothrop, the first minister of Barnstable, Rev. Ulysses Summer Milburn, Rev. George Francis Patterson, and Rev. Albert Charles Dieffenbach delivered addresses in recognition of the centennial celebration.

The Willing Workers, an organization formed in 1932, succeeded an informal group, the Ladies' Sewing Circle, which had met for many years. In 1936, the Willing Workers affiliated with the General Alliance of Unitarian and other Liberal Christian Women. The Church School was re-organized in 1932, under the auspices of a Church School Council.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 23 for picture of church; Trumpet and Universalist Magazine, June 5, 1830; November 12, 1836; and September 2, 1837.

Minutes of society, 1835-45, 1851-88, 1932--, with constitutions and lists of proprietors, shareholders and ministers, also documents relative to organization meeting (loose sheets inside volumes), 1835-45, with historical sketch, new constitution and receipts and expenditures for 1851, 1851-88, 4 vols., earlier volumes in custody of Rev. George B. Spurr, Hyannisport, Mass., current volume in custody of Mrs. Agnes H. Cash, clerk, Yarmouth; Minutes of church and society, with constitutions and register of baptisms and deaths, scattered, 1869-1910, 1 vol., in custody of Rev. George B. Spurr, Hyannisport; Minutes of church school council, with receipts and expenditures, 1934--, 1 vol., in custody of Mrs. Flora H. Tripp, secretary-treasurer, Yarmouth; Minutes of Willing Workers, with constitution, 1932--, 2 vols., in custody of Mrs. Elsie S. Tingley, secretary, Yarmouth; Receipts and expenditures of society, 1936--, 1 vol., in custody of Mrs. Olive H. Stobbart, treasurer, Yarmouth; receipts and expenditures of Willing Workers, 1932--, 1 vol., in custody of Mrs. Ellen M. Nickerson, treasurer, Yarmouthport; Receipts and expenditures of church school, with register of officers, teachers and pupils, and attendance records, 1932--, 2 vols., in custody of Miss Hannah Knowles, superintendent, Yarmouthport.

Property recordings at Barnstable County Registry of Deeds, Barnstable: Church Street, purchase, sale to Massachusetts Universalist Convention and notice of filing of petition in Land Court, vol. 15, p. 148, recorded December 5, 1835; vol. 378, p. 427, recorded May 19, 1921; vol. 378, p. 488, recorded June 13, 1921.

145. UNIVERSALIST SOCIETY, ca. 1836-1838 (defunct), Rutland.

The 1836 Directory lists a society in Rutland, with 100 members. In A History of Rutland, published that year, the author states that soon after the parish church burned in 1830, "there was an effort made to organize a Universalist society, but it failed, though they had preaching at intervals for a year or two."¹

No records have been found.

No property recordings have been found.

146. UNIVERSALIST SOCIETY, ca. 1836-ca. 1837 (defunct), (North) Dennis.

About 1836, when Rev. Abraham Norwood organized the First Universalist Society in South Dennis (see entry 149), he preached also in East and North Dennis, the services being held in schoolhouses. In North Dennis he reorganized a society which had long remained dormant. If this society continued in existence after the Rev. Mr. Norwood left the Cape in 1837, it was probably served by ministers from neighboring parishes. It was never listed in the Directory.

No records have been found.

No property recordings have been found.

147. UNIVERSALIST SOCIETY, ca. 1836-ca. 1853, Erving

A Universalist society was organized here in 1836. According to the Directory, Rev. O. W. Bacon was pastor in 1847-48 and Rev. John [Howard] Willis served the society from 1850-53. The society is not listed after 1853.

No records have been found.

No property recordings have been found.

1. Jones Reed, A History of Rutland, p. 174.

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148. UNIVERSALIST SOCIETY, ca. 1836-ca. 1857 (defunct), Carver

Information as to when the Universalist society in Carver was formed, and how long it existed, is not available. The only entry in the Directory occurs in 1836, with a statement that no returns were received from the society. For a time, the Universalists held meetings in the old South Meetinghouse. When this building became Bates Hall, and was no longer used for religious purposes, the heirs of the proprietors replaced it with a modern church building known as the Union Church (see forthcoming Inventory of Federated Archives in Massachusetts), and here various denominations held services. The Universalists are reported to have held services during the year 1856-57.¹ No dates of the formation or the dissolution of this society are available. In the 1857 Directory, a group is listed for South Carver, using a Union Meetinghouse.

No records have been found.

No property recordings have been found.

149 FIRST UNIVERSALIST SOCIETY OF SOUTH DENNIS, 1836-60 (defunct), South Dennis Road, (South) Dennis.

The First Universalist Society of South Dennis was organized in 1836, due largely to the missionary activity of Rev. Abraham Norwood. There had been little Universalist preaching in South Dennis prior to the Rev. Mr. Norwood's first visit there, which occurred during his pastorate in Brewster (1833-37) (see entry 87), and which he describes vividly in his autobiography:

"Having no engagement on a Sabbath, I went there without notice or invitation on a Friday. . . . Notice was given, and in the evening I preached in an academy to a very small audience. On the next evening, the audience was larger. The orthodox minister, Mr. [John] Sanford, preached there the next morning. After he had stated the arrangement of his discourse, he discovered me among his hearers and spoke nearly an hour against Universalism. In the afternoon, my turn came, and I examined his discourse and gave a reply. In the evening, Mr. Sanford gave another discourse there, and thus Universalism found its way amidst showers of partialism."² He continued preaching there occasionally, sometimes steadily until he left the Cape in 1837, by which time the society had been organized. During the same period, he preached also in other sections of Dennis, reorganizing a society in North Dennis (see entry 146).

In 1840, the society erected a Colonial meetinghouse, topped by a

1 Henry S. Griffith, History of the Town of Carver, pp. 185-86
 2 Abraham Norwood, The Pilgrimage of a Pilgrim, p. 223

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steeple and weathervane. Captain John Baker had donated a part of his farm, about 500 feet north of Frances Baker Square, on the right side of the South Dennis Road, for as long as it should be used by the society.

Services were conducted, almost entirely, by ministers who served several other parishes at the same time. However, Rev. Henry W. Rugg was a resident minister from 1854 to 1855, having been ordained in the parish. The last resident minister was Rev. J. E. Carghill, who served in 1858.

The society existed less than half a century. After services were discontinued, the building was sold and converted into a dance hall. Later it was sold, moved to Dennisport and converted into a store, which has since been destroyed by fire.

See: Trumpet and Universal Magazine, December 5, 1835.

No records have been found.

Property recordings at Barnstable County Registry of Deeds, Barnstable: Purchase deed dated January 23, 1840, vol 115, p. 200, recorded November 10, 1873. No recording of sale found.

150. UNIVERSALIST SOCIETY, ca. 1836-ca. 1871 (defunct), Colrain,

The Universalist society in Colrain was probably organized prior to 1836, although the exact dates of its formation and dissolution are not available. In 1843, Rev. Alson Scott became minister and was succeeded the following year by Rev. W. Wilcox. Two years later, in 1846, the society is reported in the Directory as having a new meetinghouse. It is probable that the Rev. Mr. Wilcox served the society until 1850, although the society is not listed in the 1845 Directory, and his name is omitted in the Directory the following year. He is again listed as pastor of the society from 1847 to 1850. The society is not listed from 1851 to 1870, when it reported having services every fourth Sunday. It does not appear thereafter in the Directory.

No records have been found.

No property recordings have been found.

151. FIRST UNIVERSALIST PARISH IN HOLLISTON (First Society of Universalist Christians in Holliston; First Universalist Society in Holliston) 1836-67, 1888-1905 (defunct), Washington Street, Holliston.

It is reported that in 1824, there were 21 families in Holliston of

Universalist belief. The Universalist Society of Holliston was organized May 31, 1836. A meetinghouse was built on Washington Street and dedicated January 9, 1839. Rev. Josiah W. Talbot became the first pastor, serving for an unknown period. Services ceased about 1863. The church building was occupied by the Baptist Church of Holliston (see forthcoming Inventory of Baptist Archives in Massachusetts), from 1863-67, when the Universalists sold the building to the Grand Army of the Republic, and it was moved down the street. In 1891, the Universalist revived and met in Grand Army Hall, on Exchange Street, with Rev. William Whitney serving as pastor. Services were held on Sunday afternoons. The society was dormant in 1903, but again revived for 1 year or 2 before passing out of existence.

See: Trumpet and Universalist Magazine, July 8, 1837, September 17, 1842

Minutes, with members, preamble and constitution, 1836-67, 1888-1901, 2 vols., in possession of the Universalist Historical Society, at Tufts College, Medford, and in custody of Professor Alfred Storer Cole

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Church site, purchase, mortgage and discharge, and sale, vol. 668, p. 562, recorded March 14, 1854; vol. 767, p. 352, recorded April 23, 1857; vol. 1307, p. 605, recorded May 23, 1874; vol. 1014, p. 473, recorded July 30, 1867

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 86, p. 365; certificate of incorporation, book 68, p. 4098, granted April 28, 1890.

152. WEST AMESBURY UNIVERSALIST CHURCH (Merrimac Universalist Society), 1836-1914 (defunct), East Main Street, Merrimac

Some of the members of this society had previously attended the services of the Universalist Society in Amesbury Mills (see entry 60), but lived in West Amesbury (now Merrimac). The distance was so great, however, that they later decided to worship in the Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts), located in what is now called Merrimac.

A controversy arose in the Congregational Church in regard to erecting a new church; the younger members desired to do so, the older members were against it. The result was that the Universalist members withdrew and built a church edifice, land for which was donated by Jonathan B. Sargent, an influential man of the town. The church was situated on what is now East Main Street, a short distance beyond the present bus station. The church was occupied first in November 1837. It was a plain wooden

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building, nearly square in design, with two front entrances, a low Gothic spire, no bell. There were long, small-paned windows, a singer's gallery in the front of the auditorium and a pipe organ.

The church prospered for a while but later the neighborhood began to change, many of the industrial activities moved to Amesbury. Older members died, and others moved away. Consequently it became increasingly difficult to raise funds for the support of the church. In 1920, it was sold and demolished.

The first settled pastor was Rev. Eldredge G. Brooks who preached from 1837-39. In 1870, the First Universalist Society of Amesbury joined the West Amesbury Society to secure the services of Rev. Nathan R. Wright. He preached in one church in the morning and the other in the afternoon. His salary was augmented by the use of a horse and buggy, which was supplied jointly by the two churches. The Rev. Mr. Wright's pastorate continued up to the early part of 1873. No services were held after 1914. For the last 20 years of its existence, there was no settled minister, but supplies filled the pulpit, though not regularly. The last permanent minister was Rev. Henry Jewell.

See. Church Year Book, History and Directory of First Universalist Parish of Amesbury and Salisbury, by Rev. Edwin L. Noble (Amesbury, Cathedral Publishing Co., 1932), 14 pp.; Trumpet and Universalist Magazine, September 3, 1836; May 20, 1837; November 10, 1838; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 53 for picture of church.

Mass. Pub. Doc. No. 52, p. 130, cites records 1840-85, but no records have been found.

Property recordings at Essex County Registry of Deeds, Salem: Church site, purchase and sale for taxes, vol. 1828, p. 112, recorded June 18, 1906; vol. 2709, p. 538, recorded January 7, 1927.

- 153 UNIVERSALIST SOCIETY, a. 1836-ca. 1914 (defunct), Spring Street, (West) Wrentham

As early as 1825, Rev. Barton Ballou was conducting a private seminary in Wrentham. Little is known concerning the formation of the Universalist society here, but the 1836 Directory lists a society at Wrentham with 60 members; after 1843, it is listed as West Wrentham.

The first settled clergyman was Rev. Simon C. Hewitt, who occupied the pulpit from 1840 to 1843. A church building was erected in 1840 on the site of the former Baptist meetinghouse (see forthcoming Inventory of Baptist Archives in Massachusetts). This was a square wooden structure, with front porch, columns and square belfry.

Concerning this society, the secretary of the Massachusetts Universalist Convention reported in 1860 as follows: "This society was very flourishing from about 1840 to 1850, during which period many of its chief supporters were removed by death, while many of the younger members sought localities which possessed facilities for more active business. Thus while the same interest remained on the part of the few, the ability of the society was crippled; for several years services have been held only a part of the year and this only at irregular intervals during the summer; a beautiful church is owned and kept in perfect repair by the society."¹

From 1900 until about 1906, the pastor from Franklin (see entry 221) supplied at Sunday afternoon meetings. Thereafter, until 1914, only occasional Sunday meetings were held.

See: Trumpet and Universalist Magazine, November 21, 1840; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 29, for picture of church

Mass. Pub. Doc. No. 52, p. 131, cites records, 1845-85, but no records have been found.

No property recordings have been found.

154. SECOND UNIVERSALIST PARISH IN LYNN, 1836-ca. 1920 (defunct), Commercial Street, Lynn.

On March 9, 1836, the Second Universalist Parish was organized and 1 year later Rev. Dunbar B. Harris preached on alternate Sundays to this group. Services were held in the "Old Tunnel Meetinghouse" on Commercial Street, owned by the Christian Baptist Society (see forthcoming Inventory of Baptist Archives in Massachusetts). In October 1838, Rev. William H. Taylor became pastor and early the next year, the building was purchased. This edifice continued to be used and was remodeled and repaired in 1869. In 1914, the property was sold to Congregation Ansha Sfard of Lynn (see forthcoming Inventory of Jewish Archives in Massachusetts). The Universalists continued until 1920 when they went out of existence.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 93, for picture of church; Trumpet and Universalist Magazine, December 5, 1835; September 21, 1839.

Mass. Pub. Doc. No. 52, p. 130, cites records 1833-85, but no records have been found with exception of a letter from trustees of society, to standing committee of First Universalist Society in Boston, asking help to

1. Massachusetts Universalist Convention, Minutes, 1860, p. 16.

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meet mortgage, 1841, with First Universalist Society collection, in possession of Universalist Historical Society, at Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

Property recordings at Essex County Registry of Deeds, Salem: Land with meetinghouse thereon on South Common Street, purchase, and purchases adjacent lands, vol. 320, p. 183, recorded September 3, 1840; vol. 328, p. 94, recorded November 27, 1841; vol. 712, p. 62, recorded October 12, 1866; sale and mortgage, vol. 2385, p. 213, recorded February 4, 1918; vol. 2411, p. 534, recorded May 1, 1919; mortgages and discharges, vol. 763, p. 203, recorded January 12, 1869; vol. 999, p. 109, recorded April 19, 1878; vol. 766, p. 40, recorded March 1, 1869; vol. 1058, p. 172, recorded May 10, 1881; vol. 1434, p. 234, recorded December 31, 1894; vol. 1805, p. 196, recorded November 29, 1905; vol. 1805, p. 197, recorded November 29, 1905; vol. 2463, p. 281, recorded August 12, 1920; vol. 1963, p. 119, recorded May 7, 1909; vol. 2463, p. 281, recorded August 12, 1920; repossession by society, vol. 2411, p. 534, recorded May 1, 1919; mortgage and discharge, vol. 1553, p. 383, recorded July 30, 1898; vol. 1805, p. 196, recorded November 29, 1905; land on South Common and Commercial Streets, grant of right of way, vol. 1285, p. 226, recorded July 16, 1890; sale and repurchase and sale to Congregation Ansha Sfard, vol. 2413, p. 543, recorded June 2, 1919; vol. 2413, p. 546, recorded June 2, 1919; vol. 2423, p. 68, recorded August 14, 1919; mortgage and discharge, vol. 2423, p. 69, recorded August 14, 1919; vol. 2461, p. 180, recorded August 20, 1920.

155. MARBLEHEAD UNIVERSALIST CHURCH, 1836-1936 (defunct), Watson Street, corner of Pleasant Street, Marblehead.

In January 1836, the Universalists who had been meeting occasionally in Franklin Hall with Rev. Benjamin Whittamore preaching, went about soliciting money with which to build a church. An edifice was erected and dedicated on March 1, 1837. Preaching was irregular for a time. The first settled minister was Rev. Abraham Norwood, 1837-39. In his The Pilgrimage of a Pilgrim, he stated: "Their meeting-house was dedicated in March last; but much of the expense remaining unpaid, and a great dearth arising in the money market, we have had considerable trouble from that quarter, as the house has been more than once advertised for sale. However, divine Providence has succeeded and blessed our efforts, so that the society - or, rather, perhaps I should say, the congregation - has increased from 75 to 225 male members, and females in proportion. . . . A prosperous Sabbath school is established, unto which are attached nearly 150 children and 30 teachers. The library contains 292 volumes, besides a good supply of lesson books. The average attendance of scholars, thus far, this season, is 96. . . . An interesting and profitable prayer or conference meeting has been held weekly for about nine months, in private houses, as we had no vestry. . . . Many infidel papers were taken when

I came, but, with two or three exceptions, they are all stopped, and gospel papers come in their stead. . . . A church has been organized; Sabbath school teachers' meetings have been held; a Bible class, also, is established, which embraces many of the teachers, and meets weekly when the evenings are sufficiently long. . . .

"This Marblehead society, and kind friends connected with it, have ministered freely and promptly to my wants, and treated me with much kindness and benevolence since I came to abide among them. Peace, harmony, and prosperity have prevailed, until with a few weeks, when I unfortunately and unthinkingly gave offence to a few individuals, by an exchange of pulpit services. They were expecting to hear a great man, when one whom they considered a small one preached. They were disappointed, and talked themselves into a vexatious frame of mind. They thought that, as I preached in Boston on that day, a Boston minister should preach for them. My motives and conduct were misapprehended and misunderstood. They, also, I have reason to believe, were misrepresented to me, as well as I to them, by a third officious individual. But, to make short of a long story, which I have recorded at length, under the proper dates, in this journal, so great a matter was kindled by so small a fire, that I thought best to ask a dissolution of the connection between myself and the society. This I did, at a regular meeting of the society, on the 24th ult., requesting that my services for them might end with the month."¹ In 1870 the first edifice was renovated and a vestry was completed in the basement. On August 12, 1880, it was totally destroyed by fire. Services were then held in nearby halls. A new building was built on the same site and was dedicated in 1892. It is a large wooden building, with a tall square tower. In 1936, all services were discontinued. The building was sold 2 years later. The remaining parishioners transferred their membership to other societies, mainly in Marblehead.

See: Rev. Frank G. Herrick, Sermon commemorating centenary, n.d., t. ms., 7 pp., in possession of Miss Esther Peachey, 7 Prince Street, Marblehead; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 59 for picture of church; Trumpet and Universalist Magazine, February 11, 1837, April 14, 1840; February 10, 1849.

Minutes, with baptisms, members' deaths, 1881-1936, 3 vols.; Receipts and expenditures, 1881-1936, 3 vols.; the above records are in the possession and custody of Miss Esther Peachey, former treasurer, 7 Prince Street, Marblehead: Order of services at ordination of Rev. William G. Haskell, September 22, 1868, 4 pp., printed; Church calendars, n.d.; the last two items are in a fireproof room on the third floor of the Essex Institute, Salem; Letter from John Godwin, treasurer, to Marshall Tenny, Esq. acknowledging contribution, 1847, 1 item, in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

1. Abraham Norwood, The Pilgrimage of a Pilgrim, pp. 244-45, 248.

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Property recordings at the Essex County, South District, Registry of Deeds, Salem: Site of meetinghouse at corner of Pleasant and Watson Streets, purchases, 5 mortgages and respective discharges, transfer to and from the Massachusetts Universalist Convention, mortgage and discharge, grant to Massachusetts Universalist Convention, and sale; vol. 293, p. 19, recorded August 19, 1838; vol. 308, p. 176, recorded September 19, 1838; vol. 308, p. 176, recorded April 29, 1844; vol. 308, p. 177, recorded September 24, 1838; vol. 308, p. 177, recorded March 27, 1844; vol. 344, p. 124, recorded April 29, 1844; vol. 816, p. 100, recorded June 15, 1866; vol. 819, p. 30, recorded March 23, 1871; vol. 819, p. 31, recorded September 23, 1880; vol. 1076, p. 286, recorded February 18, 1882; vol. 2843, p. 501, recorded April 30, 1930; vol. 1090, p. 286, recorded September 6, 1882; vol. 1093, p. 22, recorded October 24, 1882; vol. 2843, p. 501, recorded April 30, 1930; vol. 2997, p. 168, recorded March 18, 1934; vol. 3165, p. 353, recorded November 9, 1938; vol. 3165, p. 354, recorded November 9, 1938

156. FIRST UNIVERSALIST CHURCH (First Universalist Society of Abington), 1836-- , Washington and West Chapel Streets, Abington.

It is said that Universalism was occasionally "preached, prayed and sung" in the vicinity of Abington before 1836. On April 20, 1836, a society was organized and a subscription paper circulated. In the spring of 1836, regular services were instituted, held on alternate Sundays, at the old Pine Woods Schoolhouse on Plymouth Street. Rev Thomas Whittemore was the first regular preacher to this new society, staying throughout the first year or a little longer. About 1839, under the ministry of Rev Elmer Hewitt, the services were transferred to the Town House, later known as Lyceum Hall, on Central Street. A Sunday School and Sewing Circle were organized at this time. In 1840, the little society decided to build a meetinghouse. A grant of land was obtained from Captain Nathaniel Nash, the land to be in the possession of the society as long as Universalist services were held in the building to be erected thereon. The cornerstone of the new building was laid in 1841 and the building itself completed and dedicated on December 22. The building was a one-story edifice with a steeple. In 1850, a bell was hung in the tower. In 1865, the steeple was removed and the building was lifted to allow for the construction of a vestry below. A vestibule was added to the front, and a new steeple erected. In the hurricane of 1938 the bell tower of the steeple was blown down. During these repairs, the society left the church building and held services in Hatherly Hall, now the Masonic Hall, on Washington and Bedford Streets. A rededication service was held January 21, 1866. The church first sent a delegate to the Massachusetts Universalist Convention, (see entry 9), in 1860. Early in 1861, the formation of a church was referred to a committee. The plan for the church organization was adopted April 11, 1861.

See: "A Brief History of the First One Hundred Years of the First Universalist Church of Abington," an unpublished manuscript written April 19, 1936, for the centennial celebration of church, and in possession of

authors, the Misses Bessie and Mary Nash, 677 Washington Street, Abington; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 23 for picture of church; Trumpet and Universalist Magazine, March 6, 1841, July 19, 1834.

Minutes of society with declaration of faith and form of church government, amendments, list of members, and scattered records of births, deaths, and marriages, 1836-1918, 1 vol., in custody of Rev. Merrill C. Ward, minister, 639 Washington Street, Abington; Minutes of society with constitution, list of officers and members, scattered records of births, deaths, and marriages, 1919--, 1 vol., in custody of Mrs. Frances Williams, clerk, 166 Center Avenue, Abington; Minutes of church (with constitution, bylaws, and list of members), 1910-11, 1 vol., in custody of Mrs. Frances Williams, church clerk, 166 Center Avenue, Abington; Minutes of Sabbath School with annual reports, constitution, tenure of superintendents, 1855-1903, 2 vols., in vault of Howland, Nash and Cole Insurance Company, Washington and Bank Streets, Abington; Minutes of Sabbath School with annual reports, 1904--, 1 vol., in custody of Miss Dorothy Davis, secretary-treasurer, 27 Brockton Avenue, Abington; Minutes of Friendly Folks Society, 1932--, 1 vol., in custody of Mrs. Evelyn Dennis, secretary, 150 Center Avenue, Abington; Minutes of Men's Club, 1933--, 1 vol., in custody of Mr. Fred L. Reed, secretary, 392 Plymouth Street, Abington; Minutes of Gamma Beta (young people's organization) 1935--, 2 vols., in custody of Miss Marjorie Blake, secretary, 715 Washington Street, Abington; Minutes of Social and Sewing Circle, 1853-96, 1900-14, 1929--, 8 vols., in custody of Mrs. Merrill C. Ward, secretary, 639 Washington Street, Abington, and kept in vault; Minutes and treasurer's reports of Incentive Club (young people's organization), 1890-91, 1 vol.; Minutes and treasurer's reports of Young People's Christian Union, 1892-99, 1 vol., both books in custody of the Rev. Mr. Ward; Register: Births, deaths, and marriages, 1935--, 1 vol., in possession of the Rev. Mr. Ward; Receipts and expenditures, 1836--, 2 vols., in custody of Mrs. Nash; Receipts from Convention for financial statement of church, 1935-36, 2 items, in custody of Mrs. Edith Nash, treasurer, 38 Everett Street, Abington; Sabbath School treasurer's book (showing offerings, purchases of school materials, pamphlets, hymn books), 1870--, 2 vols., in custody of Miss Dorothy Davis, treasurer, 27 Brockton Avenue, Abington; Treasurer's account book for Friendly Folks Society, 1932--, 1 vol., in custody of Mrs. Daisy Carey, treasurer, 521 Washington Street, Abington; Treasurer's account of Men's Club (with list of members), 1933--, 1 vol., in custody of Mr. Edwin Adler, treasurer, 54 Chapel Street, Abington; Treasurer's account of Gamma Beta, 1935--, 1 vol., in custody of Miss Marjorie Nash, treasurer, 26 Everett Street, Abington; Treasurer's account of Social and Sewing Circle, 1861-82, 1 vol.; Ledger of Sewing Circle, 1886-94, 1 vol., these are in custody of the Rev. Mr. Ward; Treasurer's account of Sewing Circle, 1935--, 1 loose leaf notebook, in custody of Mrs. Edith Nash, treasurer, 38 Everett Street, Abington; Report of building committee to remodel church, 1866, 1 vol., in vault; Scrap book, 1852-92, 1 vol., in vault.

Property recordings at Plymouth County Registry of Deeds, Plymouth:

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Proprietors granted permission to build church, site willed to society with reversion clause, mortgage, plan book 4, p. 475, dated 1841, recorded June 1861; probate records, vol. 103, p. 343, dated September 30, 1861; vol. 332, p. 149, recorded February 16, 1866.

Record of incorporation on file at the Secretary of State's office, Boston: Certificate of incorporation, book 483, p. 213, granted September 23, 1939.

157. BEACON UNIVERSALIST PARISH (Fifth Universalist Society in Boston; Shawmut Universalist Society, also known as Every-Day Church), 1836-- (union services), 763 Main Street, Waltham.

On January 3, 1836, this society held its first public religious meeting in Boylston Hall, Boston. A week later, formal organization of the society took place. For 3 years thereafter, services continued to be held in Boylston Hall. After the first year, Rev. Otis Ainsworth Skinner was installed as pastor in January 1837. Under Rev. Mr. Skinner, a Sunday School was organized in March 1837. The church was organized July 27, 1837, and publicly recognized August 20, 1837. Finally, the society incorporated in March 1838.

A church building was constructed on Warren Street, and was dedicated January 30, 1839. Rev. Mr. Skinner removed to New York in 1846, and was followed for a brief time by Rev. Joseph Selman Dennis. In 1849, Rev. Mr. Skinner returned and, during the 8 years following made his major contribution to the society and denomination. Largely through his efforts, Mr. Charles Tufts was induced to make a grant of land for the founding of a Universalist college, and in addition, Rev. Mr. Skinner raised a considerable sum of money for the school. When Rev. Mr. Skinner finally left the society in 1857, Rev. Thomas Baldwin Thayer succeeded to the pulpit.

In February 1863, the Fifth Universalist Society changed its name to the Shawmut Universalist Society. In April of that year, the Church of the Paternity (see entry 226) joined the Shawmut Society. After June 1863 the services of the united group were held in the Concord Street chapel of the old Church of the Paternity. Meanwhile, the Shawmut society had bought a church on Shawmut Avenue and finally rededicated and occupied the building in April 1864. In 1883, Rev. George Landor Perin became minister resigning in 1890 to become the first Universalist missionary to Japan. He returned in 1895, and began a varied program of social work and neighborhood activity, so that the church was frequently called the Every-Day Church. In 1902, he established the Franklin Square House in Boston, as a residence for business girls and students.

In 1891, some of the members of the church who lived in Brookline

ceased to attend regularly the services of the Shawmut Society, and began to hold services in Brookline (see entry 262). Finally, in 1904, the Shawmut Society decided to move to Brookline and together with the Brookline group joined in building a church at 286 Harvard Street, Brookline. The Shawmut Society changed its name to the Beacon Universalist Parish, in 1905. While the church was being erected, they worshipped in Whitney Hall, Coolidge Corner, Brookline. In 1906, the church was sold and has subsequently been leased for theatrical purposes; meanwhile the members held occasional services in a rented chapel. Then on November 15, 1939, a minister was installed, and regular services were held for 2 years. Finally, in 1941, the parish voted to hold union services with the Church of Our Savior in Waltham (see entry 159) for the season 1941-42

See: Trumpet and Universalist Magazine, August 16, 1834; January 12, 1839, December 7, 1842, January 14, 1843, Otis A. Skinner, Two Discourses delivered before the Fifth Universalist Society in Boston, the first at dedication of church, January 30, 1839; the second on February 3, 1839, (Boston, Abel Tompkins, 1839), at the Boston Public Library

Minutes, 1842-63, 1884--, 2 vols and unbound sheets; Register: Marriages, members, baptisms, 1893-1904, 1906--, 2 vols, current books in custody of Miss Alice J. Ferrar, clerk, 21 Gardner Street, Allston; Pew accounts and reports of pew owners, 1864-90, 1 vol; Treasurer's reports, and miscellaneous notices, 1906-30, 1 vol; Sunday school reports, 1851-1914, 5 vols.; unless otherwise specified, these books are in possession and custody of Mrs. Irving Paul, 1402 Centre Street, Newton Centre. Mr. Harry E. Adams, moderator, 64 Naples Road, Brookline, had additional records which have been lost

Charter and By-Laws of the Shawmut Universalist Society, (Boston, J. S. Spooner, 1865); Letter from Shawmut Universalist Sabbath School Association, to clerk of standing committee of the First Universalist Society in Boston, vote of thanks for gifts of painting of "Transfiguration of Christ," 1864, among papers of First Universalist Society of Boston; The Every-Day Church (Boston, The Every-Day Church Publishing Company, 1899-1901), September 7, 1899, to August 2, 1900, September 6, 1900, to June 27, 1901, 2 vols; in the possession of the Universalist Historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole

Property recordings at Suffolk County Registry of Deeds, Boston. Site of first meetinghouse on Warren Street, vote authorizing purchase by committee, purchase, mortgage and discharge, sale, mortgage taken by the society and discharge, and vote confirming sale, vol 437, p. 85, recorded October 30, 1838; vol. 437, p. 82, recorded October 30, 1838; vol 437, p. 84, recorded October 30, 1838; vol 437, p. 84, recorded May 30, 1838; vol. 823, p. 230, recorded February 17, 1838; vol 823, p 232, recorded February 17, 1838; vol. 823, p 232, recorded July 1, 1863; vol 824, p 72, recorded March 5, 1863; site of second meetinghouse at 397 Shawmut Avenue, purchase from the Shawmut Congregational Society, transfer to and from the Massachusetts Universalist Convention, mortgage and discharge, lease and agreement to convey to City of Boston, mortgage, and sale, vol 838, p. 125, recorded February 1, 1864; vol 2118, p. 12, recorded

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March 21, 1893; vol. 2118, p. 15, recorded March 21, 1893; vol. 2885, p. 467, recorded March 16, 1903; vol. 2981, p. 105, recorded July 21, 1904; vol. 2979, p. 625, recorded July 13, 1904; vol. 2981, p. 106, recorded July 21, 1904; vol. 3178, p. 417, recorded December 20, 1906; lot at 401 Shawmut Avenue, purchase, mortgage, and sale, vol. 2288, p. 210, recorded June 28, 1895; vol. 2288, p. 212, recorded June 28, 1895; vol. 3178, p. 420, recorded December 20, 1906; lot on Hudson Street, Dorchester, commissioners' sale to realize the 60/537 interest bequeathed to the society, vol. 2381, p. 357, recorded July 15, 1896; lot at 508 Massachusetts Avenue, purchase, mortgage and discharge, and sale, vol. 2657, p. 517, recorded January 9, 1900; vol. 2657, p. 519, recorded January 9, 1900; vol. 3178, p. 424, recorded December 20, 1906; vol. 3178, p. 425, recorded December 20, 1906; miscellaneous mortgages taken by the society; lot on Appleton Street, vol. 1449, p. 108, recorded March 3, 1879; vol. 1449, p. 108, recorded February 19, 1885; lot on Edwin Street, Dorchester, vol. 2392, p. 490, recorded October 12, 1896; vol. 2392, p. 108, recorded February 1, 1897; vol. 2417, p. 346, recorded January 29, 1897; vol. 2990, p. 159, recorded September 14, 1904

Property recordings at Norfolk County Registry of Deeds, Dedham: Site at Washington and Cypress Streets, grant by Brookline Universalist Parish, and sale vol. 1010, p. 491, recorded October 12, 1905; vol. 1044, p. 91, recorded December 21, 1906; Site of third meetinghouse, at 286 Harvard Street, purchase, mortgage and discharge, and sale, vol. 983, p. 249, recorded September 30, 1904; vol. 983, p. 250, recorded September 30, 1904; vol. 1040, p. 419, recorded November 3, 1906; vol. 1022, p. 101, recorded March 15, 1906

Record of legislative enactments: Incorporation as Fifth Universalist Society, Massachusetts Special Laws, 1838, ch. 39, approved March 16, 1838; change of name to Shawmut Universalist Society, Ibid, 1863, ch. 43, approved February 27, 1863; change of name to Beacon Universalist Parish, Ibid, 1905, ch. 139, approved March 7, 1905; authority to hold additional real and personal property, ch. 115, approved March 15, 1927

- 158 GRACE UNIVERSALIST PARISH (Second Universalist Society in Lowell; Shattuck Street Universalist Society in Lowell; Grace Universalist Church), 1836-- , Princeton Boulevard at corner of South Canton Street, Lowell.

The first meeting out of which grew the Second Universalist Society was held in the old City Hall, Merrimack Street, on May 22, 1836 On June 13, a second meeting took place in Mechanics Building to consider the formation of a society. A committee was appointed to engage a hall, a preacher, and to raise money. It reported favorably on August 7, and finally on September 4, the society was duly organized. For a short time Rev John G. Adams, who had come from New Hampshire to aid in the work, conducted services, but in February 1837, Rev. Zenas Thompson became the

regular pastor. Services were held in the City Hall while a church was being built for the society at the corner of Market and Shattuck Streets. It was dedicated November 15, 1838. The building was of wood, with Gothic windows and turreted towers.

In 1860, the building, which had been owned by share holders, passed into the possession of Rev. Alonzo Ames Miner. The society thereafter purchased the building outright from him. On September 26, 1870, the Second Universalist Society in Lowell became the legal organization for this church. In 1888, the name was changed to the Shattuck Street Universalist Society in Lowell. In 1893, the society prepared to sell the old church and to look for a location for a new building. The first stone of the present building was laid on April 11, 1895 and the cornerstone laid May 25, 1895. The church, of Byzantine architecture, is a replica of a church in Istanbul. With the building of the new church, the name was changed to Grace Universalist Society. Later it became Grace Universalist Parish.

At present the members of the First Universalist church (see entry 102), attend services here, and a union of the two groups is in prospect.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 43 for picture of 1895 church; "Historical Sketch" by Henry H. Harris, written for centennial celebration, 1936, typed, copy in possession and custody of Rev. Isaac Smith, minister, 611 Westford Street, Lowell. City Directory, 1855, p. 293, picture of 1838 church; Rev. W. G. Haskell, Historical Sketch of the Second Universalist Society, (Lowell, Stone, Huse and Company, 1874), 27 pp.; Laying of the Corner Stone of the Grace Universalist Church, May 25, 1895, (Lowell, Stone, Huse and Company, 1895), 35 pp.; Miscellaneous papers, programs and calendars, 2 envelopes, n.d., all in the possession of the Lowell Historical Society, Memorial Hall, Lowell.

Minutes of parish, 1896--, 3 vols.; Minutes of prudential committee, 1836-96, 1 vol.; Minutes of board of trustees, 1896--, 1 vol.; these five books in custody of Mr. William Summers, clerk, 987 Westford Street, Lowell; Minutes of Women's Mission Circle, 1928--, 1 vol., in custody of Mrs. Roger Gage, secretary, 17 Marlboro Street, Lowell; Minutes of Young People's Christian Union, 1938--, 1 vol.; in custody of Miss Geraldine Smith, secretary, 27 Maryland Avenue, Lowell; Minutes of proprietors, with act of incorporation, 1838-60, 1 vol., Extracts from Minutes, concerning Rev. Alonzo Ames Miner's accepting a call to Boston, 1846, loose sheets in the possession of the Universalist historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole; Register: Members, dedications, deaths, 1836--, 2 vols., in custody of Mrs. Florence Weinbeck, membership secretary, 192 Wentworth Avenue, Lowell; Records of deaths, kept by the Rev. Mr. Miner, Lowell, 1846-48, 1 vol., in possession of the Universalist Historical Society, Tufts College, Medford, Mass. in custody of Professor Alfred Storer Cole. Marriages, Record of Marriages kept by the Rev. Mr. Miner, Lowell, 1842-48, 2 vols., in possession of the Universalist Historical Society, Tufts College, Medford, Mass. in

custody of Professor Alfred Storer Cole; Marriages, 1923-- , 1 vol., kept by Rev. Isaac Smith, minister, 611 Westford Street, Lowell; Receipts and expenditures, 1836-- , 3 vols., in custody of Mr. George W. Randall, treasurer, 348 Walker Street, Lowell; Sunday School records, scattered, kept at church in custody of Rev. O. Herbert McKenry, superintendent; Mission Circle records in possession and custody of Mrs. Roger Gage, 17 Marlboro Street, Lowell. Proprietors stock accounts, with record of transfers, assessments, and dividends paid, 1838-60, 6 vols., stock certificates, 1842-44, 8 items; Agreement, to execute all necessary papers to perfect the title of the 510 shares of capital stock of the Second Universalist Meetinghouse in Lowell, transferred to Rev. Alonzo A. Miner, April 17, 1860, 1 item; Deed to the Second Universalist Meetinghouse to Rev. Alonzo A. Miner, May 16, 1860, 1 item; Receipted bill for fixtures in Meetinghouse, February 1, 1864, 1 item; all in possession of the Universalist Historical Society.

Property recordings at Middlesex County, North District, Registry of Deeds, Lowell: Land on Market and Shattuck Streets, purchase, building contracts, mortgages and discharges, purchase of church building from majority shareholder, sale in two parts, vol. 27, p. 596, recorded July 20, 1838; vol. 27, p. 470, recorded May 8, 1838; vol. 30, p. 573, recorded October 8, 1838; vol. 31, p. 144, recorded February 15, 1839; vol. 36, p. 542, recorded May 31, 1842; vol. 48, p. 223, recorded June 19, 1845; vol. 63, p. 240, recorded October 14, 1848; vol. 90, p. 344, recorded May 7, 1855; vol. 11, p. 505, recorded September 18, 1857; vol. 24, p. 17; vol. 36, p. 440, recorded February 6, 1864; vol. 75, p. 415, recorded October 3, 1870; vol. 75, p. 418, vol. 100, p. 360, recorded April 3, 1874; vol. 100, p. 407, recorded April 3, 1874; vol. 180, p. 199, recorded April 13, 1896; vol. 267, p. 187, recorded September 27, 1895; vol. 267, p. 461, recorded September 27, 1895; vol. 362, p. 480, recorded February 5, 1904; land on Princeton Boulevard, purchase, mortgages, liens and discharges, vol. 271, p. 149, recorded January 8, 1896; vol. 272, p. 174, recorded February 21, 1896; vol. 272, p. 175, recorded February 21, 1896; vol. 273, p. 500, recorded February 24, 1896; vol. 275, p. 393, recorded May 28, 1896; vol. 312, p. 306, recorded October 4, 1899; vol. 322, p. 32, recorded August 14, 1900; vol. 362, p. 106, recorded January 1, 1904; Lot on Dracut Road, sale, vol. 375, p. 161, recorded March 22, 1905; Lot on Woodcock Street, sale, vol. 381, p. 398, recorded August 16, 1905; Lot on Gerrish Avenue, Dracut, sale, vol. 425, p. 348, recorded October 20, 1908; Lot (another) on Woodcock Street, sale, vol. 465, p. 101, recorded March 28, 1911; Lot on Lakeview Avenue, sale, vol. 575, p. 101, recorded July 7, 1917; Lot on Westford Street, purchase and mortgage, vol. 632, p. 492, recorded September 18, 1920, vol. 632, p. 493, recorded September 18, 1920; Lot at corner of Harvard and Troy Streets, purchase and sale, recorded June 29, 1920; vol. 632, p. 489, recorded September 18, 1920; Lot at corner of Harvard and Windsor Streets, purchase, vol. 629, p. 441, recorded June 30, 1920.

Record of legislative enactments: Proprietors of the Second Universalist Meetinghouse in Lowell, Massachusetts Special Laws, 1838,

ch. 22, approved March 2, 1838; change of name from Second Universalist Society in Lowell, Ibid, 1888, ch. 75, approved February 29, 1888; change of name from the Shattuck Street Universalist Society in Lowell to Grace Universalist Society, Ibid., 1895, ch. 68, approved February 21, 1895; application to change name from Grace Universalist Society to Grace Universalist Parish, Secretary of State's office poster book 356, p. 480, filed July 17, 1919; Change of name from Grace Universalist Society to Grace Universalist Parish, Secretary of State's office, book 229, p. 243, approved July 17, 1919

Record of Supreme Court cases: 49 Mass Reports, 321, William Davis Jr., vs. Proprietors of the Second Universalist Meetinghouse in Lowell, 1844.

159. CHURCH OF OUR SAVIOUR (First Universalist Society in Waltham), 1836-61, 1865-- , 763 Main Street, Waltham

Universalist preaching was held here in 1836 in Bank Hall, corner of Main and Lexington Streets, with Rev. Thomas Whittemore and others supplying the pulpit. On August 20, 1837, Rev. William C. Hanscome of New Market, New Hampshire, became the first settled minister. He served a pastorate of only 10 weeks, because of illness and was succeeded by Rev. Sylvanus Cobb on May 24, 1838. The Rev. Mr. Cobb organized the church which was formally recognized on September 13, 1838.

In 1839, several members of the First Parish (see forthcoming Inventory of Unitarian Archives in Massachusetts) united with this group, and a re-organization was effected on March 6 of that year, in the Massasoit House, on Main Street. At this meeting, it was voted to form a religious society to be known as the First Universalist Society in Waltham. The society was incorporated March 22, 1839

Early in 1839, the society, having outgrown Bank Hall, transferred its place of meeting to the Town Hall, at the corner of School and Lexington Streets. In the same year, Mr. Theodore Lyman donated a tract of land at the corner of Lyman and Summer Streets and a church building was started on June 24, 1839. It was dedicated on September 11 of that year and the society worshipped here until 1854, when the building was removed to Main and Spring Streets.

The slavery question agitated the society in the years prior to the Civil War to such an extent that services were discontinued. In April 1860, the society voted to relinquish its mortgage to the building. A last meeting to close the affairs of the society was held in 1861 at the home of Mr. Daniel Carey on Linden Street. From this time until 1865, there was no Universalist preaching in Waltham. In 1865, Rev. Benton Smith of the Universalist Mission Society (see entry 20) preached in Rumford Hall

on Moody Street. Interest revived and the scattered forces of the former society organized a new society that same year with the Rev. Mr. Smith as pastor. He served until 1868. In July 1873, Mr. Francis Buttrick offered to erect a building for the use of the society, but after considerable discussion, the offer was refused. In September 1873, the society purchased the land where the church now stands. On July 16, 1880, the cornerstone of the present building was laid, and the early records of the church were placed in a receptacle under the cornerstone. The edifice was completed, and dedicated January 5, 1881. In 1893, the church was enlarged. A parsonage at 9 Fiske Street was purchased in April 1903. The church building was thoroughly renovated and repaired in 1909.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 111 for picture of church; Albert M. Ryan, "The Universalist Church in Waltham," t., 12 pp., in custody of Rev. Edward Walker, 9 Fiske Street, Waltham; Trumpet and Universalist Magazine, May 2, 1829, March 25, 1837, September 26, 1840, August 16, 1834.

Minutes of society, 1879-- , with treasurers' reports, 1929-- , 3 vols., in custody of Miss R. Isabelle Russell, clerk, 128 Vernon Street, Waltham; Minutes of church, with constitution and covenant, 1874-- , and register of members, 1874-- , deaths, 1874-- , and children baptized, 1870-1914, 2 vols., earlier volume containing register in custody of Rev. Edward J. Walker, pastor, 9 Fiske Street, Waltham, current volume in custody of Miss Russell; Minutes of Social Circle, 1901-- , 3 vols., in custody of Mrs. Alice Record, secretary, 40 Fiske Street, Waltham; Minutes of Universalist Guild (formerly Clara Barton Guild), 1923-- , 2 vols., in custody of Mrs. Willard E. Coffin, secretary, 35 Hawthorne Road, Waltham; Minutes of Sunday School, with list of members, 1919-- , 3 vols., in custody of Miss Helen B. Coffin, 35 Hawthorne Road, Waltham; Receipts and expenditures of society, 1922-- , 1 vol.; Ledger of bequest funds, etc., 1936-- , 1 vol.; Check stubs, 1938-- , 1 vol.; three preceding volumes in custody of Mr. George E. Hughes, treasurer, 15 Crafts Street, Waltham; Collectors' records, 1925-- , 14 vols., in custody of Mr. Willard E. Coffin, collector, 35 Hawthorne Road, Waltham; Receipts and expenditures of Choir Club, 1932-- , 1 vol., in custody of Mr. Coffin, treasurer; Receipts and expenditures of Men's Club, 1939-- , 1 vol., in custody of Mr. Coffin, treasurer; Receipts and expenditures of Benevolence Society (formerly Emily Farwell Fund), 1890-- , 1 vol., in custody of Mrs. Grace B. Lincoln, treasurer, 378 Newton Street, Waltham; Receipts and expenditures of Sunday School, 1929-- , 1 vol., in custody of Mrs. George S. Phillips, treasurer, 49 Wamesutte Avenue, Waltham; Deeds, 1861-81, scattered, 7 items, and photographs of church, 1880, 2 items, both in custody of Mr. Hughes and located in vault at Waltham Savings Bank; Letters: Correspondence of Sunday School, 1913-31, 300 items, in custody of Miss Coffin; Correspondence of Men's Club, 1911-16, 60 items, in custody of Mr. Coffin; Church Directory, with constitution and covenant, list of pastors, 1865-1911, and members, 1874-1911, 26 pp., 1 vol., in custody of Mr. Coffin; Church Directory, with brief historical sketch, list of pastors, 1865-1935, and current officers and organizations, [1935], 30 pp., 1 vol., in custody of Miss Russell; Calendar, with list of

church officers and organizations, 1902, 1 item; Newspaper clippings pertaining to 75th anniversary, 2 items; Picture of church, 1883, 1 item; Order of service, 1881, 1 item; preceding four items in custody of Rev. Mr Walker; 100 Years of Worshipping, program of centennial service, with brief historical sketch, 1936, mim., 4 pp., 1 item; Constitution of society, 1927, t. ms., 2 copies; both items in custody of Miss Russell. Profession of Faith, Covenant and Constitution of the Church of Our Saviour, connected with the Universalist Society in Waltham, Mass., organized Feb 22, 1874 (Printed for the Church, 1887), 16 pp., 1 vol., in possession of the Universalist Historical Society and in custody of Professor Alfred Storer Cole

Property recordings at Middlesex County, Registry of Deeds, East Cambridge: Land at Lyman and Summer Streets, purchase and sale, vol. 382, p. 415, recorded June 18, 1839; vol. 705, p. 527, recorded March 23, 1855; Land at Main and Spring Streets, purchase and quitclaim, mortgage, assignment and foreclosure, vol. 705, p. 467, recorded March 22, 1855; vol. 808, p. 121, recorded January 8, 1859; vol. 812, p. 347, recorded March 5, 1859; vol. 812, p. 349, recorded March 5, 1859; vol. 942, p. 177, recorded January 31, 1865; present church site, 763 Main Street, purchase, release, partial sale, purchase of adjacent lot, mortgage and discharge, transfer to and from Massachusetts Universalist Convention, mortgage and discharge, mortgage and assignment, mortgage to Massachusetts Universalist Convention and discharge, vol. 1280, p. 58, recorded October 1, 1873; vol. 1535, p. 120, recorded March 24, 1880; vol. 1537, p. 335, recorded April 13, 1880; vol. 1537, p. 333, recorded April 13, 1880; vol. 1555, p. 334, recorded November 26, 1880; vol. 1585, p. 218, recorded December 2, 1881; vol. 1588, p. 234, recorded January 6, 1882; vol. 2218, p. 98, recorded August 21, 1893; vol. 1966, p. 510, recorded April 1, 1890; vol. 2547, p. 539, recorded April 2, 1897; vol. 2218, p. 101, recorded August 21, 1893; vol. 3545, p. 345, recorded August 26, 1910; vol. 4786, p. 481, recorded November 6, 1924; parsonage, 9 Fiske Street, purchase, mortgage, vol. 3034, p. 351, recorded May 2, 1903; vol. 3034, p. 352, recorded May 2, 1903; vol. 3788, p. 170, recorded May 17, 1913.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, Acts of 1839, ch. 67, approved March 22, 1839

160. FIRST UNIVERSALIST SOCIETY OF WEYMOUTH, 1836--- 72 Washington Street, Weymouth.

On June 11, 1836, more than 200 residents of Weymouth met and signed an agreement to organize as a Universalist body. At a subsequent meeting, July 21, bylaws for the society were adopted. Meetings for public worship were held in a tavern hall on Commercial Street owned by Asa P. Wales. Rev. Matthew Hale Smith preached every other Sunday. At a meeting in Hotel Weymouth on December 27, 1838, Mr. Wales moved that a meetinghouse

be built. Land was purchased and the building of Colonial architecture, was dedicated September 13, 1839. The pulpit was supplied for 3 weeks thereafter by Rev Calvin Gardner. Then Rev. John S. Barry came, remaining until 1841. Many ministers followed in rapid succession until after the Civil War. On April 13, 1840, a parish meeting unanimously passed the following resolution. "Resolved: that we recommend to our standing committee a spirit of liberality in reference to opening the meeting house for free discussion on all moral and religious subjects." After 1879, the minister of this church also served the Third Universalist Church at North Weymouth (see entry 217). In 1921, these churches again took separate ministers, but in 1934, a joint pastorate was arranged, this time with the Second Society of Universalists in Weymouth (see entry 207). The building was destroyed by fire in February 1938, and services are now held in the Knights of Pythias Hall, 65 Washington Street.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 71 for picture of church; Trumpet and Universalist Magazine, September 21, 1839

Minutes of society, 1836-- , 2 vols , in possession and custody of Mr. Harold B. Stone, clerk of society, 18 Summer Street, Weymouth; Minutes of church, 1836-- , 2 vols ; earlier volume in church safe, later volume in possession and custody of Rev Arthur W. Webster, minister, 785, Main Street, South Weymouth; Register: births, marriages, deaths, 1934-- , 1 vol., in possession of minister; Receipts and expenditures, 1931-- , 1 vol., in possession and custody of Mrs. Edith Billings, treasurer, 412 Front Street, Weymouth; Pew deeds, with price of each, 1859, in the Tufts College Library, and in custody of Mr Raymond L Walkley, librarian, Tufts College, Mass.

Property recordings at Norfolk County Registry of Deeds, Dedham, church site, purchase, partial sale (stores), transfer, repurchase, partial purchase, sale, vol. 124, p. 24, recorded April 6, 1839; vol. 146, p. 91, recorded April 23, 1844; vol. 338, p. 246, recorded January 20, 1866; vol. 358, p. 228, recorded September 12, 1867; vol. 338, p. 247, recorded January 20, 1866; vol. 2246, p. 169, recorded September 19, 1939.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1839, ch. 12, approved February 4, 1839

161 UNIVERSALIST SOCIETY, ca 1837-a. 1842 (defunct), Millville .

On May 3, 1837, Rev Edmund Capron was ordained and settled as pastor of the Restorationist Society in Millville. He had been accepted as a member of the Massachusetts Association of Universal Restorationists (see entry 27) on September 3, 1835. Death ended his pastorate on

September 24, 1837. Rev. William H. Fish, his successor, who was also a Restorationist, became pastor June 28, 1838, and a period of prosperity prevailed for a few years. Probably because of changes incidental to a manufacturing community, the church and society became extinct shortly before 1842. The Rev. Mr. Fish became associated with the Hopedale Community (see forthcoming Inventory of Unitarian Archives in Massachusetts) and at a meeting of the group in Mendon, January 5 and 6, 1842, he was elected "intendant of religion, morals and missions."

No records have been found.

No property recordings have been found.

162. FIRST UNIVERSALIST SOCIETY IN ANDOVER, 1837-ca. 1866; 1879-ca. 1880 (defunct), Main Street, corner of Punchard Avenue (formerly Universalist Court), Andover.

This society was organized November 15, 1837, and a meetinghouse was erected in 1838. Rev. Joseph Grammar was the first settled pastor. During Civil War years the church did not have a regular minister, but services were held under various supply pastors. In 1865, services ceased and the church was sold the following year and used as a school. An effort was made in 1879 to revive the society and Rev. Varnum Lincoln, who had been pastor from 1851-56, was called to supply the pulpit. Services were probably held in the former church building which had been used as a school. Within a short time, this attempt failed. The church building was later moved to a farm house, off Main Street, and used as a barn.

See: Trumpet and Universalist Magazine, June 30, 1838.

Copies of deeds to pews, scattered records, 1838, in "Book for Record of Pews, Clerk's office, Town of Andover," 1826-53, 1 vol., in possession of South Church in Andover (see forthcoming Inventory of Congregational Archives in Massachusetts), and stored in vault of Andover National Bank.

Property recordings at Essex County, Registry of Deeds, Salem: Church site, purchase, and sale, vol. 306, p. 8; recorded May 5, 1838; vol. 710, p. 69, recorded September 13, 1866.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1838, ch. 33, approved March 8, 1838.

163. FOXBOROUGH UNIVERSALIST CHURCH (Universalist Society), 1837-- , 16 Bird Street, Foxborough.

The Universalist Society of Foxborough was organized in 1837, the

result of missionary work of Rev. Hosea Ballou, Rev. Thomas Whittemore and others. For a time after the organization of the society, the Rev. Henry Gifford supplied the pulpit. Rev. Charles W. Mellen was the first settled minister, serving the society from 1843 to 1846.

The first services were held in Sumner's Hall, which was situated on the site of the present Union block. Later, the Universalists worshipped in the center schoolhouse. In a few years, increasing attendance made it necessary to secure larger quarters and a meetinghouse was built in 1843, at the head of Bird Street, facing the common. The original meetinghouse had a spire on its belfry, but this was blown off during a severe gale in 1869. The belfry itself was carried away during the hurricane of 1938, and when repairs were made, it was not replaced.

The church organization had been established in 1865, and on October 16, 1896, church and society were incorporated as the Foxborough Universalist Church. The society was listed in the Directory for 1865-70, although during 1867-69 it was united with the Unitarians.

See: John B. Hodges, "The Universalist Church History," newspaper clippings in bound volume (no title), in custody of Mr. John B. Hodges, Foxborough; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 109 for picture of edifice; Trumpet and Universalist Magazine, December 25, 1847.

Minutes of church, 1896--, with constitution and bylaws, annual reports, 1 vol., in custody of Mr. Henry L. Sweet, clerk, 18 Centennial Street, Foxborough; Receipts and expenditures of church, 1910--, 2 vols., in custody of Mr. Hobart A. Smart, treasurer, 21 Garfield Street, Foxborough.

Property recordings at Norfolk County Registry of Deeds, Dedham: Church site, purchase, vol. 771, p. 41, recorded January 15, 1897.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 118, p. 463, certificate of incorporation, book 120, p. 6927, granted October 16, 1896.

164. UNIVERSALIST SOCIETY, ca. 1839 (defunct), Sturbridge.

The 1839 Directory reports a Universalist society in Sturbridge, presumably organized the previous year. No other reference to this society has been found.

See: Trumpet and Universalist Magazine, April 14, 1838.

No records have been found.

No property recordings have been found.

Churches in Massachusetts

165. FIRST UNIVERSALIST SOCIETY IN LUNENBURG, 1838-ca. 1840 (defunct), site of the present Town Hall, Lunenburg

The organization of the First Universalist Society in Lunenburg, in 1838, took place after a decade of bitter dissension between the Universalists and the Evangelical Congregationalists, largely over the question of the ownership of the meetinghouse.

Lunenburg, in 1819, had one meetinghouse, built in 1749, in which believers of various doctrines met for worship, the law providing that a town could not exist as such unless it had a "fit house of worship." In 1819, under the pastorate of Rev. David Damon, a Unitarian, the First Congregational Parish (see forthcoming Inventory of Unitarian Archives in Massachusetts) was organized. In 1827, the Rev. Mr. Damon, finding the majority of his congregation not in sympathy with his views, resigned his pastorate, and was succeeded a year later by Rev. Ebenezer Hubbard. The congregation at this time had a majority of Evangelical Congregationalists, a number of Universalists, a few Unitarians and some Trinitarians. The Evangelical group, disliking the Universalist group and desiring a new meetinghouse, pursued devious means to achieve a two-fold aim: The casting out of the Universalists from the society and the erection of a new meetinghouse. They contended that if the law deemed the meetinghouse not a "fit house of worship," it would be closed, necessitating the building of a new edifice. Accordingly, it is reported, the Evangelical group "harassed and outraged" the Universalists, and "threw open the doors of the meetinghouse," introducing "all types of vices." When this failed to gain the objective, the Evangelical group went further, breaking windows and causing "general disturbance" whenever the Universalists held services. This continued from 1829 to 1830, when the Evangelical group, through some means not recorded by the historians, caused the meetinghouse to be razed, so that "not one stone remained upon another." A new meetinghouse was erected in 1830, and dedicated on Christmas Day. The cost of the meetinghouse was met by the sale of pews, which were purchased by individuals from the four religious groups, members of one congregation

Friction between the Evangelical group and the Universalists was overshadowed for a time by trouble between the Rev. Mr. Hubbard and the parish. In 1833, the parish voted to terminate the minister's connection with the society, and locked the doors of the meetinghouse. But the Rev. Mr. Hubbard went each Sunday to the steps of the church, displayed a sermon, and continued to demand his salary and damages for the treatment which he received. He left in May 1834.

With the cessation of hostilities between the parish and pastor, friction between the Evangelical Congregationalists and the Universalists again assumed the dominant role, the Evangelical group at this time claiming the possession of the meetinghouse, and the Universalists refusing to cede this. In May 1835, the Evangelical Congregational Society (see forthcoming Inventory of Congregational Archives in Massachusetts) was formally organized,

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and the ecclesiastical organization, the Evangelical Congregational Church, was effected on June 10, 1855. The Evangelical Congregationalists withdrew from the First Parish, leaving behind them the Universalists, Trinitarians and Unitarians. The Evangelical Congregational Society called a minister, and held meetings in a private home.

The Universalists still had no formal organization, and the Evangelical Society, though it had withdrawn physically from the meeting-house, still sought its possession. About this time, 1835, a new strategy was employed. Dr. Phineas S. Kimball, a firm Evangelical believer and member, began expressing strong Universalist views. He succeeded in convincing the Universalists of his good faith, and became one of their group in 1837.

In 1838, the First Universalist Society in Lunenburg was organized, and Rev. John Pierce was called to the pastorate. The Rev. Mr. Pierce, who was a physician, had long been the leader of the Universalist group and had served several terms as town selectman. In the spring of 1838, Mr. Kimball was elected parish clerk, and proceeded to list secretly the names of Evangelical Society members as members of the First Parish, within which the First Universalist Society was contained. In November 1839, Mr. Kimball sent a notice to all members of the society calling a meeting, ostensibly for the purpose of discussing repairs to the church building. At the meeting, which was attended by all the secretly listed members and by a few of the Universalists, the meetinghouse was sold to the First Evangelical Congregational Society for \$25. The Universalist faction, however, refused to consider the sale valid. For 2 months, bitter controversy ensued. Finally, in the early part of 1840, the Evangelical Congregationalists, recognizing defeat, began planning the building of their own meetinghouse. According to the historians, the controversial sale was rescinded, although no recording has been found.

In 1840, the Universalists comprised the majority in the meetinghouse. The rest of the membership was Unitarian and Trinitarian. On August 31, 1840, the Rev. Mr. Pierce died. The Universalists, leaderless, became absorbed almost immediately by the Unitarians. On April 3, 1867, the First Parish sold the church and land to the town as a site for the present Town Hall.

See. Abraham Hartwell, Memoirs of Late Rev. John Pierce, (Fitchburg, W. J. Merriam, 1842), in custody of Mr. George Godbeer, publisher of Fitchburg Sentinel, also at American Antiquarian Society, Worcester.

Newspaper clippings in possession and custody of Mrs. Bertha Francis, Lunenburg.

No records have been found.

No property recordings have been found.

Churches in Massachusetts

166. UNIVERSALIST SOCIETY, ca. 1838-ca. 1850 (defunct), Winchendon

A Universalist society was formed in Winchendon about 1838, and is listed in the 1839 Directory as a new society. Meetings were held occasionally in the village schoolhouse with Rev. S. Clark of Jaffrey, New Hampshire, and others preaching until about 1840. The society was again listed in the 1841 Directory. This may have been at the time when meetings were being held in the Waterville schoolhouse. It is probable that the society continued about a decade, for in 1849, it was reported that "there are a few Universalists in this town, who have meetings and preaching occasionally among themselves."¹ A later history states that no Universalist services have been held in the town for several years, and indicates that those who were affiliated with this movement now attend the Church of the Unity (see forthcoming Inventory of Unitarian Archives in Massachusetts).²

No records have been found.

No property recordings have been found.

167. FIRST UNIVERSALIST SOCIETY IN BARRE, 1838-53 (defunct), South Street, Barre

The first preaching of Universalism in Barre was in 1820, when ministers from neighboring towns conducted meetings in private homes and in a local hall. Considerable interest was aroused, but because of an "agricultural depression" shortly after 1820, it was considered too great a task to raise funds for building a church. Not until 1838, was a society formed. At that time, a number of persons withdrew from the First Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts) and formed the First Universalist Society in Barre. In 1839, land on the south side of the common was purchased and a Colonial type meetinghouse was erected. Dedication exercises were held in April 1840. The first settled pastor was Rev. Samuel Brimblecom, who served from 1841 to 1846. He was succeeded by Rev. Benjamin Varney Stevenson who remained until 1851. On June 6 of that year, because of dissension in the group, the society sold its building to the Barre Methodist Episcopal Church (see forthcoming Inventory of Methodist Episcopal Archives in Massachusetts). The proceeds of the sale were divided equally among the members of the society. Thereafter, occasional Universalist services were held in Barre until 1853, when the society went out of existence.

See: Trumpet and Universalist Magazine, March 14, 1840.

1. Ezra Hyde, History of the Town of Winchendon, p. 46.

2. A. P. Marvin, History of the Town of Winchendon from the Grant of Ipswich in 1755 to Present Time, p. 357.

Minutes of society, with constitution, financial accounts and sales of pews, 1838-53, 1 vol.; Pew deeds recordings with town clerk, 1840-43, 1 vol.; both books in custody of Mr. Edward B. Blanchard, Town Clerk, and kept in vault in basement of town hall.

Property recordings at Worcester County South District, Worcester: Land on southwest side of common, purchase, pew sales and sale to Barre Methodist Episcopal Church, vol. 340, p. 187, recorded March 18, 1839; vol. 362, p. 393, recorded November 10, 1841; vol. 466, p. 91, recorded April 16, 1849; vol. 479, p. 238, recorded June 6, 1851

168. FIRST UNIVERSALIST SOCIETY, 1838-1860 (defunct), Bedford Street, Concord.

Universalists in Concord organized January 7, 1838, and pledged themselves to support of Universalist preaching. At a meeting, November 25, 1839, at the Middlesex Hotel, it was voted to erect a meetinghouse. A committee of five was appointed to recommend a site. They reported December 30, 1839, and their recommendation to purchase Mr. Keyes Green's store was accepted. A meetinghouse was erected at this spot on Bedford Street near the Common. Rev. Addison Grant Fay, who had studied at Marlboro Academy and with Rev. Hosea Ballou, 2nd, was called as the first minister and was ordained in May 1842, serving until 1846. "His preaching was direct, and, a little careless as to whom it hit, so long as he believed that the whom or what deserved to be hit. Two gentlemen who were financial pillars of his parish and deeply engaged in the liquor business, called to remonstrate with him for preaching on the subject of temperance. 'Gentlemen,' he replied 'I do not know that I am above the weaknesses of other people. and if my salary were fifteen hundred or two thousand dollars considering your position, perhaps I should be tempted to hold my tongue, but on four hundred and fifty I think that I can afford to keep a conscience. . . .'¹ The society continued until 1860, when it lapsed. The meetinghouse was sold in 1865.

See: Trumpet and Universalist Magazine, March 14, 1840, September 5, 1840, October 23, 1847.

Minutes of two meetings, 1839, 1 loose sheet; Subscription list for preaching, 1838, 1 loose sheet; Building specifications, 1839, 1 pamphlet, 24 pp.; all records in custody of Miss Sarah Bartlett, librarian, Concord Public Library.

No property recordings have been found.

1. Grindall Reynolds, "Addison Grant Fay" in Social Circle Memoirs, Third Series, pp. 84-85.

Churches in Massachusetts

169. FIRST UNIVERSALIST SOCIETY IN LANCASTER, 1838-67 (defunct), Main Street, Lancaster.

Universalism began in Lancaster about 1837, when meetings were held at the home of Mr. J. M. Damon. On January 16, 1838, a meeting of persons interested in Universalism was held in the Town House, and a prudential committee was chosen to "further the support of preaching by Universalists in this town." On April 3, 1838, the First Universalist Society in Lancaster was incorporated. The constitution which was adopted was signed by 58 persons. Rev. Rufus S. Pope, who had studied theology with Rev. Sylvanus Cobb and who had officiated at meetings in the home of Mr. Damon before the society's formal organization, became the first pastor. In 1847, Rev. Benjamin Whittemore, the society's last settled pastor, began his ministry. On September 6 of that year, Mr. John Bennett, as trustee for the society, purchased land on Main Street for a site on which to build a church. The meetinghouse was dedicated April 26, 1848.

Services were held until 1854, with the Rev. Mr. Whittemore as pastor. During the ensuing year, it was found impossible to raise funds for preaching and in 1855, services were discontinued. The society, with 37 members, remained in existence until May 7, 1867, according to the records. In 1858, the meetinghouse was sold to the Commonwealth of Massachusetts, and the building moved to the grounds of the State Industrial School for Girls for use as a chapel. It is now used by the School as a workshop.

See: Trumpet and Universalist Magazine, April 22, 1848.

Minutes of society, 1838-67, 1 vol., kept in the Lancaster Public Library.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Site in New Boston Village, purchase by "John Bennett as trustee for the stockholders of the First Universalist Meetinghouse," vol. 432, p. 87, recorded September 6, 1847; no record of sale has been found.

170. FIRST UNIVERSALIST SOCIETY OF SWANSEA, 1838-41, 1877-a. 1908 (defunct), (Barneyville), Swansea.

This society was organized in the Barneyville district of Swansea in 1838, and meetings were held in the homes of the members. Rev. Aaron Leland Balch, pastor of the First Universalist Society in Fall River, (see entry 175) preached also for the Swansea group until his death late in 1839. Rev. George Hastings is listed as pastor of the society in the 1840 Directory and again in the one for 1841. Services evidently ceased in 1841.

In 1855, the Second Universalist Society of Swansea (see entry 219) was organized in the Hortonsville district of Swansea and probably the members of the First Universalist Society worshipped with the new society.

Then in 1877, Mrs. Elizabeth M. Childs gave the First Universalist Society a parcel of land on Warren Avenue in Barneyville on condition that a Universalist meetinghouse be maintained. A building, housing a jewelry store owned by Daniel R. Child, was given to the society; moved from its site across the street and remodeled into a church. Rev. George R. Spink came weekly from Providence, Rhode Island (see forthcoming Inventory of Universalist Archives in Rhode Island) to preach for the society, but after a few years he preached only once monthly. The church property was sold to the North Swansea Catholic Club in 1913 by Mrs. Childs. As the property was given to the society with a reversion clause that if the meetinghouse was not used for a period of 5 years consecutively the property would revert to Mrs. Childs, it is probable that services ceased shortly before 1908.

No records have been found.

Property recordings at Bristol County, North District, Registry of Deeds, Taunton: Site of church, Barneyville, gift with provision, property to revert to grantor if services are not held for 5 years consecutively, sale by grantor to North Swansea Catholic Club, vol. 89, p. 244, recorded April 17, 1877; vol. 188, p. 52, recorded November 4, 1913.

- 171 EAST BOSTON UNIVERSALIST CHURCH (All Souls Universalist Church; Central Square Universalist Society), 1838-- , 70 White Street, (East) Boston.

On March 18, 1838, a meeting was held in East Boston to form a Universalist society. Religious services were held first in Pollard's Hall, near Maverick Square, and later in the old bathhouse. The building of a church was not started until 1842, the cornerstone being laid December 7. The church, at the corner of Webster and Orleans Streets, was dedicated July 6, 1843. Rev. Sylvanus Cobb became the first regular pastor. Rev. and Mrs. Cobb contributed greatly to the community life of East Boston, and their home, at the corner of Webster Street and Belmont Square became known as "The Castle of Peace."

In 1842, the women of the church formed the East Boston Female Universalist Society. This organization has continued uninterruptedly to the present time, although its name has become the Ladies' Aid Society.

After a few years, the church property was sold and the society moved to Jones Hall, on Lewis Street, where it continued to hold services. In 1853, the Rev. Mr. Cobb retired. The society returned to the church on Webster Street for a short time before the next minister, Rev. Charles J. White, helped the society to erect a new church on Central Square. The

society later made an additional move in 1891 to the present location at 70 White Street where a new wooden church was built.

See: Trumpet and Universalist Magazine, December 24, 1842; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 103 for picture of All Soul's Universalist Church. Autobiography, of first forty-one years of life of Sylvanus Cobb, with Memoir by Sylvanus Cobb, Jr. (Boston, Universalist Publishing House, 1867), 552 pp.

The following records, except when otherwise noted, are in the custody of Miss Helen B. Stevenson, 41 Princeton Street, East Boston: Minutes of society, 1866-- , 4 vols.; Minutes of East Boston Female Universalist Samaritan Society (Ladies' Aid Society), (with clippings on 95th anniversary, 100th anniversary jubilee, history of church, 1866-- , 7 vols.); Minutes of Corps Vivant, 1873-74, 1 vol.; Minutes of Chapin Club, 1882-85, 1 vol.; Treasurer's account of Ladies' Aid Society, 1904-17, 1 vol.; Membership lists, 1867--; Executive committee members, 1865-85; Deed of pew #26, Central Square church, December 1866, to Cornelius Lovell and its surrender to D. D. Kelley in 1881; Certificate of Good Luck Association, issued by New Jersey Universalist Convention for purchase and improvement of church and grave of John Murray; Programs: Passion play (All Soul's Church), March 24, 1892; Topic card (Young People's Christian Union), 1893, 1896-97; Fair, 1865, 1890, 1892, 1898, additional one with no date entitled "Festival of holidays," with prints of Revs R. Perry Bush, Elmer H. Capen, Gerhardus Langdon Demarest, Alonzo Ames Miner, George L. Perin, J. M. Pullman, F. W. Sprague; also May Day in Old England (Central Square Church), May 15, 1878; Installation exercises of Rev. F. W. Sprague, December 21, 1893 (All Soul's Church); Installation exercises of Rev. Lewis E. Percy, April 24, 1892 (All Soul's Church); Ninetieth anniversary (All Soul's Church) November 23, 1928; Fast Day Exhibition of East Boston Universalist Sabbath School, April 5, 1860; Tickets: Social party at Fresh Pond, Cambridge, of Second Universalist Singing Society ("meet at Rev. Ballou's Church, School Street . . . 6 a.m."); Annual supper (All Soul's Church) April 30, 1891; Old Folk's Concert (All Soul's Church), May 18, 1907; Photographs: Central Square Church, Rev. Charles J. White, All Soul's Church, Rev. Hiram A. Philbrook, Mr. and Mrs. Samuel Fowls (early members), Mr. and Mrs. Elbridge E. Fletcher (early members), Japanese social of Young People's Christian Union (three views); Sunday School class of Helen B. Stevenson; Newspaper clippings: Poem by Mrs. Sylvanus Cobb, death notice of Mrs. Sylvanus Cobb (Eunice Hale Waite), dedication of White Street Church, November 19, 1891; New Testament with notes by Rev. Sylvanus Cobb, (Boston, the Commentator, 1864); Letter to proprietors' committee of First Universalist Society, requesting financial aid, 1853, with First Universalist Society collection, in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole

Property recordings at the Suffolk County Registry of Deeds, Boston: Site of first meetinghouse at corner of Webster and Orleans Streets, purchase, five mortgages, sale under foreclosures, vol. 498, p. 31, re-recorded March 22, 1843; vol. 498, p. 95, recorded March 27, 1843; vol. 508,

p. 81, recorded September 16, 1843; vol. 511, p. 216, recorded November 11, 1843; vol. 515, p. 145, recorded January 24, 1844; vol. 544, p. 123, recorded April 23, 1845; vol. 548, p. 288, recorded May 1, 1845; Lot on Paris Street, purchase, mortgage, and sale, vol. 483, p. 110, recorded May 6, 1842; vol. 485, p. 249, recorded June 23, 1842; vol. 1241, p. 313, recorded November 5, 1874; Site of second meetinghouse on Central Square at Porter Street, purchase, mortgage to Massachusetts Universalist Convention, mortgage, second mortgage to Massachusetts Universalist Convention, foreclosure by Massachusetts Universalist Convention, grant from Massachusetts Universalist Convention, sale, two mortgages, and discharge of both mortgages, vol. 1131, p. 203, recorded October 25, 1872; vol. 1131, p. 204, recorded October 25, 1872; vol. 1357, p. 65, recorded December 9, 1876; vol. 1693, p. 242, recorded September 21, 1885; vol. 1806, p. 364, recorded January 13, 1888; vol. 1996, p. 481, recorded May 20, 1891; vol. 3648, p. 167, recorded June 26, 1912; vol. 3648, p. 168, recorded June 26, 1912; vol. 3721, p. 118, recorded April 14, 1913; vol. 4837, p. 2, recorded September 27, 1926; Site of present church on White Street, grant from Massachusetts Universalist Convention, mortgage to Massachusetts Universalist Convention, second mortgage, assignment of second mortgage, foreclosure by assignee, purchase, grant to Massachusetts Universalist Convention, vol. 1989, p. 583, recorded October 20, 1890; vol. 1989, p. 585, recorded January 9, 1891; vol. 1998, p. 278, recorded May 29, 1891; vol. 2718, p. 186, recorded November 12, 1900; vol. 2718, p. 187, recorded November 12, 1900; vol. 2718, p. 189, recorded November 12, 1900; vol. 2718, p. 191, recorded November 12, 1900; vol. 4562, p. 454, recorded April 9, 1924

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 78, p. 559; certificate of incorporation, book 65, p. 2572, granted June 22, 1886

172. FIRST UNIVERSALIST SOCIETY IN SOUTHBRIDGE, 1838-- , Hamilton and Main Streets, Southbridge

The First Universalist Society in Southbridge was organized officially in 1838. For more than half a century before, however, the doctrine of Universalism had found support among inhabitants of the town. Since 1785, there had been a Universalist society in Oxford (see entry 48) and persons with Universalist views from that part of Sturbridge, which later became Southbridge, attended worship in Oxford for a decade. Early in 1795, this group met at Colonel Benjamin Freeman's tavern to consider the possibility of erecting a meetinghouse, and a committee was chosen to investigate the matter and instructed to report at a later meeting. At the next meeting, held in the latter part of 1795, the committee reported that the Methodists, Baptists and Congregationalists were interested in uniting with the Universalists for the construction of a church. A lot on the corner of Main and Foster Streets was given by Mr. Jedemiah Marcy. It required 2 years to raise the necessary funds, and in 1797 work on the

church structure was begun. On July 4, 1800, the edifice was dedicated. The four denominations took the name of the "Poll Parish" and made arrangements for separate services. Two Universalists were chosen among the seven officers of the parish, and it was voted that the Universalists have the use of the church one-fourth of the time. In 1804, a Universalist convention was held in the church. Two years later, in 1806, the Universalists were accorded the use of the meetinghouse for one-half the time.

The "Poll Parish" flourished from 1800 to 1816, when bitter feeling arose between the Universalists and the Baptists, because the Baptists sold 40 pews at auction, the sale of property of a union meetinghouse being roundly criticized by all denominations. From 1816 to 1835, friction continued between the denominations over the meetinghouse, and there was little activity during this period. In 1835, the Baptists claimed exclusive use of the church.

The Universalists held meetings independently, and on April 16, 1838, the First Universalist Society in Southbridge was officially organized. The first meeting after organization was held in Hartwell Hall, on the site of the present Hartwell Block at the corner of Main and Central Streets. Rev. John Boyden, settled in Dudley, was engaged to preach half the time for the first year. The Town Hall was used for worship in 1840. In 1841, Rev. Franklin Whittaker became the first settled pastor. At a meeting in the Town Hall on August 14 of that year, the society voted to purchase a lot at Main and Hamilton Streets, upon which to build. The edifice was erected in 1842, and was dedicated the same year. Universalist services have been held in the church since that time.

In 1859, the Society purchased the basement, which had previously been owned by six individuals. Four years later, the basement was altered for use as a store, and in 1870 it was used as a vestry. The auditorium was redecorated in 1922, and on June 18 of that year, the church was rededicated.

On March 27, 1938 a centennial service was held. History of society written for centennial, by Mrs. Winifred Weld Beck, 1938, handwritten, in custody of Mrs. Winifred Weld Beck, 27 Cliff Street, Southbridge.

See: Trumpet and Universalist Magazine, April 28, 1838, November 12, 1842, January 8, 1842; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 47 for picture of church.

Minutes of society, 1899--, 1 vol., in custody of Mr. Frank S. Chipman, clerk, 77 South Street, Southbridge; Receipts and expenditures of society, 1929--, 1 vol., in custody of Mr. Frank S. Chipman, clerk, 77 South Street, Southbridge; Receipts and expenditures of Sunday School, 1892--, 1 vol., in custody of Mrs. Hattie L. Tourtelett, 68 Pine Street, Southbridge; Cash book of Sunday School, 1927-29, 1 vol., in custody of Mrs. Hattie L. Tourtelett, 68 Pine Street, Southbridge; Register: ministers, baptisms, marriages and deaths, 1838--, 1 vol., in custody of

Mrs. Winifred Weld Beck, 27 Cliff Street, Southbridge; Sunday School attendance records, 1937-- , 1 vol., in custody of Mrs. Edward Claflin, superintendent, 128 High Street, Southbridge.

Property recordings in Worcester County, South District, Registry of Deeds, Worcester: Main and Hamilton Streets property, purchase, vol. 363, p. 258, recorded October 13, 1841; sale by a "committee representing First Universalist Society" to Verney Fiske and others, vol. 374, p. 130, recorded November 30, 1842; sale of pew #35, "by Verney Fiske and building committee" to original owner of above land, "on condition that grantee cannot claim any part of rent from basement story until Fiske and others have been repaid for money they have advanced in behalf of proprietors," vol. 376, p. 272, recorded April 14, 1843; will leaving money in trust for First Universalist Society, income to be "used for Universalist preaching," Probate Court, case no. 18750, allowed October 8, 1895; taking of mortgages to various pieces of property in Southbridge and releases of same, vol. 1512, p. 171, mortgage recorded July 6, 1896; vol. 1734, p. 314, discharged November 21, 1902; mortgage, vol. 1751, p. 541, recorded June 15, 1903; partial release, vol. 2206, p. 75, on March 8, 1920; discharge, vol. 2219, p. 265, July 1, 1920; mortgage, vol. 1752, p. 311, recorded June 25, 1903; discharge, vol. 2188, p. 430, September 9, 1919.

173. FIRST UNIVERSALIST SOCIETY OF MARSHFIELD, 1839-40 (defunct), Marshfield.

The First Universalist Society of Marshfield had a very brief existence. Organized March 2, 1839, it is reported in the 1840 Directory but not thereafter.

See: Trumpet and Universalist Magazine, March 16, 1839.

No records have been found.

No property recordings have been found.

174. UNIVERSALIST SOCIETY, ca. 1839-ca. 1843 (defunct), Royalston.

A Universalist society existed in Royalston for a few years, dating from 1839. In that year a union society was organized, composed of Baptists and Universalists. They erected a meetinghouse at the center and the two groups held services alternately. Later, the church property was purchased by the Baptists (see forthcoming Inventory of Baptist Archives in Massachusetts). The Directory lists Rev. Charles W. Mellen as pastor in 1840-41 and Rev. J. A. Cooledge as pastor in 1842-43.

No records have been found.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Site in center of Royalston, purchase, vol. 330, p 640, recorded January 16, 1838. Sale not found.

175. FIRST UNIVERSALIST SOCIETY, 1839-56 (defunct), Borden and Second Streets, Fall River.

Universalist meetings were first held here in 1837 when Rev. William S. Balch of Providence, R. I., was engaged to preach one evening a week in Columbian Hall at Second and Borden Streets. On June 9, 1839, Rev Aaron L. Balch, a graduate of Norwich University, became the first pastor. He preached also for the Universalist society in the Barneyville section of Swansea (see entry 170). In December of 1839, the Rev. Mr. Balch died and he was succeeded by Rev. Abraham Norwood who took the pastorate on March 7, 1840.

In The Pilgrimage of a Pilgrim, the Rev. Mr. Norwood had this to say regarding his Fall River pastorate: "About the middle of December, I preached in the thriving village of Fall River, and agreed with the brethren to remain with them a year. We met in a small hall. They had but little preaching. A society and Sabbath school were soon organized, and conference meetings established. For a while we succeeded, and the congregation increased. The subscription list, which numbered twenty-seven, went up to about seventy. In the fall of 1840 was the unparalleled political excitement of 'Tip & Ty' - a presidential electioneering contest. Almost every other subject was swallowed up by politics. The whole public mind was completely absorbed in them. It was politics in-doors and out, in the streets and in the sanctuary. In such a state of things no religious impression could be made upon the people. All religious meetings were thinly attended, and ours among the rest. This was disheartening to those of the little flock unto whom I ministered who still felt zealous in the cause. Several of them supposed that if they could exchange me for a popular preacher, the society would soon become large and strong. This they whispered in their own ears. They corresponded with the Rev. William S. Balch, of Providence, R. I., he being, in their view, the most popular man in the denomination, and they were allowed to think that he would live with them if I should depart. With this impression, they neglected to re-engage me when my year was expired, and sent for Brother B., who, to their surprise, then declined coming. Some were dissatisfied with all this secret management. After this they obtained the services of Rev John B. Dods."¹

1. Abraham Norwood, The Pilgrimage of a Pilgrim, pp. 270-271.

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During the Rev. Mr. Norwood's pastorate, the society was incorporated on March 7, 1840. In 1843, the great Fall River fire destroyed Columbian Hall. A new building was built on the same site and in December, 1843, was dedicated as Berean Temple. The society bought the property March 16, 1847, and sold it in 1849. The society was without a pastor for some years. In 1853, plans for a new church were discussed, but never carried out. The society voted to end its 17-year existence early in 1856 and in April of the same year 31 members joined the Unitarian church (see forthcoming Inventory of Unitarian Archives in Massachusetts).

See: Trumpet and Universalist Magazine, August 5, 1837, June 26, 1841, August 13, 1853.

List of 31 members, who joined Unitarian church April 1856, in vault of Union Savings Bank, South Main and Market Streets, Fall River, in custody of Mr. James P. Hart, moderator, 43 Hanover Street, Fall River.

Property recordings in Bristol County, North District, Registry of Deeds: Church site, purchase, mortgage and sale, vol. 39, p. 373, recorded February 1, 1847; vol. 40, pp. 21-22, recorded May 14, 1847; vol. 42, p. 210, recorded October 5, 1849.

176. UNIVERSALIST SOCIETY, 1839-1865 (defunct), Whately.

In 1839, a petition to call a meeting for the purpose of organizing a Universalist Society was signed by 14 residents of Whately. Luke B. White, Esq., issued a warrant, dated April 18, 1839, and formal organization was effected a month later, on May 20. A constitution and bylaws were adopted, with the understanding that as many Sabbath meetings should be held, as the funds raised would allow. It began with 1 Sunday each month for the first year, and ended in 1860, with preaching half of the time. Rev. John Pierce, formerly of Hardwick, was the first minister. Meetings were held in schoolhouses, the old Baptist church (see forthcoming Inventory of Baptist Archives in Massachusetts), and the town hall. On the formation of the United Congregational Society (see forthcoming Inventory of Unitarian Archives in Massachusetts) in 1865, the members of the Universalist Society disbanded and joined the Unitarian society.

Mass. Pub. Doc. No. 52, p. 148, cites records, 1839-65, but no records have been found.

177. UNIVERSALIST RESTORATIONIST SOCIETY, 1839-77 (defunct), (West) Townsend.

Universalists and Restorationists had occasionally preached from the pulpit of the First Congregational Parish (see forthcoming Inventory of

Unitarian Archives in Massachusetts) during the 4 years from 1835 to 1839. In the latter year the Universalists formed the Universalist Restorationist Society, and Rev. John Pierce of Lunenburg served as pastor, preaching on alternate Sundays, presumably in the homes of members, until his death in 1841.

The society was incorporated on March 4, 1848, and proceeded to purchase from Alexander Craig a lot in West Townsend and to build thereon a brick meetinghouse of two stories, the lower of which was used as a store. The meetinghouse was dedicated on January 25, 1849, with Rev. Stillman Clark of East Jaffrey, New Hampshire, preaching the sermon. The Rev. Mr. Clark was subsequently settled as pastor and served until 1850 and again, following the 2 year interim pastorate of Rev. Varnum Lincoln, from 1852 to 1853. The society received a considerable increase in its membership as soon as its meetinghouse was built, for a number of those who lived in West Townsend and who used to worship in the parish church withdrew and joined the Universalist society.

The society continued to hold regular services until 1866. Its last pastor was Rev. Charles Chapman Clark, who began his pastorate in 1855, and, after an absence of 4 years, resumed it in 1863. Following his resignation in 1866, the society held only occasional services, which were probably conducted by the Rev. Mr. Clark since he continued to reside in the town, until 1877. In that year the meetinghouse was sold and the society disbanded.

See: Trumpet and Universalist Magazine, December 21, 1839, February 3, 1849.

No records have been found.

Property recordings at the Middlesex County, South District, Registry of Deeds, East Cambridge: Site of meetinghouse in West Townsend, purchase, redeed, repurchase, and sale, vol. 609, p. 78-80, recorded June 3, 1851; vol. 1458, p. 527, recorded December 7, 1877.

178. ST. PAUL'S CHURCH OF PALMER (First Universalist Society in Palmer; St. Paul's Parish of Palmer), 1839-66, 1874--,
Central Park and Walnut Streets, Palmer.

Probably the first preaching of the Universalist gospel in Palmer was by "Father" Whittemore in September 1838. In the next year, services were held in Thorndike, a mill section of Palmer, by Rev. Thomas J. Greenwood. Later that year, Rev. John Howard Willis organized a Universalist society. Supply pastors continued to preach to this loosely organized group for the next two decades. In 1858, the group was more permanently established and services were held in Antique or Weeks Hall, which was located at the corner of Central and Pleasant Streets for a long period. The society suffered such loss of membership during the Civil War that services were

suspended and were not resumed until 1874, when they were held in various halls and residences. On May 27, 1876, upon the petition of 16 persons, the society was reorganized as St. Paul's Parish at a meeting held in Union Hall, now the site of the Public Library. The following day St. Paul's Church was organized with 21 members. In 1877, Rev. Charles Henry Eaton, a graduate of Tufts College and Theological School began a 4 year pastorate in Palmer. During his ministry, an edifice was erected, Gothic in style and built of Monson granite. Services were conducted in Union Hall until the completion of the church, which was dedicated on May 12, 1880. In February, 1925, new bylaws were adopted and the parish and church were united as St. Paul's Church of Palmer.

See: Edward Robinson, "Historical sketch of church, 1838-1900," handwritten, in possession and custody of Rev. Frederic A. Mooney, pastor, 39 Walnut Street, Palmer; Mrs. Anna K. Slaney, "Historical sketch of church, 1876-1937," typewritten, in her possession, 47 Walnut Street, Palmer; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 9 for picture of church; Trumpet and Universalist Magazine, March 2, 1839.

Minutes of church, 1876-1925, 2 vols., of parish, and of combined parish and church, 1876-- , 1 vol., in possession and custody of Mrs. Anna K. Slaney, clerk, 47 Walnut Street, Palmer; Minutes of Sunday School, attendance records, receipts and expenditures, 1876-- , 3 vols., kept in Sunday School rooms of church, in custody of Mr. Reginald C. Kempton, 65 Central Street, Palmer; Register: members, baptisms, marriages, 1876-- , and historical notes, 1860-- , 1 vol., compiled by and in possession of Rev. Frederic A. Mooney, minister, 39 Walnut Street, Palmer; Receipts and expenditures, 1917-- , 1 vol., in possession and custody of Mr. Evert W. Carpenter, treasurer, 63 Central Street, Palmer; Newspaper clippings of church's activities, 1 bundle, in possession and custody of Rev. Frederic A. Mooney.

No property recordings have been found.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 118, p. 219; certificate of incorporation, book 120, p. 6682, granted March 23, 1896.

179. FIRST UNIVERSALIST SOCIETY IN SUTTON, 1840-47 (defunct),
Masonic Hall, Main Street, Sutton

On August 8, 1840, the First Universalist Society was organized in the Whiting Hotel on the old Boston and Hartford Turnpike in West Sutton. A paper had been circulated prior to the meeting asking all persons interested in Universalism to gather for the purpose of forming an organization. Rev. Alvin Abbott was engaged to minister to the society. He preached on alternate Sundays until April 1841, when he began his settled pastorate, which continued until 1845. Meetings were first held in the Whiting Hotel.

When the minister was settled, the meetings were held in the Academy Building, which was also located on the old Boston and Hartford Turnpike in West Sutton. A Sabbath School was organized, and a moderate library was equipped. About the latter part of 1844 and early in 1845, an economic depression was felt in the town, which resulted in the removal of many members of the society. It was then thought best to hold meetings in the center of the town, and the Masonic Hall on Main Street was engaged. After the Rev. Mr. Abbott left the society in 1845, the church began to decline.

In 1846, Rev. B. W. Tingley accepted the pastorate, remaining with the society for 1 year. For a short time thereafter the society held occasional meetings with a supply preacher. The last meeting on record was held April 5, 1847. It was announced at this meeting that Rev. Benjamin Hill Davis, whom the society was attempting to bring to Sutton, had accepted a call elsewhere. Following this meeting, the society disbanded.

See: Trumpet and Universalist Magazine, April 10, 1841.

Minutes of society, with preamble and constitution, 1840-47, 1 vol.; Warrants, 1843-47, 8 items; both in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

No property recordings have been found.

180. FIRST UNIVERSALIST SOCIETY, 1840-ca. 1862 (defunct), High Street, (Newton Upper Falls), Newton.

The First Universalist Society in Newton Upper Falls is first listed in the Directory for 1840. A meetinghouse, located on High Street, was dedicated in May 1842. Rev. Samuel P. Skinner served the society for 3 years, from 1842 to 1845. The pulpit was then supplied by Dr. A. S. Dudley, a dentist. During the pastorate of the Rev. C. Collier, a church was established in 1847. In July 1847, Dr. William F. Teulon, a practicing physician from the British Dominions began supplying the pulpit.

According to S. F. Smith's History of Newton, this society existed for only 6 or 7 years. It is possible that it united with the Newton and Watertown Universalist Society (see entry 96), under the leadership of Dr. Teulon. Inasmuch as the records of both of these societies are missing, such a supposition is, of course, conjecture. In any event, Dr. Teulon is listed in the Directory until 1864, as residing in Newton Upper Falls, where he served a pastorate of about 15 years.

The meetinghouse, which had been dedicated in 1842, was later used as a public hall, known as Elliot Hall. In 1845, the society had taken a mortgage upon the property, which, in 1847, was assigned. Twenty years

later, after the lapse of both this society and the Newton and Watertown Universalist Society, the mortgage was foreclosed.

No records have been found.

Property recordings in Middlesex County, South District, Registry of Deeds, East Cambridge: Lot at Upper Falls Village, purchase, mortgage and foreclosure, vol. 419, p. 288, recorded August 16, 1842; vol. 471, p. 417, recorded November 18, 1845; vol. 505, p. 166, recorded February 8, 1847; vol. 1001, p. 4, recorded May 15, 1867.

181. UNIVERSALIST SOCIETY, ca. 1840-a. 1866 (defunct), Main Street, (Marstons Mills) Barnstable.

About 1840, a Universalist society was organized in Marstons Mills, and a meetinghouse, now known as Liberty Hall, was erected on the left side of Main Street, about a 100 yards from the junction of Cotuit Road, River Road and Main Street. In "Organized Universalism in Barnstable County," Rev. Cyrus Augustus Bradley states that in the winter of 1852 and 1853, the Cape Cod Missionary society (see entry 14A) employed two missionaries, one of whom confined his activities to West Barnstable, Marstons Mills and the vicinity. It is probable also that Rev. Rufus S. Pope of Hyannis and the Rev. Mr. Bradley of Yarmouthport supplied the pulpit in Marstons Mills during the society's existence.

No records have been found.

No property recordings have been found.

182. UNIVERSALIST SOCIETY, ca. 1840-ca. 1866 (defunct), Main Street, (South) Dighton.

About 1840, a Universalist society was formed in South Dighton. In 1843, a site was purchased on Main Street just below Elm Street, then known as Four Corners, and a meetinghouse was erected. It is reported that for some years the society flourished, including in its membership any prominent citizens. The active life of this society was probably brief. It was first listed in the Directory for 1844. Rev. S. C. Hewitt is listed in the Directory for 1845, as the pastor, and Rev. William Rogers Chamberlain as the minister in the Directory of 1849. The society is not listed thereafter.

The meetinghouse was sold in 1866 and converted into a school building for the use of Dighton Academy. Later, the building came into the possession of the Second Methodist Episcopal Society (see forthcoming Inventory

of Methodist Archives in Massachusetts), and, in 1833 it was again sold, moved diagonally across the street and converted into a tenement house.

No records have been found.

Property recordings at Bristol County, North District, Registry of Deeds, Taunton: Church site, purchase and sale, vol. 177, p. 263, recorded November 24, 1845; vol. 472, p. 88, recorded April 12, 1889.

183. FIRST UNIVERSALIST SOCIETY OF ASHFIELD, 1840-68 (defunct),
(South) Ashfield.

This society was organized on September 23, 1840 with a membership of more than 60 persons. Business meetings were held in the homes of members, while services were held in the Baptist meetinghouse on Creamery Road, at South Ashfield (see forthcoming Inventory of Baptist Archives in Massachusetts). In March 1844, the meetinghouse was bought. A settled minister, Rev. Earl Guilford, came in 1846, serving about 8 years. The meetinghouse was repaired in 1867. In 1868, the society voted to adjourn for 1 year. Services were not held thereafter and the society never met again. The meetinghouse is now the South Ashfield Village Hall.

Minutes of society, with articles of faith, constitution and bylaws, members, deaths, donations for repairs in 1867, 1840-68, 1 vol., kept in safe in office of town clerk, Town Hall, Ashfield.

No property recordings have been found.

184. FIRST UNIVERSALIST SOCIETY IN TYNGSBOROUGH, 1840-1909 (defunct),
Tyngsborough.

A Universalist group was organized here in 1840 and erected a meetinghouse in 1841. The society does not appear, however, in the annual statistics of the denomination until 1869, in which year the church organization was definitely realized. The church was reported as dormant in 1898, and only occasional services were held thereafter. It disappears from the annual reports after 1909. The church building is reported to have burned in 1913.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 39 for picture of church; Trumpet and Universalist Magazine, June 26, 1841.

Mass. Pub. Doc. No. 52, p. 131, cites records, 1841-85, but no records have been found.

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Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Church site, purchase, transfer to and from Massachusetts Universalist Convention, notice of entry by Convention, quit-claim, vol. 476, p. 337, recorded January 8, 1846; vol. 185, p. 330, recorded November 24, 1886; vol. 186, p. 492, recorded February 21, 1887; vol. 434, p. 150, recorded May 20, 1909; vol. 434, p. 151, recorded May 20, 1909; adjacent land, purchase and sale, vol. 191, p. 555, recorded September 17, 1887; vol. 434, p. 152, recorded May 20, 1909.

Record of Supreme Court cases: 88 Mass. Reports, 140, Joseph L. Hamblett and Wife vs. Zephaniah Bennett, 1863.

- .185. FIRST UNIVERSALIST SOCIETY OF WELLFLEET, 1840-1925 (defunct), Grand Army of the Republic Highway, Wellfleet.

The First Universalist Society of Wellfleet was organized on January 7, 1840. There had been preaching with some degree of regularity during the previous year by Revs. Ezekiel Vose, John Bovee Dods, minister of the Christian Union Society in Provincetown (see entry 113), and by Nathaniel Gunnison, who taught in the academy established by the Rev. Mr. Dods in Provincetown. Most of the time, the services were conducted by ministers of neighboring Universalist societies. In 1846, Rev. B. H. Clark served the societies in Wellfleet and in Truro (see entries 185 and 200). The Cape Cod Missionary Society (see entry 14A), in 1851, employed a missionary who labored chiefly in Wellfleet and in Truro. This arrangement was continued the next year with two men serving a wider field. The following year, 1853, a full-time missionary, Rev. Stillman Barden, was employed. He preached on alternate Sundays at West Barnstable and at Wellfleet. The first resident minister was Rev. Howard Alcott Hanaford, who served the parish from 1874 to 1876.

The early meetings of the society were held in Lyceum Hall on Grand Army Highway. In 1844, the society purchased the old Masonic Hall, also located on Grand Army Highway. This building was remodeled with an auditorium on the second floor, and a schoolroom on the first. Services were held here until 1863, when the Sons of Temperance Hall was purchased, the name of the hall being changed to Union Hall in 1866. This was a two-story structure, the lower floor being used as a Town Hall with offices for the town officials. After 1889, services were held during the summer months only. In 1925, Union Hall was sold by the society and has since been remodeled and is used as a motion-picture theater. A Ladies' Aid Society was established soon after the inception of the church, and about 1870 a Sunday School was organized.

See: Trumpet and Universalist Magazine, March 14, 1840; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 11 for photograph of church.

Mass. Pub. Doc. No. 52, p. 131, cites records, 1840-85, but no records have been found.

Property recordings at Barnstable County Registry of Deeds, Barnstable: Grand Army of the Republic Highway purchase, three purchases of adjacent lots, sale of lot, sale of remainder to Massachusetts Universalist Convention, vol. 34, p. 314, recorded February 4, 1845; vol. 84, p. 212, deed dated February 19, 1859, but recorded March 29, 1864; vol. 75, p. 480, recorded March 29, 1864; vol. 75, p. 495, recorded April 22, 1864; vol. 181, p. 316, recorded June 18, 1889; vol. 194, p. 136, recorded May 10, 1891; mortgages and discharges, vol. 83, p. 244, recorded May 11, 1864; vol. 87, p. 461, recorded January 29, 1866; vol. 122, p. 130, recorded July 20, 1875; vol. 158, p. 257, recorded January 30, 1884.

186. FIRST UNIVERSALIST SOCIETY OF WORCESTER (Proprietors of the First Universalist Meeting House in Worcester), 1840--,
72 Pleasant Street, Worcester.

Universalism was first preached in Worcester in the Town Hall in 1834 by Rev. Lucius R. Paige. Other Universalist preachers who came to Worcester in those days to conduct services were Rev. Hosea Ballou, Rev. Thomas Whittemore, and Rev. Walter Bullard. Regular services were not started until 1840. They were held in Brinley Hall, 340 Main Street, on the site of the present State Mutual Building. A society was incorporated on June 3, 1841. Rev. Stephen Presson Landers, a graduate of the Clinton Liberal Institute, settled as pastor on May 2, 1841. The society built a meetinghouse on the corner of Main and Foster Streets, on the site of the present Worcester County Institution for Savings. A church was organized on November 21, 1843. On the next day the meetinghouse was dedicated. The ground floor was occupied by stores, and the church was on the second floor. In July 1855, "Lily Sunday," later known as Children's Sunday, originated in this church. The present church building was dedicated on June 28, 1871. A parish house was added in 1927, being dedicated January 2, 1928. In 1919, a parsonage at 38 Sever Street was purchased, but in 1937 was sold to the pastor-emeritus.

In 1927, the society and church merged under the legal name of the First Universalist Society of Worcester.

See: Trumpet and Universalist Magazine, June 26, 1841; February 4, 1843; July 7, 1849; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 15 for picture of church built in 1871; History of 75th Anniversary, 1841-1916, with historical address by Rev. Vincent E. Tomlinson, (Worcester, Terrill Press); Historical Sketch, (Daniel Seagrave); Emily E. Ward, History of the Ladies Circle, 1841-1891, (Worcester, Chas. Hamilton, 1891); "Fifty Years of Progress," in Worcester Daily Spy, June 4, 1891; "50th anniversary of church," in Worcester Daily Spy, November 1893. "History of Z. E. H. [Mrs. Zelia E. Harris] Club," by Mary W. Seaver, in possession and custody of Mrs. Knight; "Historical

Sketch" by Stephen Presson Landers, in program of services at installation of Rev. Benjamin Franklin Bowles, October 10, 1866, (Worcester, Tyler and Seagrave, 1866); "A history of one hundred years of First Universalist Society" is in preparation by Mrs. Arthur J. Knight, church historian, 15 Lancaster Street, Worcester.

Minutes of parish, with constitution, list of members, 1841-59, 1 vol. in possession and custody of Mrs. Arthur J. Knight, historian, 15 Lancaster Street, Worcester, 1860-1924, 2 vols., in church safe, 1925--, 1 vol., in possession and custody of Mr. Russell Stobbs, clerk, 37 Monadnock Road, Worcester; Minutes of church, with constitution, list of members, dedications, deaths, 1843-84, 1915-26, 3 vols., in custody of Mrs. Knight; Minutes of Ladies' Social Circle, (Ladies' Sewing Circle until 1888), 1841-1932, 10 vols., in church safe, 1933--, 1 vol., in possession and custody of Mrs. Chester Fay, secretary, 377 May Street, Worcester; Minutes of Mission Circle, 1897-1926, 4 vols., in possession of Mrs. Knight, 1927--, 2 vols., in possession and custody of Mrs. Arthur E. Graves, secretary, 48 Wachusett Street, Worcester; Minutes of Men's Club, 1908-31, 1 vol., in custody of Mrs. Knight, 1932--, 1 vol., in possession and custody of Mr. John C. Brosnihan, secretary, 310 Park Avenue, Worcester; Minutes of Church School Association, 1924--, 2 vols., in possession and custody of Miss Ruth Knight, 15 Lancaster Street, Worcester; Minutes of Universalist Library Association, with constitution, list of members, 1849-56, 1 vol., poor condition, no binding, in church safe; Minutes of Young People's Literary Association, with constitution, 1875-80, 1 vol., in church safe; Minutes of Young People's Christian Union, 1930--, 1 vol., in possession and custody of Miss Peggy Putnam, secretary, 8 Boyden Street, Worcester; Minutes of Universalist Aid (organized 1927 as Universalist Young Women's Aid, name changed 1937), 1927--, 1 vol., in possession and custody of Miss Mabel C. Colebrook, secretary, 469 Grove Street, Worcester; Minutes of Altruistic Circle (organized in 1909 by members of Sunday School), 1909-37 (dissolved), 4 vols., in custody of Mrs. Knight; Minutes of Wilmerth Class (organized in 1899 as Sunday School class, became club in 1916), 1916--, 1 vol., in possession and custody of Mrs. Walter B. Barrett, secretary, 38 Laconia Road, Worcester; Minutes of Z. E. H. Club (organized in 1889 in honor of Mrs. Zelia E. Harris), 1912-28, 2 vols., in possession of Mrs. Knight, 1928--, 1 vol., in possession and custody of Mrs. Walter E. Barnard, secretary, 79 Hadwen Road, Worcester; Minutes of Junior Z. E. H. Club, 1934--, 1 vol., in possession and custody of Miss Esther Damerall, secretary, treasurer, 660 Pleasant Street, Worcester; Minutes of The Universalist Comrades, with constitution, 1917-26, 1 vol., in the possession of the Universalist General Convention, at 16 Beacon Street, Boston, and in custody of Miss Esther Richardson, assistant secretary; Minutes of Red Cross Auxiliary, 1918-19, 1 vol., in church safe; Register, church members, 1843--, 1 vol., loose-leaf; Register, dedications, 1843--, 1 vol., loose-leaf; Register, of church and parish officers, officers of subsidiary organizations, 1841--, 1 vol.; all registers compiled from minutes books, in custody of Mrs. Knight; Lists of church members, 1868, 1903, 1918, 1931, printed, 4 pp. each; Receipts and expenditures of society, 1919-26, 2 vols., in church safe, 1927--, 4 vols., in possession and custody of Mr. Arthur S. Longley, treasurer, 41 Oread Street, Worcester; Charitable funds,

income from legacies and expenditures; 1914-- , 1 vol., in possession and custody of Mr. Longley; Receipts and expenditures of Ladies' Social Circle, 1906-- , 4 vols., in possession and custody of Mrs. Harry H. Atwood, treasurer, 24 Fiske Street, Worcester; Receipts and expenditures of Mission Circle, 1897-- , 3 vols., in possession and custody of Mrs. Walter B. Barrett, treasurer; Receipts and expenditures of Men's Club, with statements, 1922-- , 1 package, in possession and custody of Mr. Herbert R. Dixon, treasurer, Highland Street, Worcester; Receipts and expenditures of the Young People's Christian Union, 1931-- , 2 vols., in possession and custody of Mr. Austin Coates, treasurer, 14 Hartshorn Avenue, Worcester; Receipts and expenditures of Universalist Aid, 1927-- , 1 vol., in possession and custody of Mrs. Nathaniel Dunbar, treasurer, 43 Amherst Street, Worcester; Receipts and expenditures of Altruistic Circle, 1909-37, 1 vol., in custody of Mrs. Knight; Receipts and expenditures of Wilmarth Class, 1919-- , 1 vol., in possession and custody of Miss Marguerite Woods, treasurer, 76 Dover Street, Worcester; Receipts and expenditures of Z. E. H. Club, 1913-- , 1 vol., in possession and custody of Mrs. Joseph L. Ashwood, treasurer, 55 Institute Road, Worcester; Receipts and expenditures of Church School, 1929-- , 1 vol., in possession and custody of Mr. Hugh A. Allen, treasurer, 109 Tower Street, Worcester; Fair committee records, reports of treasurer, 1896-1903, 1 vol., in church safe; Biographies of ministers of church, gathered and written by Mrs. Knight, 1 vol., in possession of Mrs. Knight; Correspondence, letters of acceptance of call and resignation, scattered, 1843-- , 1 box, in custody of Mrs. Knight; Calendars, 1921-- , printed, 2 boxes, in possession of Mrs. Knight; The Message, monthly publication, with reports, parish register, 1901-- , 8 vols., bound, in possession of Mrs. Knight; Scrap book, newspaper clippings, 1929-- , 5 vols., kept by and in possession of Mrs. Knight; Photograph of Altruistic Circle, March 18, 1937, in custody of Mrs. Knight; Plans of parish house, 1927, 1 bundle, in anteroom; Plan of land of society, 1927; Plans of parish house, 3 items; Specifications for heating and ventilating parish house, one item; Specifications for labor and material for parish house, one item; Specifications for electrical work in parish house, one item; Specifications for plumbing, one item; Wall photograph album, pictures of early church leaders, early Universalist churches and schools. History, Biographical Sketches of Pastors, Confession of Faith, and Constitution, also a List of Members from 1843 to 1885 of the First Universalist Church, Worcester, Mass. U.S.A. (Worcester, Daniel Seagrave, 1885), 52 pp., 1 vol.; History, Biographical Sketches of Pastors, Confession of Faith and Constitution, also a List of Members from Nov. 1841 to March 1895 of the First Universalist Church, Worcester, Mass. (Worcester, Daniel Seagrave, 1895), 64 pp., 1 vol.; History of the Seventy-fifth Anniversary of the First Universalist Church, Worcester, Mass. (1916), 20 pp., 1 vol.; "City Church Is Rich in History" in Worcester Sunday Telegram, May 3, 1931, 1 item; Constitution of First Universalist Society of Worcester, 1936, printed circular, 1 item; all five foregoing items in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Main and Foster Streets, purchase and sale by "First

Universalist Meeting House Proprietors," vol. 379, p. 511, recorded July 19, 1843; vol. 1804, p. 431, recorded May 3, 1905; mortgage and discharge, vol. 380, p. 406, recorded August 5, 1843; discharged in margin, January 13, 1854; mortgage and discharge, vol. 3, p. 311, recorded January 13, 1854; discharged in margin, November 26, 1892; lease to First Universalist Parish and Church of Worcester and surrender of lease by Parish, vol. 391, p. 252, recorded July 20, 1844; vol. 844, p. 104, recorded May 1, 1871; 72 Pleasant Street, purchase, vol. 704, p. 205, recorded May 11, 1865; mortgage and discharge, vol. 7, p. 157, recorded September 15, 1870; discharged in margin, March 20, 1877; mortgage and discharge, vol. 9, p. 497, recorded March 13, 1877; discharged in margin, December 27, 1882; mortgage and discharge, vol. 1590, p. 616, recorded October 25, 1898; vol. 1746, p. 460, recorded April 27, 1903; property in Royalston, acquisition by will and sale, no record of acquisition, vol. 1804, p. 354, recorded April 29, 1905; 134 Lincoln Street, mortgage assigned to society and discharge, vol. 2263, p. 246, recorded March 6, 1922; vol. 2428, p. 408, recorded February 8, 1927; Clinton Court, notice of filing of petition establishing title and right of way, vol. 2458, p. 548, recorded January 20, 1928; Merrick Street, tract on Jacques Avenue, parcel of land with buildings at Sever and Dayton Streets, acquisition, by will and sale, no record of acquisition given, vol. 2088, p. 14, recorded October 4, 1915; Union Hill, purchase by First Universalist Meeting House Proprietors, vol. 549, p. 205, recorded July 14, 1855; land and buildings on Carroll Street, acquisition by will and sale, no record of acquisition, vol. 1535, p. 348, recorded April 22, 1897; mortgage taken back by society and discharge, vol. 1535, p. 350, recorded April 22, 1897; vol. 2408, p. 304, recorded June 28, 1927; parsonage at 38 Sever Street, purchase and sale, vol. 2188, p. 311, recorded September 8, 1919; vol. 2698, p. 382, recorded July 1, 1937.

187. SECOND UNIVERSALIST SOCIETY, 1841-46 (defunct), Main Street, corner of Walnut Street, Woburn.

Some of the members of the First Universalist Society (see entry 99), dissatisfied with the impending decision to disband, formed the Second Universalist Society in 1841. While they emphasized their dissociation from the controversial views of Rev. John Gregory, former pastor of the earlier society, on temperance and abolition by adopting another name, they continued to worship in the meetinghouse of the First Universalist Society until its sale to the town by that body in 1842 and to utilize that legal entity for their subsequent real estate transactions.

In April 1843 the Second Universalist Society installed Rev. Webster Bettes Randolph as pastor; he served for 3 years. During 1843 and 1844 the society worshipped in the town hall, but in November of the latter year it dedicated a meetinghouse which had been built on Main Street, at the corner of Walnut Street. This building was of wood, gothic style, with a tower at each corner surmounted by a cupola and belfry.

The society disbanded in 1846, and in 1847 its members joined with the Unitarians, who had occasionally worshipped in the Universalist meetinghouse since 1843, to form the First Unitarian Parish in Woburn (see forthcoming Inventory of Unitarian Archives in Massachusetts). The meetinghouse was occupied by the latter body until its sale in 1865 to the Methodists (see forthcoming Inventory of Methodist Episcopal Archives in Massachusetts) who in turn used it until its destruction by fire in 1873.

Receipts and expenditures, with fees to ministers, 1843-44, 1 vol.; Subscription accounts for completing and furnishing new Universalist meetinghouse, 1843, 1 vol.; both bound together with one of the records of the First Universalist Society, and in possession of Woburn Public Library, Woburn; Rev. W. S. Barnes, pastor of the First Unitarian Parish in Woburn, "The History of the Universalist and Unitarian Movements in Woburn, Mass.," t. mss., 36 pp., transcribed from a series of articles in Our Banner, church paper of the First Unitarian Church, in possession of the Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole

Property recordings at the Middlesex County, South District, Registry of Deeds, East Cambridge: Site of meetinghouse on Main Street, purchase, transfer to treasurer of First Universalist Meetinghouse in Woburn, mortgage, four assignments, assignment to the Woburn Methodist Episcopal Church Society, sale to the Woburn Methodist Episcopal Church Society, mortgage taken by the society, and marginal discharge, vol. 443, p. 90, recorded May 7, 1844; vol. 475, p. 466, recorded January 21, 1846; vol. 475, p. 467, recorded January 21, 1846; vol. 759, p. 394, recorded March 14, 1857; vol. 869, p. 9, recorded October 23, 1861; vol. 894, p. 489, recorded September 22, 1862; vol. 906, pp. 155-56, recorded May 27, 1863; vol. 949, p. 355, recorded June 16, 1865; vol. 951, p. 295, recorded July 15, 1865; vol. 949, p. 314, recorded June 21, 1865; vol. 949, p. 314, recorded August 2, 1867.

188. INDEPENDENT UNIVERSALIST SOCIETY, 1841-ca. 1856 (defunct), Elm Street, Gloucester.

The Independent Universalist Society was organized shortly after the annual meeting of the Independent Christian Church (see entry 44) in April, 1841. This new society came into being as a result of difficulties which arose among the members of the Independent Christian Church. Three years before the birth of the new organization, Rev. Daniel D. Smith of Portland, Maine, had, on December 20, 1838, been installed as junior pastor, to assist the aged pastor, Rev. Thomas Jones. The congregation increased, and in order to secure more accommodations, it was voted on January 29, 1839, "to make an alteration in the gallery by which they could obtain Fifty-four pews." In addition, a vestry and school house called the "Murray Institute" was erected on the grounds of the church and dedicated October 31, 1839. The "Liberal Institute" a school formerly located at Methuen was moved here

and opened in the new building in November. The school lasted for 5 terms after which the enterprise was abandoned. Shortly after the inauguration of the school, dissension arose, causing a division of the members. The Rev. Mr. Smith resigned in October 1840, his services being retained until after the April annual meeting. His followers organized the Independent Universalist Society, and commenced meetings in Murray Institute hall. In 1843, they invited the Rev. Mr. Smith to become their pastor, and he remained until the summer of 1848. A house of worship was dedicated on Elm Street, in September 1845. Rev. George J. Sanger was installed as pastor in April 1853, and served until March 1856. The dissolution of the society soon followed, and in 1858 the property was sold to the Methodists.

No records have been found.

No property recordings have been found.

189. FIRST UNIVERSALIST SOCIETY, 1841-68 (defunct), Billerica.

In the late months of 1841, a group of members of The First Parish Church in Billerica (see forthcoming Inventory of Unitarian Archives in Massachusetts) presented a petition to the town clerk asking for a special meeting to organize a Universalist society. On January 10, 1842, the meeting was held, and the First Universalist Society, Billerica was organized. The society purchased a parcel of land located on the north side of what is now West Street, near Billerica Center and erected a meetinghouse. The new edifice was dedicated in the latter part of 1842. Rev. Varnum Lincoln was the first settled minister of the society, assuming the pastorate in September 1843, remaining until 1845. Due to the lack of support and a diminishing membership, the society decided to disband. At the last meeting, on January 18, 1868, it was voted to sell the meetinghouse and to dissolve the society. The building was sold to the Roman Catholic diocese (see forthcoming Inventory of Roman Catholic Archives in Massachusetts) and moved to North Billerica where it was used as a chapel. The proceeds of the sale of the property were distributed among the members of the First Universalist Society.

See: Trumpet and Universalist Magazine, September 24, 1842.

The following records are in custody and possession of the Billerica Historical Society, Cummings House, Billerica: Extract of minutes of society, 1868, 4 pp., 1 item; Petition to Dudley Foster, justice of the peace, to issue warrant for meeting, 1841, 1 item; warrants, 1842, 1852, 2 items; Deed from Joel Richardson, 1852, 1 item; specifications for meetinghouse, 1842, 2 items; Receipts for ministers' salaries, 1853, 1854, 1858, 3 items; Historical Sketch, 1842-67; Sermons by Revs. E. H. Chapin and Thomas Baldwin Thayer, 1845, 1846, 2 items; List of pastors, 1843-68.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: church site, purchase and sale, vol. 415, p. 472, recorded June 2, 1842; vol. 72, p. 332, recorded March 22, 1870.

190. PROPRIETORS OF THE THIRD UNIVERSALIST MEETINGHOUSE IN LOWELL, 1842-50 (defunct), Central Street, corner of Merrimack Street, Lowell.

This church was organized in 1843 and the building later known as Barrister's Hall on the southeast corner of Merrimack and Central Streets, built for its place of worship. Dedication exercises were held on January 31, 1844. It had a brief and somewhat irregular existence. Rev H. G. Smith is reported to have been the first pastor, but in 1844 Rev. John Moore is noted in the City Directory as pastor. The Rev. Mr. Smith succeeded the Rev. Mr. Moore and he in turn was followed by Rev. L. J. Fletcher. These last two men were probably not in full fellowship with the Universalist denomination, and "preached independently as ecclesiastical guerillas."¹ The building was sold to the Second Wesleyan Methodist Society in 1850 (see forthcoming Inventory of the Methodist Episcopal Archives in Massachusetts).

See: Trumpet and Universalist Magazine, October 29, 1842

No records have been found.

Property recordings at Middlesex County, North District, Registry of Deeds, Lowell: Central and Merrimack Streets, purchase, contract to paint building, contract to insert beam for support of building, vol. 41, p. 568, recorded December 26, 1843; vol. 39, p. 527, recorded November 25, 1843; vol. 42, p. 99, recorded June 16, 1843; mortgage, vol. 41, p. 570, vol. 437, p. 136, recorded December 22, 1843; discharged November 16, 1850, citation not found; vote to sell, and sale, vol. 69, pp. 85-87, vol. 582, pp. 72-74, recorded November 8, 1850; and November 15, 1850.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of incorporation, 1843, ch. 33, approved March 22, 1843

191. UNIVERSALIST SOCIETY IN TEMPLETON, 1842-ca. 1857 (defunct), Town Hall, Templeton.

A Universalist Society was organized in Templeton in 1842, and the first meeting was held in the old town hall, shortly after the organization.

1. Charles Cowley, Illustrated History of Lowell, p. 90.

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A new town hall was erected on the site of the old building in Templeton center, next to where the Congregational Church (see forthcoming *Inventory of Congregational Archives in Massachusetts*) now stands. Here the society continued to hold its meetings, as it was never financially in a position to erect a meetinghouse. Services were conducted irregularly, on alternate Sundays at best. The society was never able to settle a minister, and Rev. Gerard Bushnell is reported to have been the only minister who supplied for the Universalists in Templeton. Sometime previous to 1857, the society was dissolved, no services having been conducted for several years.

No records have been found.

192. FIRST UNIVERSALIST SOCIETY IN MIDDLEBOROUGH, 1842-ca. 1872 (defunct), Middleborough.

The First Universalist Society in Middleborough was organized in 1842 by Rev. E. H. Lake. For many years prior to this organization, certain residents had expressed their support of Universalism by becoming members of the Universalist Society of Halifax (see entry 91) and other nearby towns. Shortly after organization, Rev. E. R. Crocker was called to the pastorate, remaining with the society for several years. Meetings were held fortnightly at Pierce Hall or the Purchase schoolhouse for a number of years, later being held in a schoolhouse on School Street and in Hinckley Hall. In 1854, it was decided to erect a meetinghouse. A site on Oak Street was purchased and funds for the church building were raised, but the society began a decline, and in 1872 the lot was sold. The title to the property had been vested in the First Universalist Samaritan Sewing Circle, and after the sale the proceeds were divided among the members of this organization. An unsuccessful attempt was made a few years later to revive the society. The individuals affiliated with this church became members of the First Unitarian Society (see forthcoming *Inventory of Unitarian Archives in Massachusetts*).

No records have been found.

Property recordings at Plymouth County Registry of Deeds, Plymouth: Church site, purchase and sale, vol. 256, p. 310, recorded March 25, 1854; vol. 386, p. 10, recorded April 8, 1872.

193. FIRST UNIVERSALIST CHURCH IN CHELSEA (Church of the Redeemer), 1842-- , corner of Clark and Cary Avenues, Chelsea.

Prior to 1840, residents of Chelsea, desiring to hear Universalist preaching, found it necessary to travel by ferry to Boston in order to attend the services of the First Universalist Society in Boston (see

entry 47), and hear the preaching of Rev. Sebastian Streeter. Because of the distance and the inconvenience of travel, steps were taken to find a place where the Universalists could hold services in Chelsea. The owner of a saw mill on Broadway, where Fifth Street now begins, gave the use of the loft for Sunday services. A desk of plain white boards served as the pulpit and boards supported by wooden horses were used as seats, except for a few chairs loaned by neighbors. Here, the Rev. Mr. Streeter, Rev. Sylvanus Cobb, Rev. Otis A. Skinner, Rev. Hosea Ballou and others preached. These quarters were soon outgrown, and Mr. Edward Pratt, chief engineer of the Fire Department, received permission to use the engine house for several Sundays. These quarters also were soon outgrown and Guild Hall on Winnisimmet Street was engaged.

In 1842, Rev. Asa P. Cleverly was chosen pastor, and a Sabbath School was established. A constitution was accepted on November 15, 1842, and the society was publicly recognized at services held on November 17 of that year, in the meetinghouse of the First Church in Chelsea, later the First Unitarian Church of Revere (see forthcoming Inventory of Unitarian Archives in Massachusetts). The Ladies Sewing Circle was formed about this time. On May 1, 1844, the society removed from Guild Hall to the new schoolhouse at the corner of Shurtleff and Maverick Streets. On November 17, it again moved, this time to Gerrish Hall, which was located at the junction of Park and Winnisimmet Streets. The Rev. Mr. Cleverly resigned at this time. A petition to issue a warrant for a meeting to organize the society under the general laws of the state was presented to Mr. John Low, justice of the peace, on April 2, 1845. The meeting was held on April 21, and a constitution adopted.

At a parish meeting held in April 1849, a committee was chosen to consider the building of a church. As a result, land was purchased at the corner of Chestnut and Fourth Streets, and a church erected, which was dedicated on May 15, 1850. It was a brick structure of Gothic design. Two vestry rooms were provided, one of which was used for the Sabbath School, the other leased to the town for the use of a primary school. The main church contained a gallery for the choir. In 1852, a chancel was added. Sometime prior to 1850, Rev. Charles H. Leonard, then pastor of the church, inaugurated the custom of observing a Sunday in June as Rose Sunday or Children's Day, and, in 1857, the church formally set aside the second Sunday in June, designating it as Children's Sunday. Ten years later, the Universalist General Convention (see entry 1) recommended the adoption of this observance by all its churches.

In May 1860, it was voted to build a larger church if a certain sum should be subscribed. Apparently, this sum was raised, for in July the old edifice was vacated, and thereafter services were held in City Hall. The new church was erected on the old site, and was dedicated July 10, 1862. This structure was destroyed in the Chelsea fire of 1908. Early in 1909, steps were taken to rebuild. The parish bought the lot at the corner of Clark and Cary Avenues. The house which occupied this lot was moved to the rear, and used as a parsonage. The cornerstone of the new building was

laid on October 3, 1909; dedication services were held on January 15, 1911. The edifice is of English Gothic design, constructed of seam-faced Weymouth granite.

See: Trumpet and Universalist Magazine, August 16, 1834, November 25, 1848; William H. McClintock, "History of the First Universalist Society, Chelsea, Mass.," n.d., t., 10 pp., in custody of Mr. Merrill E. Smith, 19 Willard Street, Chelsea, and located at church; Chelsea Evening Record, October 4, 1909, and January 16, 1911; "New Church at Chelsea for the Universalist Society under Brother C. H. Leonard," in The Christian Freeman and Family Visitor, July 27, 1860; William M. McGlaulin, What the Universalist Church is Doing, 1907 to 1909, (Boston, Universalist Publishing House, 1909), p. 23 for picture of first meetinghouse, 1850, and p. 32 for picture of third and present edifice; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 55 for picture of second edifice, 1862; and E. Hartwell Daley, The History of the Universalist Church in Chelsea, Mass., t. ms., 1938, 3 pp., in possession of the Universalist Historical Society, Tufts College, Medford.

The following records, except when otherwise noted, are in the custody of Mr. Merrill E. Smith, former treasurer, 19 Willard Street, Chelsea, and are located at the church: Minutes of society, 1845-57, 1 vol.; Minutes of parish, 1858-1931, 3 vols.; Minutes of church, with admissions, dismissions, deaths, 1858-- , 3 vols., in custody of Mr. Oliver J. Holt, clerk, 18 Linden Road, Melrose; Minutes of standing committee, 1856-1922, 2 vols.; Minutes of building committee, 1860-62, 1 vol.; Minutes of Sabbath School Association, 1860-81, 2 vols.; Minutes of Sabbath School teachers, 1846-51, 1 vol.; Minutes of Society of the Altar, with constitution and bylaws, 1866-90, 1 vol.; Minutes of Young People's Aid Society, with constitution and list of members, 1852-53, and Reading Circle, with members, 1857-62, 1 vol.; Minutes of Young People's Missionary Association, #33, 1889-95, 1 vol.; Minutes of Junior Young People's Christian Union, with treasurer's reports, scattered 1895-1902, 2 vols.; Register: baptisms, deaths, 1859-- , 2 vols., in custody of Mr. Oliver J. Holt; Members, 1914-24, hdw., and t., 12 pp.; Receipts and expenditures of parish, 1898-1903, 1920-28, 4 vols.; Receipts and expenditures of building committee, 1861-63, 1 vol.; check stubs, 1868-76, 1930-33, 2 books; Canceled checks, 1910-14, 500 items; Receipts, 1850, 1870-80, about 115 items; Weekly offerings, 1925, 1 vol.; Subscription lists of society, 1844-45, 1859, 2 loose sheets; Reports of officers and committees, scattered 1866-1933, about 200 loose sheets; Setting of seats in Gerrish Hall and Universalist Society, 1845, 1 loose sheet; Pew deeds and transfers, some copies, 1850-59, 1852-70, 1 vol.; Pew valuation and taxes, 1853, 1 loose sheet; Pew rentals, 1868, loose sheets; Receipts for pew taxes, 1875-81, 1 vol.; Pew tax receipts, 1856, in the Tufts College Library; Tufts College, Mass. and in custody of Mr. Raymond L. Walkley, librarian; Pew receipts, 1816, 1800-28, located in the Bellingham-Cary House collection, Chelsea; Pew pledges, 1910-13, 400 cards; Pledges for church site, 1848, 1 loose sheet; Deeds, 1909, 1910, 1924, 1930, 4 items; Contracts to install organ, 1893, 1909, 2 items; Warrants for parish meetings, 1893-1935, 55 items; Specifications for church edifices,

1860 and n.d., 43 pp.; Plan showing encroachment on Kibby estate, 1865, 1 loose sheet; Credentials of delegates to ordination of Rev. Charles H. Leonard, 1848, 5 loose sheets; Letters: To and from standing committee of Unitarian Society, accepting use of their church, 1860, 2 items; from pastors and others, concerning calls, acceptances and other church business, 1865-88, 1912-35, 63 items; from Rev. Charles H. Leonard to Rev. R. Perry Bush, concerning Children's Sunday, 1917, 2 items; Letter of dismissal from Rev. Samuel Robbins to Dr. Albert Guild, Boston, 1839, 1 item, in possession of the Universalist Historical Society, Tufts College, Medford and in custody of Professor Alfred Storer Cole; Order of Services: Installation of Rev. Andrew Jackson Canfield, 1873, installation of Rev. Charles Conklin, 1882, installation of Rev. Samuel W. Sample, 1885, installation of Rev. George B. Stocking, 1890, and ordination of Rev. R. Perry Bush, 1879, printed, 4 pp. each, laying of the cornerstone, printed, 1909, 4 pp., dedication of church, January 15, 1911, printed, 6 pp., 8 copies, sixtieth anniversary of founding of Children's Sunday, 1917, printed, 4 pp., reconsecration of church, 1919, printed sheet, 16 items; Sunday School attendance records, 1859-64, 1921-22, 1936-38, 13 vols.; Articles of the Religion and Government of the Universalist Church, adopted by the Church of the Redeemer, Chelsea, (Chelsea, Hovey Brothers, 1869), 20 pp.; Constitution and Bylaws of the Young People's Christian Union of the Universalist Church, Chelsea, (Chelsea, Charles H. Pike and Company, 1891), 8 pp.; Charles H. Leonard, Memorial Service, tribute to Benjamin P. Shillaber, printed, 1890, 16 pp.

Property recordings in the Suffolk County Registry of Deeds, Boston: Land at Chestnut and Fourth Streets, purchase, vol. 603, p. 212, recorded September 5, 1849; additional lot on Chestnut Street, purchase, vol. 606, p. 49, recorded October 24, 1849; additional land on Chestnut Street, purchase, vol. 809, p. 154, recorded March 7, 1862; mortgage of all property, vol. 2162, p. 385, recorded November 1, 1893; sale of all property, vol. 3405, p. 474, recorded November 5, 1909; land at Clark and Cary Avenues, purchase, vol. 3353, p. 126, recorded April 1, 1909; additional land on Clark Avenue, purchase, vol. 3365, p. 439, recorded May 22, 1909; correction of bounds in previous deed, vol. 3489, p. 639, recorded July 19, 1910; mortgage, vol. 3477, p. 405, recorded August 23, 1910; deed, all property to Massachusetts Universalist Convention "on condition that it revert to society if Convention does not maintain preaching by clergymen of the Convention for two consecutive years," vol. 4201, p. 121, recorded January 22, 1920; deed of all property from Massachusetts Universalist Convention to society on same conditions as above, vol. 4201, p. 122, recorded February 25, 1920; discharge of mortgage, vol. 4266, p. 470, recorded December 3, 1920; mortgage, vol. 4266, p. 470, recorded November 30, 1920; mortgage and discharge, vol. 4586, p. 296, recorded June 20, 1924; vol. 5223, p. 416, recorded October 29, 1930; mortgage, vol. 5223, p. 129, recorded October 29, 1930; vol. 5290, p. 57, recorded October 31, 1931.

194. FIRST UNIVERSALIST CHURCH IN NORTH ADAMS (First Universalist Society in North Adams), 1842-- , Summer Street near Federal Street, North Adams.

Prior to the formal organization of a Universalist society in North Adams, Rev. Hiram Beckwith preached every few weeks during 1840 in the third story of Arcade Hall. On March 1, 1842, after further missionary work by Rev. William Wilcox, 24 Universalists petitioned Justice of the Peace Isaac Hodges to issue a warrant calling for a meeting for organizational purposes. Accordingly, on April 9, 1842, the First Universalist Society in North Adams was formed. Rev. Hiram Torrey served as its first settled minister until 1844.

In 1843, Stephen B. Brown purchased for use of the society the old Methodist Church on Center Street (see forthcoming Inventory of Methodist Episcopal Archives in Massachusetts) This was repaired in 1845 and used by the society until 1852 when Mr. Brown's creditors foreclosed the property. Land was then purchased on State Street, and a meetinghouse, which housed the society for 40 years, was erected. A church was organized on December 15, 1861, and was merged with the society in 1928. The rapid growth of the town by 1890, made a change of location desirable, as State Street had become a business center.

A church building was erected on the present site, and dedicated July 11, 1893. The old church property was sold the year before, with the proviso that it be available until the completion of the new building. A Bible School was held irregularly from 1842 until April 1852, when the Sunday School was organized. In recent years the church has established a forest shrine in Braytonville not far from the city where outdoor services may be held. This shrine is a memorial gift of the descendants of one of the first members of the society.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 51 for pictures of church; Seventy-fifth Anniversary of the Universalist Society, 1842-1917, (North Adams, Excelsior Printing Company, 1917), "A Brief History of the First Universalist Church of North Adams, Mass., 1842-1937," compiled by Faith W. Carley, 1937, 8 pp.

Minutes of society, 1842-1928, (merged with church), 5 vols., Minutes of church, 1861-- , 4 vols., Minutes of Universalist Association Circle, 1872-83; Minutes of Social Club, 1910-18; Minutes of building committee, with receipts and expenditures, 1892; Register: members, 1869, families, 1886, baptisms, 1887-1918, marriages, 1887-1918, deaths, 1886-1909, church attendance, 1902-06, contributions, 1885-1906; Receipts and expenditures, 1897-98, 1907-12, 1914, 8 vols.; Collector's accounts, 1898-99, 1903-06, 2 vols.; Pew rentals, 1896-99; Building fund accounts, 1894-95, 1 vol.; Receipts and expenditures of Sunday School, 1875-93; Records of Sunday School Association, 1900-19, 3 vols.; Newspaper clippings relative to

dedication of forest shrine in Braytonville, 1928-29, in custody of Year Book, First Universalist Church, North Adams, Mass., 1900.

Property recordings at Berkshire County Registry of Deeds, North Adams: Site of second meetinghouse on State Street, purchase, vol. 78, p. 533, recorded April 3, 1854.

195. UNIVERSALIST SOCIETY, ca. 1843, Easton.

The Directory for 1843 lists a society organized here with Rev. A S. Dudley as pastor. It is not listed thereafter.

No records have been found.

No property recordings have been found.

196. WEST UNIVERSALIST SOCIETY, 1843-48 (defunct), Chardon Street, Boston.

During the later years of Rev. Hosea Ballou's ministry at the Second Society of Universalists in the Town of Boston (see entry 66), it became necessary to obtain a colleague and assistant pastor. Among the candidates was Rev. T. C. Adam. When the Rev. Mr. Adam was not chosen after having preached before the society from May 1842 to January 1843, he started to hold services in a chapel on Chardon Street just recently vacated by the Adventists (see forthcoming Inventory of Adventist Archives in Massachusetts). A portion of the Second Society followed him and organized the West Universalist Society. Ill health forced the Rev. Mr. Adam to resign the pastorate on August 30, 1864, and after a brief period of supplies, Rev. D. H. Plumb accepted the call in February 1847. The Rev. Mr. Plumb was apparently the last minister since the society was dissolved in 1848, most of the members returning to the Second Society.

See: Trumpet and Universalist Magazine, September 12, 1846, February 13, 1847.

No records have been found.

No property recordings have been found.

197. UNIVERSALIST SOCIETY, ca. 1844-46 (defunct), Sheffield.

The Directory for 1846 lists a group here with a "union meetinghouse." They are not reported thereafter.

See: Trumpet and Universalist Magazine, July 17, 1844.

No records have been found.

No property recordings have been found.

198. SECOND UNIVERSALIST SOCIETY IN SALEM, 1844-67 (defunct), Salem.

This society was organized in 1844 and Rev. Day K. Lee became the first pastor in the same year. The Directory states that a church was organized in 1850. It is not listed after 1867 when Rev. Thomas J. Greenwood appears as pastor. The membership was probably absorbed into the First Universalist Society of Salem (see entry 57).

See: Trumpet and Universalist Magazine, November 2, 1844.

No records have been found.

No property recordings have been found.

199. ST. PAUL'S UNIVERSALIST PARISH OF ADAMS, (First Universalist Society of Adams), 1844-1929 (defunct), Adams

This society was organized March 28, 1844 and services were held in the so-called "Brick Church," located on the northwest corner of the present site of the L. L. Brown Paper Co., at Central and Commercial Streets. All denominations in the town attended union services in the church and the pulpit was supplied as circumstances allowed without regard for sectarian differences. By 1850, the Universalists desired a meetinghouse of their own and a committee was appointed for the purpose of purchasing the "Brick Church" from the proprietors, or purchasing a lot to build a new meetinghouse. Negotiations over the "Brick Church" continued until 1859 when the society voted to sell its interest, acquired from the proprietorships of a number of its members. The vote, evidently, was not carried out for nearly a decade.

In 1869, the society voted to build a meetinghouse on land owned by Henry J. Bliss, and on March 1, 1870, the lot was purchased. A two-story

brick church edifice was dedicated in 1872 on Center Street, and Rev. Quincy Whitney became pastor. At a meeting on March 25, 1873, it was voted to change the name from First Universalist Society of Adams to St. Paul's Universalist Parish. In 1883, a parsonage was built on Crandall Street.

By 1921, interest had lapsed to a degree where the advisability of renting the church to other societies was considered. On January 5, 1929, it was voted to dispose of all property and to turn the proceeds and cash invested over to the Massachusetts Universalist Convention. The church was sold to the Adams Lodge of Elks, and the parish house to Mildred W. Jones.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 17 for picture of church.

The following records are in custody of the Massachusetts Universalist Convention, 16 Beacon Street, Boston: Minutes, 1844-73, with copy of warrant for organization meeting, March 28, 1844, 1874-1929, with scattered treasurer's reports, 2 vols.; Letters: Rev. Olney I. Darling to society resigning pastorate, 1909, 1 item; Massachusetts Universalist Convention to Mr. Ira S. Ball, clerk, granting \$200 in aid, 1921, 1 item; Society to the principal and faculty of the Adams High School, notifying them of \$200 fund for needy students, 1930, 1 item; these three items in second volume of the minutes of the society.

Property recordings at Berkshire County, North District, Registry of Deeds, North Adams: Church site on Center Street, purchase, vol. 124, p. 423, recorded April 12, 1870; (no record of sale found), Crandall's Street parsonage, purchase and sale, vol. 171, p. 73, recorded August 11, 1883; vol. 397, p. 515, recorded April 4, 1929.

200. UNIVERSALIST SOCIETY, ca. 1845-52 (defunct), Castle Road, Truro.

In 1839, while teaching at the Academy in Provincetown, which had been established by Rev. John Bovee Dods, Rev. Nathaniel Gunnison preached in Truro and Wellfleet.¹ In 1846, Rev. B. H. Clark, then resident minister in Truro, wrote a glowing report of the situation there. "Our cause," wrote the Rev. Mr. Clark, "is in a highly prosperous state at present in this town. The society has commenced the erection of a meetinghouse, capable of accomodating comfortably at least 400 persons, and which will probably be finished about the first of December. They have preaching half the time at present; and will probably settle a minister permanently next year. Within the last 12 months a very favorable change has taken place in public sentiment here, in reference to our principles; and the present direction of that sentiment seems clearly in their favor. A large portion

1. Asa M. Bradley, "My Cape Cod Story," p. 39.

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of the intelligence and wealth of the place is already in our ranks."¹

The edifice under construction was situated on Castle Road on a high hill at the center of the town. The exterior of the building had been completed, with the exception of the windows, when, on the evening of November 25, 1846, a disaster occurred. According to a contemporary account: "There was a violent gale from the north, and about midnight the house fell with a tremendous crash, casting its fragments to great distance. The loss is estimated at \$1400 or \$1500. The society as yet is small and their means much limited."²

The building was so completely demolished, that it was impossible to rebuild, and the members of the society became so disheartened that, according to the Directory for 1848, it was not until that year that they erected a new meetinghouse. Although a missionary was employed by the Cape Cod Missionary Society (see entry 14A) in the winter of 1851 and 1852, "who labored chiefly in Wellfleet and Truro, with satisfactory results,"³ the society did not survive.

See: Trumpet and Universalist Magazine, March 14, 1840.

No records have been found.

No property recordings have been found.

201. SOUTH UNIVERSALIST SOCIETY, 1845-54 (defunct), Canton Street, Boston.

The South Universalist Society was organized in 1845, and Rev. Ezekiel W. Coffin was installed as pastor. In November of that year, the site for a meetinghouse at the corner of Canton Street and Suffolk Street (now Shawmut Avenue) was purchased from Thomas J. Lobdell. The Rev. Mr. Coffin was succeeded by Rev. Darwin Mott on June 27, 1847. In January 1849, James P. Tolman sued the society for payment of a promissory note for \$42.90, and the property was auctioned off by Constable Thomas P. Ryder for \$40 to Benjamin B. Mussey to satisfy the judgment. Mr. Mussey was probably a member of the society since services were resumed on October 7, 1849, with Rev. J. T. Sargent as pastor, and the meetinghouse was repaired the following year. Rev. M. M. Preston, who accepted the pastorate in April 1852, was probably the last minister, for the society was dissolved in 1854 and the meetinghouse sold by Mr. Mussey to John W. Wetherell in August of that year.

1. Universalist Miscellany, IV, p. 204.

2. Ibid., p. 284.

3. Cyrus Augustus Bradley, Universalism on Cape Cod, p. 10.

See: Trumpet and Universalist Magazine, November 29, 1845, June 26, 1847, October 6, 1849, April 6, 1850, and April 17, 1852.

Letters to standing committee of First Universalist Society in Boston, requesting aid for church expenses, September 26, 1845, and requesting aid to pay pastor's salary and other debts, November 25, 1845, 2 items, found in the First Universalist Society collection in possession of Universalist Historical Society, Tufts College, in custody of Professor Alfred Storer Cole.

Property recordings at Suffolk County Registry of Deeds, Boston: Land on Canton Street, purchase and mortgage, assignment of mortgage, auction and sale, vol. 561, p. 246, recorded May 11, 1846, vol. 566, p. 100, recorded August 26, 1846, vol. 592, p. 72, recorded July 15, 1848, vol. 667, p. 180, recorded August 4, 1854.

Record of Supreme Court cases: James P. Tolman vs. South Universalist Society, Court of Common Pleas, #587, April 1848.

202. UNIVERSALIST FREE CHURCH ASSOCIATION, 1845-ca. 1864 (defunct), Cochituate Hall, Pemberton Square, Boston.

The organization of the Universalist Free Church Association in 1845 was a unique event in the history of religious institutions, for, according to a report in the Trumpet and Universalist Magazine of November 8, 1845, it was the first Universalist society, and may have been one of the earliest in any Protestant denomination, in which membership was not contingent upon financial support. Thus this church was "free" not in any theological sense but was, as the anonymous contributor to the Trumpet and Universalist Magazine quaintly put it, "a place of worship that will be open to all persons, whether poor or rich--- where they may meet together and worship the common Father, and listen to the instructions of the pulpit - where the poor man and the poor widow, though she have not even two mites to cast into the treasury of the Lord, may come and enjoy equal privileges with those who have been more fortunate in accumulating wealth," Rev. Asa P. Cleverly served as pastor from the organization of the association in January 1845, but it was not until November that the Samaritan Chapel, 552 Washington Street, where the members worshipped, was formally dedicated. Following the resignation (date unknown) of Rev. Mr. Cleverly, the pulpit was supplied by various ministers. In 1848 the association moved to Cochituate Hall in Phillips Place, now Pemberton Square, and became defunct sometime between 1862 and 1866 since there is no record of its existence in the Directory of 1866,

See: Trumpet and Universalist Magazine, November 8, 1845, and September 8, 1846.

Letter to First Universalist Society in Boston, requesting aid, 1845, 1 item, found in the First Universalist Society collection in possession of Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

No property records have been found.

203. UNIVERSALIST SOCIETY, 1845-64 (defunct), Summer Street, Corner of Main Street, Sandwich.

A Universalist society was organized in Sandwich in 1845 and a meetinghouse was erected at the corner of Main and Summer Streets. The building was dedicated on December 18, of the same year. Rev. Otis A. Skinner delivered the dedicatory sermon. According to the unpublished notes of Rev. Cyrus Augustus Bradley, Mr. L. W. Manning was called to the pastorate and ordained in 1846, but was disfellowshipped a few years later.¹ Rev. Alvin Abbot was minister of the society in 1848 and Rev. George J. Sanger was resident minister from 1849 to 1852. The last settled pastor was Rev. Thomas Borden who served from 1854 to 1855. By 1856 the Universalists had ceased holding meetings and the Directory for 1864 records the society as being "extinct." The building was later used by the Catholic Society (see forthcoming Inventory of Roman Catholic Archives in Massachusetts) and in 1875 it was sold and removed to the corner of Jarvis and Willow Streets where it was altered and used for a store and afterwards razed.

See: Trumpet and Universalist Magazine, July 28, 1849.

No records have been found.

Property recordings at Barnstable County Registry of Deeds, Barnstable: Church site, purchase, vol. 36, p. 262, recorded September 3, 1845. No recording of sale has been found.

204. UNIVERSALIST SOCIETY, 1847-a. 1895 (defunct), Village Hall, West Bay Road, corner of Main Street, (Osterville) Barnstable.

From 1847 to 1851, the Universalists in Barnstable and Osterville, a village of Barnstable, were ministered to by Rev. Rufus S. Pope, minister of the First Universalist Society in Hyannis (see entry 111). Rev. William Hooper was a resident minister in Osterville from 1860 to 1862, after which time Universalist services were again conducted by the Rev. Mr. Pope and by Rev. Cyrus Augustus Bradley of Yarmouthport until 1890. Village Hall, on the corner of Main Street and West Bay Road, was used by the Universalists, the Baptists and the Methodists (see forthcoming Inventories of Baptist and Methodist Episcopal Archives in Massachusetts).

1. Asa M. Bradley, "My Cape Cod Story," p. 36.

After the Baptists and the Methodists had built their own meetinghouses, the Universalists continued to hold their services in the Village Hall. In 1895, however, the society, having ceased to hold services, was dropped by the Barnstable County Conference of Universalists (see entry 14). The old hall was torn down in 1897, and Union Hall, now owned by the Cape Cod Historical Society, was built on the same site.

No records have been found.

No property recordings have been found.

205. CHURCH OF THE GOOD SHEPHERD (First Universalist Society in Lawrence). 1847-- , 201 Haverhill Street, Lawrence.

When Lawrence was being settled and a few years before its incorporation as a city, a few inhabitants of Universalist belief made the first effort to sustain preaching of that message. In the spring of 1847, Rev. Thomas Whittemore, editor and publisher of The Trumpet preached in Merrimac Hall, at the corner of Jackson and Common Streets. Later, in August of that same year, Rev. Frederick Foster preached in the schoolhouse, at the corner of Jackson and Haverhill Streets, where the Unitarian church (see forthcoming Inventory of Unitarian Archives in Massachusetts) now stands. Rev. Obadiah H. Tillotson, pastor of the First Universalist Parish of Methuen (see entry 89), also preached there.

On October 25, 1847, a meeting was held and a compact for the organization of a Universalist society was adopted. The next Sunday, Mr. George H. Clark, who was then preparing for the ministry, preached to the newly organized group in a schoolhouse at the corner of Haverhill and White Streets, where the old Battery building now stands. The services were well attended and later a Sunday School was organized. The Rev. Mr. Clark was engaged as regular minister and occupied the pulpit from November 15, 1847 to June 15, 1851.

When the society outgrew its quarters in the schoolhouse, Bridgman's Hall on Oak Street near Lawrence Street, was secured. From here it moved to Lawrence Hall, later known as Music Hall, on Common Street, which afterward was partially destroyed by fire. During the time repairs were being made, meetings were held in various other places. The present edifice was dedicated June 30, 1853. In 1866, the building was remodeled and enlarged, a spire and new pews added. The present edifice is of red brick, English in type. Until 1859, there had been no church organization but in that year one was formed. It was incorporated May 12, 1886 under the name of the Church of the Good Shepherd.

See: Percy Metcalf Leavitt, Souvenir of Universalist Churches in Massachusetts, p. 25 for picture of church; "Aged Pastor has Resigned;

Rev. William E. Gibbs, D.D.," Lawrence Telegram, July 18, 1907; "Historical Sketch" by Charles H. Littlefield, on 75th anniversary, in Lawrence Telegram, November 16, 1922; 75th Anniversary of First Universalist Society, Lawrence, Mass. (Lawrence, Eagle - Tribune Job Print, 1922), 8 pp., in possession of Mr. Henry Taylor, parish clerk, 218 Oakland Avenue, Methuen.

Minutes of church, with treasurer's reports, constitution of bylaws, list of members, admissions, lists of baptisms, marriages, deaths since 1900, accounts of legacies and special funds, 1879-- , 4 vols., in the possession and custody of Mrs. C. Roger Andrews, church clerk, 600 Haverhill Street, Lawrence; Minutes of parish, membership list, bylaws, 1847-- , loose papers and 1 vol., these records are in the possession and custody of Mr. Henry Taylor, parish clerk, 218 Oakland Avenue, Methuen; Minutes and financial accounts of Mission Circle, 1908-- , 1 vol., in possession and custody of Mrs. Frank Robbins, secretary-treasurer, 263 Jackson Street, Lawrence; Minutes of Florentia Club, 1908-- , 1 vol., in possession and custody of Mrs. Frances Morgan, Andover; Minutes of Men's Club, 1919-- , 1 vol., in possession and custody of Mr. Carol Davol, secretary-treasurer, Parker Lodge, Haverhill Street, Lawrence; Register: baptisms, marriages, members, deaths, 1908-- , 1 vol., in custody of Rev. Brainard Frederick Gibbons, pastor, 139 Chestnut Street, North Andover; Sunday School records, 1939-- , 1 vol., in possession and custody of Mrs. Herrick Colby, superintendent, 2 Gage Street, Methuen: Compact, October 25, 1847, and February 5, 1866, bylaws, September 1, 1886, revised December 15, 1920, members, 1886-- , 1 vol.; Letters relating to ordination and resignation of pastors, 1866-73; hand bill about lecture course in church, 1880, above three items in possession and custody of Mr. Henry Taylor; Government of the Incorporated Church of the Good Shepherd, (Lawrence, Eagle - Tribune Job Print, 1925), 11 pp., 1 vol.; and Calendars, 1937-- , printed, 4 pp. each, in possession of the Rev. Mr. Gibbons.

Property recordings at the Essex County, South District, Registry of Deeds, Salem: Land on Haverhill Street, purchase, mortgage and discharge, other mortgages, vol. 466, p. 223, recorded September 24, 1852; vol. 480, p. 114, recorded July 6, 1853; vol. 669, p. 2, recorded February 8, 1864; vol. 711, p. 177, recorded October 6, 1866; vol. 717, p. 108, recorded January 17, 1867.

Record of legislative enactments: Validification of acts of the society, Massachusetts Special Laws, 1853, ch. 144, approved April 12, 1853.

206. FIRST UNIVERSALIST SOCIETY IN CHESHIRE, 1848-- (dormant), Stratford Trail, Cheshire.

Although the First Universalist Society was not officially organized until 1849, it is recorded that an earlier movement preceded this organization, with occasional preaching as early as 1755. In that year, according

to History of the Town of Cheshire, Rev. William Murray preached from the pulpit of the West meetinghouse, a dissenting Baptist church (see forthcoming Inventory of Baptist Archives in Massachusetts). Records of the period are not available, but presumably reference is made to Rev. John Murray. A revival occurred in the 1840's, and in 1846 Rev. Alfred Peck was minister of the society. Two years later, during the pastorate of Rev. Almond Wood Mason, land on Stratford Trail was given to the society by Mrs. Sarah Foster for a church building. The following year, the society was formally organized. Another lapse in the society's life occurred in 1860, and the Universalist edifice was rented to the Catholic Church (see forthcoming Inventory of Roman Catholic Archives in Massachusetts), from 1860 to 1862, when the Universalist society resumed its services. For some years the society has been inactive. It retains its identity, however, by holding one meeting each year. Its members worship in and support the First Universalist Church in North Adams (see entry 194). The building on Stratford Trail is no longer used, but is kept in repair by the society.

See: Trumpet and Universalist Magazine, April 27, 1850; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 87 for picture of church.

Minutes of society, 1859--, 1 vol.; Receipts and expenditures of society and of Ladies Aid Society, 1905--, 2 vols., in home and possession of Miss Edith Chase, Cheshire,

Property recordings at Berkshire County, North District, Registry of Deeds, North Adams: Church site, purchase, vol. 92, p. 503, recorded June 13, 1864.

207. SECOND UNIVERSALIST SOCIETY IN WEYMOUTH (Second Universalist Church; Washington Corporation; Church of Christ), 1848--, 96 Pleasant Street, (South) Weymouth.

Rev. Sylvanus Cobb first preached the Universalist interpretation of the Bible in the Second Congregational Church, South Weymouth (see forthcoming Inventory of Congregational Archives in Massachusetts), in 1835. He was one of several supply ministers who occupied the pulpit of this church for about 6 months thereafter. Some time later, those of the liberal faith withdrew and held meetings, successively, in John Reed's Hall situated in the center of the town, a schoolhouse on Pond Street, and, again in John Reed's Hall. The first settled pastor was Rev. John Nelson Parker who came there in 1849 or 1850, and remained until 1855. In the summer of 1850, the first building was erected on the present site. It was dedicated and the Rev. Mr. Parker installed September 26, 1850. This chapel was a small rectangular structure. The proprietors called a public meeting in March 1851 and organized the Washington Corporation. The Sunday School was organized in 1849, and the Ladies' Circle was formed in 1850,

About 1858, the building was remodeled, raised, a vestry and tower added. Also at this time the name of the corporation was changed to the Second Universalist Society in Weymouth. The chapel was enlarged and a new organ installed September 23, 1871, during the pastorate of Rev. Jacob Baker. The church organization was formed and organized by the Rev. Mr. Baker in July 1859, with a membership of 59, and called the Church of Christ.

See: Trumpet and Universalist Magazine, September 21, 1850; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 71 for picture of church.

Minutes of society 1876-- , 4 vols. in possession and custody of Mrs. George Sargent, clerk, 65 Hollis Street, South Weymouth; Receipts and Expenditures, 1927-- , 1 vol. in possession and custody of Mrs. Nellis Ford, treasurer, 1076 Main Street, South Weymouth; Minutes of Universalist Social Circle, 1857-- , 5 vols., in possession and custody of Mrs. George Sargent, clerk, 65 Hollis Street, South Weymouth; Register: births, marriages, deaths, 1931-- , 1 vol.; Sunday School Attendance record, 1938-- , 1 vol.; Official Directory and Hand Book, 1931, 16 pp., in possession and custody of Rev. Arthur W. Webster, minister, 785 Main Street, South Weymouth

Property recordings at Norfolk County Registry of Deeds, Dedham: Church site, purchase, transfer to the Washington Corporation, mortgage, assignment to Second Universalist Society of Weymouth, notice of foreclosure, transfer to and from Massachusetts Universalist Convention, vol. 192, p. 264, recorded March 7, 1850; vol. 258, p. 2, recorded August 3, 1857; vol. 297, p. 39, recorded April 2, 1861; vol. 324, p. 186, recorded June 21, 1864; vol. 326, p. 128, recorded August 29, 1864; vol. 567, p. 355, recorded June 3, 1885; vol. 569, p. 232, recorded July 23, 1885.

208. UNIVERSALIST SOCIETY, 1849, ca. 1853-a. 1861 (defunct) Odd Fellows Hall, 207 High Street, Holyoke.

No dates for the organization or the dissolution of the Universalist society in Holyoke are available. It is probable that there were two distinct movements. In 1849, preaching services were conducted by Rev. Thomas G. Farnsworth, for a number of Sabbaths in Callaudet's Hall, at the corner of High and Lyman Streets, with an attendance of about 50. This movement was shortlived.

A few years later, in 1853, the Universalists rented Odd Fellows Hall in the Colby block, now the Lyman block, 207 High Street, and Rev. James W. Ford served as pastor for 3 years. It is probable that he was succeeded by Rev. Harrison Closson since the Directory lists the latter as residing in Holyoke until 1860.

No records have been found.

Churches in Massachusetts

209. FIRST UNIVERSALIST PARISH OF MELROSE (First Universalist Society in Melrose), 1849--, Willow Street, corner of Essex Street, Melrose.

The first Universalist preaching in what is now known as Melrose coincided with the War of 1812. The Universalist preachers denounced the war and called those responsible for it "war hawkers." The little schoolhouse on Lebanon Street served as the meeting place. Revs. Joshua Flagg, Edward Turner, and Hosea Ballou were among the first preachers. In 1828, a new schoolhouse was built on Upham Street and occasional services were held there. The Academy Hall on Berwick Street was also used. Revs. Sylvanus Cobb and Thomas Whittemore were among the preachers. It was not until February 10, 1849 that the Universalist society was organized and a regular pastor engaged. Rev. Josiah W. Talbot became the first settled minister in 1849 and remained to 1853. During his ministry the first church was built. The Rev. Mr. Talbot donated the land, bought the materials, drew the plans, and superintended the construction. The building was finally dedicated on January 1, 1852, with Rev. Alonzo A. Miner preaching the sermon. A few years later, the building was enlarged to accommodate more people. In 1856 the Ladies' Benevolent Association was founded; a year later, the church organization was formed. In 1858, the Rev. Benjamin F. Bowles who was a friend and co-worker of William Lloyd Garrison became pastor. Immediately the church attracted the active abolitionists and became a center of such sentiment and activity. When the war came many church members enlisted; in the war years and the period immediately thereafter the church was so weakened that it could not support a settled pastor. Later Rev. Charles A. Skinner and Rev. Richard Eddy were both pastors of this church. The present building was erected while the Rev. Mr. Eddy was minister. And again, it was the Rev. Mr. Miner who preached the dedicatory sermon on March 24, 1889. In 1891, a Young People's Christian Union was organized. A Sunday School has existed almost from the beginning of the Society.

See: Trumpet and Universalist Magazine, April 14, 1849; Rev. Harold Marshall, History of the First Universalist Church of Melrose, n.d., 20 pp., in custody of Rev. Leslie C. Nichols, 49 Vinton Street, Melrose; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 91 for picture of church.

Minutes of parish, with constitution, warrant for organization, 1849-64, 1 vol.; Minutes of church, 1874-1911, 3 vols., in safe in church; Minutes of board of trustees, with revised constitution and bylaws, 1883-1908, 1925-- , 5 vols., last volume in custody and possession of Mr. Kenneth M. Wheeler, clerk, 62 Baxter Street, Melrose; Register: members, 1882-- , baptisms, 1918-- , marriages, 1919-- , deaths, 1922-- , 1 vol.; Receipts and expenditures, 1924-- , 4 vols., in possession and custody of Ralph P. Kneeland, treasurer, 20 Pilgrim Road, Melrose; The News, 1926-39, 117 issues in possession of Mr. Irving Johnson, 39 Irving Street, Melrose; unless otherwise specified all records are in possession of Rev. Leslie C. Nichols, minister, 49 Vinton Street, Melrose.

Property recordings at the Middlesex County, South District, Registry of Deeds, East Cambridge: Site at Essex and Willow Streets, purchase, purchase of adjacent lot on Essex Street, mortgage and discharge, release of condition, transfer to and from the Massachusetts Universalist Convention, mortgage and discharge, and mortgage, vol. 631, p. 320, recorded May 11, 1852; vol. 757, p. 503, recorded March 10, 1857; vol. 939, p. 141, recorded January 16, 1865; vol. 939, p. 141, recorded July 29, 1870; vol. 1863, p. 336, recorded August 1, 1888; vol. 2041, p. 338, recorded May 15, 1891; vol. 2041, p. 340, recorded May 15, 1891; vol. 4929, p. 230, recorded January 11, 1926; vol. 5548, p. 500, recorded April 6, 1931; vol. 6299, p. 528, recorded June 13, 1939; First parsonage lot on Lake Avenue, purchase and sale, vol. 3434, p. 218, recorded April 21, 1909; vol. 4247, p. 217, recorded March 31, 1919; Second parsonage lot on Essex Street, purchase, mortgage and discharge, vote authorizing sale, and sale, vol. 4366, p. 572, recorded June 30, 1920; vol. 5029, p. 409, recorded October 22, 1926; vol. 5180, p. 85, December 17, 1927; vol. 5181, p. 447, recorded December 21, 1927; vol. 5180, p. 86, recorded December 17, 1927.

210. THIRD UNIVERSALIST SOCIETY IN CAMBRIDGE (Allen Street Congregational Society), 1851-1929 (defunct), Massachusetts Avenue, Porter Square, Cambridge.

On October 8, 1851, a Unitarian society (see forthcoming Inventory of Unitarian Archives in Massachusetts) was organized in North Cambridge. The cornerstone of their meetinghouse had been laid the previous fortnight on a plot of land on the corner of Allen and Orchard Streets, given by Mr. Walter M. Allen. A year later the Rev. James Thurston, a graduate of Harvard College, became pastor. The edifice was built of wood and finished February 2, 1853. It was totally destroyed by fire on March 19, 1865. Another meetinghouse, also of wood, was immediately erected on the same spot and completed December 21, 1865, and later enlarged. The society continued as a Unitarian organization until 1870, when it leaned toward the Universalist doctrines and its name disappeared from the Unitarian Year Book of that year. At a meeting of the society, October 17, 1869, it was voted "that the Allen Street Congregational Society be, and the same is, hereby united with the Religious Societies of the Universalist denomination of Christians." The society voted June 29, 1870, to ask the formal fellowship of the Massachusetts Convention of Universalists, which was granted. Its corporate name was changed to the Third Universalist Society in Cambridge by an act of the General Court, approved March 27, 1874.

On October 23, 1875, the cornerstone of the present brick structure was laid on the southeasterly side of Massachusetts Avenue and the building dedicated on September 14, 1876. On January 13, 1929, the society dissolved and 6 days later the parish house was closed. The building is now occupied by the First Armenian Evangelical Church of Boston (see forthcoming Inventory of Evangelical Church Archives in Massachusetts).

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 35 for picture of church.

No records have been found.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Site of first meetinghouse at corner of Allen and Orchard Streets, purchase, release of conditions, mortgage and discharge, and sale, vol. 630, p. 563, recorded January 22, 1853; vol. 1090, p. 506, recorded October 14, 1869; vol. 1090, p. 506, recorded October 14, 1869; vol. 1090, p. 506, recorded November 9, 1871; vol. 1678, p. 575, recorded September 10, 1884; Site of second meetinghouse, transfer from Massachusetts Universalist Convention, mortgage and discharge, purchase of adjacent lot, mortgage on adjacent lot to Massachusetts Universalist Convention and discharge, vote to transfer all property to Massachusetts Universalist Convention, and grant to Massachusetts Universalist Convention, vol. 1372, p. 124, recorded November 4, 1875; vol. 1536, p. 326, recorded April 1, 1880; vol. 2200, p. 310, recorded June 7, 1893; vol. 1387, p. 181, recorded March 16, 1876; vol. 5021, p. 334, recorded September 28, 1926; vol. 5329, p. 167, recorded February 27, 1929; vol. 5329, p. 167, recorded February 27, 1929; vol. 5329, 168, recorded February 27, 1929.

Record of legislative enactments: Change of name from Allen Street Congregational Society to the Third Universalist Society in Cambridge, Massachusetts Special Laws, 1874, ch. 103, approved March 27, 1874.

211. UNIVERSALIST SOCIETY, ca. 1853- ca. 1855 (defunct), Clinton.

A Universalist society was apparently established in Clinton about 1853. Prior to this organization, some of the residents of Clinton were members of the Universalist society in Lancaster (see entry 169). By 1853, however, the Universalists were holding meetings in Clinton Hall, and Rev. Sylvanus Cobb, the novelist, was one of the preachers. There were occasional meetings for many years, but a strong organization was never established. The Directory lists Rev. G. Proctor as residing in Clinton; there is no mention of the society or of a resident minister thereafter.

No records have been found.

No property recordings have been found.

212. FIRST UNIVERSALIST PARISH OF NATICK, 1853-63, 1879-1906 (defunct), North Avenue and Washington Street, Natick.

Universalists of Natick purchased the First Parish meetinghouse

(see forthcoming Inventory of Unitarian Archives in Massachusetts) in 1853 and moved it to Central Street where Rev. Emmons Partridge served as pastor. The group sold its meetinghouse to St. Patrick's Church (see forthcoming Inventory of Roman Catholic Archives in Massachusetts) in 1861 and is recorded as defunct in the 1864 Directory. The First Universalist Parish of Natick was organized September 20, 1879. The pulpit was supplied by Rev. W. A. Start until March 1880. Rev. Albert Hammatt was then settled and served until 1883. The church was organized in 1882 with 23 members, and incorporated 3 years later on May 18, 1885. A meetinghouse, erected in 1887, was sold in 1903. In 1904 the group was dormant, but was revived and held regular services in 1905. It is last listed in the 1906 Directory.

Mass. Pub. Doc. No. 52, p. 130, cites records 1876-85, but no records have been found.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: First Parish meetinghouse on Central Street, purchase and sale, vol. 653, p. 192, recorded April 29, 1853; vol. 853, p. 584, recorded January 2, 1861; land at corner of North Avenue and Washington Street, purchase and sale, vol. 1734, p. 298, recorded January 12, 1886; vol. 3030, p. 558, recorded April 24, 1903.

Record of incorporation on file in the Secretary of State's office, Boston: Certificate of organization, vol. 78, p. 319; certificate of incorporation, vol. 64, p. 2299, granted May 18, 1885.

213. FIRST UNIVERSALIST PARISH IN ROWLEY, ca. 1853-1913 (defunct), Rowley.

In about 1853 Rev. Daniel M. Reed of Newburyport (see entry 137) the first Universalist sermon in Rowley Town Hall. About the same time several Universalist families moved from Newburyport to Rowley. Through their influence a Universalist society was organized and it is probable that the Rev. Mr. Reed preached once a month for about 5 years. D. N. Prime in The Autobiography of an Octogenarian has this to say regarding the society:

"A Sunday School was commenced, which numbered about forty children. They met regularly on Sunday mornings, whether they had preaching or not. Had monthly concerts which were well attended, and were generally admitted to be very interesting. They had repeated public exhibitions, which were highly applauded by crowded and delighted audiences, and in my opinion far exceeding anything of the kind ever before seen in Rowley. Mr. Albert Titcomb, one of those who came from Newburyport - but I am happy to say, not one of those who Returned - took a deep interest in the Society and in the Sunday School, and was its superintendent during the whole of its existence. Such was the condition of the Universalist Society and its Sunday School when at its zenith. But alas! How has the gold become dim. From various causes, one of which was the return of several of those

families to Newburyport, it has dwindled away until the number who attended the meetings was so small that we were ashamed to have strangers come and see our paucity of hearers; and there were so very few children attending the Sabbath School that the superintendent and teachers were discouraged, and in the summer of 1870 they voted to adjourn until the next spring, and it has never been resumed. All that now remains of that Society and that School once so promising, and in which a few of us took so deep an interest, is the Sewing Circle. All honor to the ladies! That 'still lives' and I venture to hope that they will hold on, and 'not give up the ship' but continue their monthly meeting and remain a nucleus around which there will soon be gathered a more permanent Society."

From 1867-79, the society had no settled pastor. A small wooden church was erected in 1877 at a cost of \$2400. Rev. William Rollin Shipman served a one-year pastorate in 1880 and the Sunday School was re-organized the same year. Rev. Harrison Closson served for a year in 1882 and for almost a decade following, the society had no settled pastor. In 1891, Rev. Theodore L. Dean became pastor and in 1892 Rev. George Hill succeeded him. The society was again without settled pastors from 1893 down to 1908 when it became dormant. It is last listed in the 1913 Directory.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 101 for picture of church.

Mass. Pub. Doc. No. 52, p. 130, cites society records 1858-69, church records 1877-85, but no records have been found.

Property recordings at Essex County, South District, Registry of Deeds: Site of church, purchase of adjacent lot, transfer to and from the Massachusetts Universalist Convention, grant to the Massachusetts Universalist Convention, and sale, vol. 990, p. 193, recorded January 16, 1878; vol. 990, p. 194, recorded January 16, 1878; vol. 994, p. 164, recorded March 21, 1878; vol. 1908, p. 186, recorded January 30, 1908; vol. 1914, p. 460, recorded April 10, 1908; vol. 1914, p. 461, recorded April 10, 1908.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, vol. 73, p. 243; certificate of incorporation, vol. 61, p. 706, granted August 27, 1877.

214. FIRST UNIVERSALIST SOCIETY, 1853-1914 (defunct), Main Street, Shelburne Falls.

The First Universalist Society of Shelburne Falls was organized on February 26, 1853, with 14 members, and Rev. John Howard Willis of Vermont was called to the pastorate, remaining with the society until 1855. For nearly two decades, services were held in a schoolhouse, in

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private homes, and in various halls. The church organization was established on December 1, 1864, with 30 members. Five years later, during the pastorate of Rev. Benjamin Varney Stevenson, construction of an edifice on Main Street was started, and the building was dedicated on February 16, 1870. In 1872, women were first admitted as voting members of the society. In 1903, the society observed its 50th anniversary. In 1914, it became defunct. The last pastor was Rev. William Daniel Potter. The building, which had been deeded to the Massachusetts Universalist Convention (see entry 9) in 1877, was taken over by the Convention in 1916, and sold to the Masons.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 17 for picture of church; William D. Potter, Historical Address in Deerfield Valley Echo, March 4, 1903.

Receipts and expenditures of society, 1883-1907, 1 vol.; Receipts and expenditures of Universalist Sewing Circle, 1905-07, 1 vol.; all records in custody of Miss A. M. Green, 12 High Street, Shelburne Falls.

Property recordings at Franklin County Registry of Deeds, Greenfield: Site of meetinghouse on Main Street, purchase, mortgage and discharge, transfer to and from the Massachusetts Universalist Convention, notice of entry by the Massachusetts Universalist Convention, and sale, vol. 273, p. 310, recorded September 7, 1869; vol. 274, p. 284, recorded January 6, 1870; vol. 274, p. 285, recorded April 2, 1883; vol. 331, p. 218, recorded June 28, 1877; vol. 331, p. 270, recorded August 17, 1877; vol. 611, p. 315, recorded November 27, 1916; vol. 360, p. 1, recorded April 25, 1917.

215. FIRST UNIVERSALIST SOCIETY IN WESTFIELD, 1853-1914 (defunct), Elm Street, corner of Chapel Street, Westfield.

The First Universalist Society in Westfield was organized in 1853, and called as its first settled pastor Rev. D. H. Plumb. Reorganization took place in April 1878, at which time services were being conducted in a chapel at 10-12 Chapel Street. The following year, repairs to the chapel were made, and during this time the Universalists accepted the hospitality of the Central Baptist Church (see forthcoming Inventory of Baptist Archives in Massachusetts). Incorporation and a change of name were given consideration at a meeting held on February 4, 1887. An article in the warrant for this meeting reads: "to see if society will vote to petition the legislature to legalize the proceedings of the society and for an act of incorporation, and that they may be incorporated under the name of First Universalist Parish." At the meeting on February 4, Rev. Jeremy Hoadly Farnsworth was chosen to represent the society before the legislature. This petition was probably not presented, since, 2 years later, on October 4, 1889, the society was incorporated by warrant of Henry Fuller, justice of the peace, and it was "voted that the society retain its present name, viz., First Universalist Society."

In 1888, the building of a new edifice, located on Elm Street, at

the corner of Chapel Street and adjacent to the chapel, had been begun. The chapel was sold on September 20, 1889, to Mr. Charles H. Gowdy, and was converted into two tenements. The new church building, a wooden structure with a belfry, was dedicated in 1890. This building was sold to a Masonic body in 1908, the money received being turned over to the Massachusetts Universalist Convention to be held in trust as the Westfield Mission Fund. This fund still supports Universalist preaching once a year in Westfield. The last settled pastor was Rev. Lucy A. Milton (1902).

After the sale of the church, occasional supply pastors continued to preach in Westfield, services being held in various halls: Grand Army Hall on Elm Street, Fraternity Hall in Parks Block on Elm Street, Van Dusen Hall on Court Street. Business meetings were held until 1914, usually in the homes of members.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 45 for picture of church.

Minutes of society, with copy of warrants, bylaws adopted 1878 and 1889, members, and some financial reports, 1878-1914, 2 vols., in possession of Westfield Athenaeum, Elm and Court Streets, Westfield. Copies of petition to Henry Fuller, justice of the peace, warrant, for meeting, record of service of warrant, and minutes of organization meeting, in Records of Town Clerk of Westfield, pp. 121-24.

Property recordings at the Hampden County Registry of Deeds, Springfield: Site of chapel and church on Elm Street, corner of Chapel Street, purchase and seven quitclaims, purchase of adjacent lot, partial sale, mortgage and discharge, two partial sales, transfer to and from the Massachusetts Universalist Convention, and sale to the Massachusetts Universalist Convention, vol. 177, p. 567, recorded August 7, 1854; vol. 454, pp. 430-39, recorded May 20, 1889; vol. 203, p. 82, recorded March 19, 1860; vol. 463, p. 318, recorded January 16, 1890; vol. 418, p. 436, recorded January 16, 1890; vol. 512, p. 280, recorded October 10, 1893; vol. 644, p. 483, recorded July 21, 1902; vol. 458, pp. 527-29, recorded November 13, 1889; vol. 741, p. 194, recorded July 16, 1908.

216. FIRST UNIVERSALIST CHURCH OF SOMERVILLE (Cross Street Church)
1853-- , 145 Highland Avenue, Somerville.

Services were first held in the Town Hall in 1853 with Rev. George H. Emerson as pastor. The church was formally organized on February 16, 1854, at a meeting in a building on Medford Street. Thereafter services were held in a schoolhouse in Central Square. Charles Tufts donated land on Cross Street where a chapel was built. In 1859, the chapel was replaced by a wooden church. The chapel was moved to Tufts Street where it

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served for a time as a schoolhouse. The new church was destroyed in incendiary fire on January 21, 1868. A new building of brick was erected, and was dedicated in 1869. This became known as the Cross Street Church. A social hall was added in 1894. In 1917, this property was sold and the present site on Highland Avenue was purchased and the present church erected. It was dedicated in 1918. The parish house, built in 1926, was destroyed by fire in the next year, but was rebuilt. In June 1927, the Winter Hill Universalist Church (see entry 249) united with this church.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 35 for picture of church.

Historical sketch, written for 50th anniversary, by Mr. Andrew W. Glines, 6 pp., in custody of Mr. Louis H. Smith, clerk, 173 Pearl Street, Somerville.

Minutes, 1854--, 3 vols., in custody of Mr. Louis H. Smith, clerk, 173 Pearl Street, Somerville; Minutes of Women's Union, with financial reports, 1938--, 1 vol., in custody of Mrs. Walter Forman, president, 35 Jackson Road, West Medford; Minutes of Young People's Christian Union, 1939--, 1 vol., in custody of Mr. Robert F. Glines, president, 35 Albion Street, Somerville; Register: christenings, marriages, deaths, 1854--, 2 vols., in custody of Mr. Ruben Y. Gifford, 143 Powder House Boulevard, Somerville; Receipts and expenditures, 1854--, 3 vols., in custody of Mr. Edgar W. Houghton, treasurer, 356 Monnett Road, Lexington; Sunday School records, 1939--, 1 vol., in custody of Mr. George B. Whiting, superintendent, 11 South Street Court, Medford; petition to and warrant by Francis Tufts, Justice of the Peace, to organize First Universalist Society of Somerville, 1854, 2 items, in the possession of the Somerville Historical Society, Somerville; Letters from First Congregational Society, Somerville, to standing committee of Universalist Society, offering use of church and reply, declining offer as Town Hall will be used, 1868, 2 items, in Ireland Collection, in the possession of the Somerville Historical Society.

Property recordings at Middlesex County South District, Registry of Deeds, East Cambridge: Site of first meetinghouse on Cross Street, purchase, purchase of adjacent lot, confirmatory deed and quitclaim, four mortgages and discharges, partial sale, sale of remainder, mortgage and discharge, vol. 685, p. 145, recorded May 17, 1854; vol. 807, p. 544, recorded February 26, 1859; vol. 1038, p. 587, recorded May 25, 1868; vol. 834, p. 191, recorded March 14, 1860; vol. 899, p. 490, recorded January 4, 1864; vol. 917, p. 359, recorded January 4, 1864; vol. 1063, p. 428, recorded January 15, 1869; vol. 1063, p. 428, recorded April 14, 1871; vol. 1154, p. 189, recorded April 11, 1871; vol. 1154, p. 189, recorded March 28, 1901; vol. 2121, p. 330, recorded June 4, 1892; vol. 4009, p. 580, recorded November 2, 1915; vol. 4009, p. 582, recorded November 2, 1915; vol. 4009, p. 582, recorded May 28, 1917; lot on Grandview Avenue, purchase and sale, vol. 3379, p. 415, recorded July 7, 1908; vol. 4493, p. 425, recorded February 15, 1922; site of present meetinghouse, purchase and mortgage, vol. 3972, p. 518, recorded June 1, 1915; vol. 4180, p. 487, recorded December 21, 1917; lot on Clark Street, purchase, sale, mortgage and discharge, vol. 4096, p. 325, recorded November 7, 1916;

vol. 4580, p. 371, recorded December 28, 1922; vol. 4580, p. 371, recorded December 28, 1922; vol. 5317, p. 459, recorded January 14, 1930; lot on Hawthorn Street, purchase and sale, vol. 6205, p. 283, recorded May 10, 1938; vol. 6444, p. 383, recorded October 28, 1940; mortgage taken by the society, and discharge, vol. 5877, p. 224, recorded November 9, 1934; vol. 6444, p. 383, recorded October 28, 1940.

217. THIRD UNIVERSALIST SOCIETY OF WEYMOUTH (Church of Good Tidings), 1853-- , Sea Street, corner of Bridge Street, (North) Weymouth.

Previous to the organization of the Universalist Society in North Weymouth people of that faith were obliged to go to Weymouth or Quincy for services. The Society was organized November 19, 1853 at a legally called meeting probably in the First District Schoolhouse. Occasional services were then held in private residences, until the coming of the first settled minister, Rev. Robert L. Killam in 1855; he remained until 1858. From that time the regular services were held in Harmonial Hall 48 Sea Street, until 1864. The Sunday School was organized sometime in 1854. In 1855, a Ladies' Sewing Circle appears to have come into existence. The deed for a lot of land, corner of Bridge and Sea Streets, was received by the society under date of May 16, 1855.

During the Civil War it was difficult to maintain services and there is no record of regular meetings, although the Sunday School was held part of the time. In 1864, the Sunday School was fully organized or reorganized and was held every Sabbath. Webster Hall, corner of Athens and Bridge Streets, now a dwelling house, was engaged for the use of the society and meetings were held nearly every week. At the annual meeting in 1870 a committee was chosen to consider the expediency of erecting a meetinghouse. Their report in 1871 led to the adoption of plans, the securing of funds and the building of a chapel on the land previously acquired. It was begun in 1872 and was dedicated January 16, 1873. In June 1874, a church organization was formed. In 1878 an addition was made to the chapel and a vestry was finished. The Norfolk County Universalist Convention was held here in 1858. In 1860, the society voted to pay toward the care of the village clock on the Pilgrim Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts). A Men's Club organized about 1908 still continues. Also connected with the society are the Y. P. C. U., The Women's Mission Circle organized in 1922; and the Unity Club, organized in 1927. In 1938, major outside repairs on the church building were made, and the church grounds regraded. In 1939, extensive alterations and repairs were made in the church auditorium, and in October of the same year, the Rev. William A. Pratt Memorial Chancel was dedicated.

See: "Third Universalist Society of Weymouth," by Russell W. Whiting, clerk, in possession of author, 52 Sea Street, North Weymouth;

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Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 89 for picture of church:

Minutes of society, with constitution, 1853-- , 2 vols., in possession and custody of Mr. Russell W. Whiting, clerk, 56 Sea Street, North Weymouth; Minutes of church, 1874-- , 2 vols., in possession and custody of Mrs. Lottie F. Sampson, clerk, 19 Lincoln Street, North Weymouth; Minutes of Ladies' Sewing Circle, 1901-- , 2 vols., in possession and custody of Mrs. Edith L. Leighton, secretary, 37 Shaw Street, North Weymouth; Minutes of Women's Mission Circle, 1922-- , 1 vol., in possession and custody of Mrs. Lottie F. Sampson, president, 19 Lincoln Street, North Weymouth; Minutes of Unity Club, 1927-- , 1 vol., in possession and custody of Mrs. Dorothy Hoar, 19 Holbrook Road, North Weymouth; Receipts and expenditures of society, 1913-- , 1 vol., in possession and custody of Mr. Roy F. Vinnant, treasurer, 71 Sea Street, North Weymouth; Receipts and expenditures of church, 1874-- , 1 vol., in possession and custody of Miss Margaret Dingwall, treasurer, 83 Standish Street, North Weymouth; Receipts and expenditures of Women's Mission Circle, 1922-- , 1 vol., in possession and custody of Mrs. Clara E. Taylor, 12 Shaw Street, North Weymouth, Sunday School attendance records, 1893-- , 6 vols., in possession and custody of Miss Louisa N. Kittredge, secretary, 37 Shaw Street, North Weymouth.

Property recordings at Norfolk County Registry of Deeds, Dedham: Church site, purchase, mortgage and discharge, mortgage, assignment and discharge, vol. 245, p. 280, recorded May 26, 1856; vol. 435, p. 229, recorded February 5, 1873; vol. 436, p. 125, recorded February 25, 1873; vol. 436, p. 125, recorded February 25, 1873; vol. 489, p. 161, recorded May 2, 1877; vol. 555, p. 421, recorded April 11, 1884.

218. UNIVERSALIST SOCIETY, ca. 1854 (defunct), (Oxford Village), (North) Fairhaven.

The Directory for 1854 lists a newly organized society here. An edifice known as the Oxford Village Meetinghouse was erected in 1840 and as it was an undenominational church, it is possible that the Universalists held their services there.

No records have been found.

No property recordings have been found.

219. SECOND UNIVERSALIST SOCIETY OF SWANSEA (The Universalist Society of Swansea and Rehoboth), 1855-1919, Locust Street (Hortonville), (West) Swansea.

The 1855 Directory lists a new society in West Swansea. This was the

Second Universalist Society of Swansea, also known as The Universalist Society of Swansea and Rehoboth, organized as a result of the interest of Mr. James Eddy and Mr. Nathaniel B. Horton in Universalism. Meetings were held in Liberty Hall and it is probable that some members of the First Universalist Society in the Barneyville section of Swansea (see entry 170) which had lapsed in about 1841, worshipped with the new group. Mr. Eddy and Mr. Horton financed the activities of the society and in 1863, they extended a call to Elder Andrew M. Rhodes of Seekonk. He preached on alternate Sundays in Liberty Hall until 1870 when Union Chapel was built on land given to the society, with a reversion clause, by Mr. Horton. Elder Rhodes continued preaching for the society, in its chapel on Locust Street, until 1890 Rev. William Miller and other ministers then served the society until 1909 when services lapsed. The church property reverted to Mr. Horton's heirs in 1913 and in 1919, the society voted to disband.

Marriages, 1898-1902, 1 vol., in custody of Mrs. William Chase, Hortonsville; Receipts and expenditures of church, 1895-1919, 1 vol., in custody of Mr. Frank M. Martin, last treasurer, Wood Avenue, Swansea.

Property recordings at Bristol County, Fall River District, Registry of Deeds, Fall River: Chapel site on Locust Street, purchase, with reversion clause, vol. 116, pp. 375-76, recorded June 6, 1884.

220. FIRST UNIVERSALIST PARISH OF BROCKTON (Ladies' Social Circle; First Universalist Society in North Bridgewater; Church of the Disciples; New Universalist Society), 1855-75, 1877--,
34 Cottage Street, Brockton.

Probably the earliest Universalist preaching in Brockton, or North Bridgewater as it was called from 1821 to 1874, was that of Rev. Seth Stetson on June 11, 1837, in the meetinghouse of the Second Congregational Society (see forthcoming Inventory of Unitarian Archives in Massachusetts). Then in 1844, Rev. A. S. Dudley took up his residence there in order to do missionary work. His labors did not bear immediate fruit, for it was not until 1855 that the first step toward the formation of a Universalist society was taken. In that year a group of women formed the Ladies Social Circle was raised \$250 in one year.

By May 1857, organization had crystallized sufficiently to warrant the settling of Rev. Asa P. Cleverly as pastor; he served until 1861. The society was formally organized on August 31, 1857, as the First Universalist Society in North Bridgewater. In the following year, a church organization known as the Church of the Disciples was also formed. During 1857, services were held in the Baker and Kingman building, near the present Green Street; the next year, services were transferred to Tyler Cobb's Hall, at Main and High Streets. In 1863, a church building was erected on Elm Street, and dedicated on May 20 of the same year. A second meetinghouse, later known as the People's Theatre, was built in 1870. The society declined and services

became less regular, almost ceasing altogether by 1875.

In 1877, an attempt was begun to reorganize the society under Rev. Samuel L. Beal. He hired quarters in the first Universalist meetinghouse and organized a Sunday School on June 5, 1877. By the beginning of 1878, services were being held in the Grand Army Hall, East Elm Street, and 2 years later in the old Universalist meetinghouse, or Cunningham Hall as it was now being called. On November 9, 1880, the "New Universalist Society" was formed, and 3 years later was incorporated as the First Universalist Parish of Brockton.

The edifice on Cottage Street, which the society still uses, was built during 1888 and dedicated on May 4 of the same year. In 1892, the building was raised and two rooms built underneath it. As it now stands, the edifice is a wooden frame structure, with a tower, topped by an octagonal belfry and spire.

See: Trumpet and Universalist Magazine, June 3, 1837, and November 2, 1844; "Parish Nears Its Semi-Centennial" in Brockton Times, October 8, 1908; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 13 for picture of church.

Minutes of parish and financial accounts, 1833-- , 4 vols., in possession and custody of Mr. Christian C. Osborne, clerk, 271 Hillberg Avenue, Brockton. Articles of Organization of the Church of the Disciples connected with the First Universalist Society in North Bridgewater (Boston, Alfred Mudge and Son, 1858, 11 pp.), 1 vol., in possession of the Boston Public Library; Minutes of church, with membership list, 1910-- , 1 vol., in possession and custody of Mrs. Annie Thompson, clerk of church, 128 Thurber Avenue, Brockton; Minutes of Ladies' Social Circle, and financial accounts, 1857-88, 1934-- , 4 vols., earliest two volumes in possession of Mrs. Annie Thompson, later two volumes in possession of Mrs. Sarah Hatch, 19 Clinton Avenue, Brockton; Minutes of Mothers' Club, and financial accounts, 1914-- , 2 vols., in possession and custody of Mrs. Frank E. Baker, 9 Grafton Street, Brockton; Minutes and financial accounts of Matrons' Club, 1902-- , 5 vols., in custody of Mrs. Thompson; Minutes and financial accounts of Junior Mothers' Club, 1938-- , 1 vol., in custody of Mrs. Rudolph Wetzell, secretary, 642 Belmont Street, Brockton; Minutes of Men's Club, and financial accounts, 1934-- , 1 vol., in custody of Mr. Osborne; Minutes of Young People's Christian Union, 1937-- , 1 vol., in custody of Miss Phyllis Orcutt, secretary, 93 Newbury Street, Brockton; Minutes and financial accounts of Council of Religious Education, 1933-- , 1 vol., in possession and custody of Mrs. Dorothy Jordan, 162 Forest Street, Brockton; Register: Births, baptisms, marriages, deaths, 1914-- , 2 vols., in possession and custody of Rev. Francis P. Randall, minister, the earlier volume kept at the church, the later one at his home, 12 Bernice Avenue, Brockton; Parish membership book, 1883-- , 1 vol., kept at church, in custody of Mr. Osborne. Parish reports, to State Convention, copies, 1933-- , 5 items, in possession of Mr. Osborne.

Property recordings at the Plymouth County Registry of Deeds, Plymouth: Site of first meetinghouse, later called Cunningham Hall, East Elm Street, purchase and sale, vol. 315, p. 37, recorded January 23, 1863; vol. 400, p. 246, recorded February 16, 1874; Site of second meetinghouse, later called People's Hall, adjacent lot to first meetinghouse, East Elm Street, purchase, mortgages, and foreclosure, vol. 413, p. 31, recorded January 5, 1875; vol. 414, p. 16-17, recorded January 5, 1875; vol. 427, p. 38, recorded September 1, 1876; land on Cottage Street, purchase, transfer to and from the Massachusetts Universalist Convention, mortgage, assignment and discharge, vol. 553, p. 13, recorded December 22, 1887; vol. 557, p. 125-28, recorded May 11, 1888; vol. 558, p. 196, recorded December 22, 1887; vol. 580, p. 114, recorded February 28, 1890; vol. 871, p. 141, recorded June 10, 1903.

Record of incorporation on file at the Secretary of State's office, State House, Boston: Certificate of organization, vol. 63, p. 1915; certificate of incorporation, vol. 75, p. 599, granted November 28, 1883

221. GRACE UNIVERSALIST CHURCH (Church of Our Saviour; First Universalist Society and Church in Franklin), 1856-- , Main Street, Franklin.

Universalist preaching in Franklin began on July 13, 1856, with Rev. Josiah W. Talbot officiating in the Town Hall. The first legal meeting to organize a Universalist group in Franklin was called on October 4, 1856. A committee was appointed to prepare a constitution and bylaws, which were adopted November 22. With the generous help of Dr. Oliver Dean, it was decided to build a church. The building was erected on land directly in front of the present church and was dedicated early in 1858. At the same service Rev. Andrew N. Adams was installed as pastor. In April of that year, a Sunday School was started. The church organization was completed in November 1859, under the name, Church of Our Saviour. It was reorganized in 1868 as the First Universalist Church in Franklin. In 1874, the building was sold to the Baptists, (see forthcoming Inventory of Baptist Archives in Massachusetts), who moved it to School Street. A new building was erected on the same site, a wooden structure, modeled after the Cathedral of Notre Dame. This church was destroyed by fire in 1886, and the present structure was erected the next year. In these last two buildings the church was known as Grace Universalist Church.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, for picture of church see p. 41

The following records unless otherwise noted, are in the property room of the church: Minutes of society, 1856-59, pew rentals 1859-60, receipts and expenditures, 1858-1905, 1 vol., kept in the office of

Mr. Donald Chapman of Franklin Yarn Works; Minutes of annual meetings, 1922--, 2 vols.; Minutes of parish committee, 1894--, 1 vol., kept in safe of manager's office of Whiting, Davis Co., Plainville, in custody of Mr. Sturges Rice, clerk of parish; Minutes of church, 1870-1937 (gap 1871-81, but memorandum kept by later pastor), with copy of constitution adopted 1868, list of pastors, 1858--, baptisms, 1891-1937, marriages, 1891-92, 7 vols.; Minutes of Ladies' Social Circle, 1856--, 9 vols., current volume in possession and custody of Mrs. Donald Chapman, secretary, Park Road Circle, Franklin; Minutes of Lend-a-Hand Society, 1895-1916, 1 vol.; Minutes of Y. P. C. U. 1912--, 4 vols., current volume in possession and custody of Miss Helen Hammant, secretary, 94 East Central Street, Franklin; Receipts and expenditures, 1857-75, 1882-87, 1924--, 4 vols.; last two volumes in possession and custody of Mr. George Dana, treasurer, of Dana, Carpenter and Dana, Dana Block Franklin; Receipts and expenditures of Ladies' Social Circle, 1887--, 3 vols.; Ledger and cash book of Y. P. C. U., 1905--, 2 vols., current book in custody of Mr. Gene Mackintosh, treasurer, East Street, Franklin; Record of primary department of Sunday School, 1932-37, 1 vol.; Attendance record of Sunday School, with collections, 1 vol.; in the possession and custody of Miss Helen Hammant, asst. treasurer, 94 East Central Street, Franklin; Record of communion services, 1890--, 1 vol., in custody of Mr. F. L. Davis, 33 Fales Street, Franklin; Oliver Dean, agreement to give \$20,000, for building church, 1871, and bond relative to same, 1873, 2 items, in possession of Dean Academy, Franklin.

Record of Norfolk County Probate Court, Dedham: Will of Oliver Dean, case 5451, approved January 3, 1872.

222. UNIVERSALIST SOCIETY, ca. 1857-69 (defunct), Carlisle.

The Directory lists Rev. Luther Walcott as residing in Carlisle in 1857 and Rev. James T. Powers from 1859 to 1864. It is probable that these ministers preached to a Universalist group which united with some other religious group, since the Directory lists it as a union society from 1866 to 1869.

No records have been found.

No property recordings have been found.

223. BRIGHTON UNIVERSALIST PARISH (First Universalist Parish of Brighton), 1857-88 (defunct), 541 Cambridge Street, (Brighton) Boston.

In 1857, the Universalists living in the Brighton section of Boston organized to support Universalist preaching. Rev. Sumner Ellis was employed

to preach in 1858. Services were held in Union Hall. A parish was organized in 1860. A chapel was erected on Cambridge Street, and dedicated August 7, 1861. There were many preachers in the few years this group survived. It became defunct about 1888. The building was then used by Unity Church (see forthcoming Inventory of Unitarian Archives in Massachusetts), but in 1905 was sold to the Brighthelmstone Women's Club which still occupies it.

Mass. Pub. Doc. No. 52, p. 129, cites records 1860-85, but no records have been found except the following letter: J. Davenport, clerk, to First Universalist Society in Boston, giving notice of ordination of James Eastwood, June 12, 1862, found among papers of First Universalist Society in Boston, in possession of the Universalist Historical Society at Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Purchase of Cambridge Street property, vol. 1166, p. 289, recorded June 19, 1871.

Property recordings at Suffolk County, Registry of Deeds, Boston: Sale of Cambridge Street property, vol. 1700, p. 222, recorded November 6, 1885.

224. FIRST UNIVERSALIST SOCIETY IN WEST ACTON (Universalist Association; West Acton Christian Church), 1858-1930 (defunct), Central Street, (West) Acton.

After a lapse of 8 years following the demise of the First Universalist Society in Acton (see entry 63) in 1850, Universalist services were revived under the ministry of Rev. James M. Usher, and societies were formed in both South and West Acton. In the latter section of the town, services were held in public halls until 1868 when a small wooden meetinghouse was built. In 1864, the society settled Rev. Edwin Davis, who served until 1870. He preached for them every other Sunday alternately with the First Universalist Church of South Acton, Massachusetts (see entry 225). For the rest of its life, the society continued to share pastors with the Universalists in South Acton. In 1925, the meetinghouse was sold and the society was disbanded. It is probable that since then its members have joined the South Acton society.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 69 for picture of church.

Minutes of society (formerly Universalist Association), 1859-1930, with subscriptions for preaching 1859-64, and constitution and bylaws, 1 vol.; Minutes of church and record of activities, 1876-1920, 1 vol.; in possession of Mrs. Hobart E. Mead, Littleton Road, West Acton.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Land on Central Street, purchase, vote to transfer to Massachusetts Universalist Convention, transfer, release by society, vol. 1032, p. 569, recorded March 13, 1868; vol. 3061, p. 441, recorded September 29, 1903; vol. 3061, p. 442, recorded September 29, 1903; vol. 4870, p. 411, recorded July 22, 1925.

225. FIRST UNIVERSALIST CHURCH OF SOUTH ACTON, MASSACHUSETTS
(South Acton Christian Church; South Acton Universalist Parish), 1858-- , Main Street, (South) Acton.

This congregation was organized in 1858 with Rev. James M. Usher preaching for 6 years thereafter. In 1864, the church settled its first resident minister, Rev. Edwin Davis who served until 1870. Meetings were held in halls and schoolhouses; from 1861 to 1878, the congregation met at Exchange Hall, opposite the Fire Station near the railroad station. Then, in 1877, was built the small wooden church which was dedicated on February 21, 1878, and which has been used ever since. From the beginning, the church has shared pastors with the First Universalist Society in West Acton (see entry 224). However, since the dissolution of the latter society in 1925, the church has continued to hold regular services which have probably been attended by the Universalists of West Acton

See: Mrs. Bertha Lowden, Historical Sketch, 1934, 1 vol., in possession of the author, Main Street, South Acton; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 69 for picture of church.

Minutes, 1887-- , 2 vols.; Minutes of Ladies' Social Circle, 1871-- , 9 vols.; in possession and custody of Mrs. Bertha Lowden, clerk, Main Street, South Acton. Receipts and expenditures, 1926-- , 5 vols., in possession and custody of Miss Clara Sawyer, treasurer, Main Street, South Acton. Records of Sunday School in possession and custody of Miss Virginia Milbury, Arlington Street, West Acton.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Site of meetinghouse on Main Street, purchase and partial sale, vol. 1433, p. 217, recorded April 24, 1877; vol. 3319, p. 599, recorded August 27, 1907.

Record of incorporation on file at the Secretary of State's office, State House, Boston: Certificate of organization, vol. 128, p. 437; certificate of incorporation, vol. 334, p. 578, granted February 4, 1920.

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226. SOUTH UNIVERSALIST CHURCH (Proprietors of the Church of the Paternity), 1859-63 (merged), Concord Street, Boston.

The history of this church for its brief lifetime of 4 years is almost completely lost and probably would have disappeared from record but for its union in 1863 with the Fifth Universalist Society now known as the Beacon Universalist Parish, (see entry 157). The church first appears as an organized body early in 1859, but was probably preceded by a loosely organized group. It was incorporated as "Proprietors of the Church of the Paternity" March 7, 1859 and a chapel on Concord Street was dedicated on April 1 of that year. A Sunday School had already been organized and had begun to meet in Concord Hall in February. The first meeting of the church was held on November 25 and three days later, November 28, 1859, Rev. E. C. Bolles was installed as pastor remaining until 1861. On January 23, 1862, they changed their name to South Universalist Church. In 1863, the society decided to unite with the Fifth Universalist Society which had just changed its name to the Shawmut Universalist Society. A last service was held in the Concord Street chapel on February 22, 1863, with Rev. Thomas Baldwin Thayer, minister of the Fifth Society. The South Universalist Church was dissolved March 18, 1863, and on April 3, 1863, the churches formally united at a meeting in the vestry of the church of the Fifth Society. The united church (Shawmut Universalist Society) moved into the Concord Street chapel in June 1863 and remained there until February 1864, when the new Shawmut Street church building was dedicated.

See: Charter and Bylaws of the Shawmut Universalist Society (Boston, J. S. Spooner, 1865), (including historical sketch), among the records of the Fifth Universalist Society, in possession of Universalist Historical Society, Tufts College, Medford, and in custody of Professor Alfred Storer Cole.

Articles of association, recorded on January 23, 1862 in vol. 808, p. 89 at Suffolk County Registry of Deeds, Boston.

Property recordings at Suffolk County Registry of Deeds, Boston: Chapel on Concord Street, purchase, mortgage, release and discharge, vote to sell, sale in two parts and confirmation, vol. 816, p. 112, recorded September 8, 1862; vol. 816, p. 115, recorded September 8, 1862; vol. 836, p. 15, recorded November 28, 1863; vol. 843, p. 100, recorded May 18, 1864; vol. 842, p. 21, recorded April 29, 1864; vol. 842, p. 21, recorded April 29, 1864; vol. 842, p. 23, recorded April 29, 1864; vol. 848, p. 121, recorded September 10, 1864.

Record of legislative enactments: Incorporation as Proprietors of the Church of the Paternity, Massachusetts Special Laws, 1859, ch. 85, approved March 7, 1859.

227. UNIVERSALIST SOCIETY, ca. 1859-70 (defunct), (Holmes Hole) Tisbury.

Organized in about 1859, services were held in what later became Association Hall. The 1862 Directory lists the society with Rev. J. H. Fuller as minister. The society is last listed in the 1869 Directory and probably became defunct in 1870.

No records have been found.

No property recordings have been found.

228. ST. JOHN'S UNIVERSALIST PARISH (Dorchester Universalist Society), 1859-63; 1870-87 (defunct), Gibson Street, corner of Adams Street, (Dorchester) Boston.

In the spring of 1859, a subscription paper for the purpose of raising money for Sunday preaching was circulated. This marked the first attempt to bring the Universalist message to Dorchester. The first service was held in a hall on Park Street, with Rev. Alonzo Ames Miner preaching. In May 1859, the Dorchester Universalist Society was organized, and services were held irregularly thereafter in the Park Street Hall. In March 1860, the society called Rev. Charles W. Mellen to be pastor.

In the spring of 1861, money was raised for the building of a chapel, but, with the outbreak of the Civil War, the matter was abandoned. The Rev. Mr. Mellen resigned in the fall and services continued with no regular pastor until April 1863, when the society suspended services for an indefinite period.

In January 1870, the Massachusetts Universalist Convention (see entry 9) engaged Lyceum Hall on Meetinghouse Hill for 6 months and made arrangements for services for that period. On April 22, 1870, the society was reorganized. In January 1871, the place of service was changed to the Harrison Square Unitarian church (see forthcoming Inventory of Unitarian Archives in Massachusetts), and again in June to the old Dorchester High School House, Dorchester and Gibson streets, which had been abandoned for the New High School building.

About 1874, Rev. Charles H. Leonard, who had been the pastor of the Universalist Church in Chelsea (see entry 193), began to preach as non-resident pastor. In the spring of 1875, one member of the society, John Farrington, bought a lot of land at the corner of Adams and Gibson streets. While the society was still raising the money necessary to build a church, the Union Mission (see forthcoming Inventory of Community Archives in Massachusetts) building was purchased instead and moved to the land. The

building was redecorated, prepared for services, and was dedicated September 12, 1875. On April 24, 1876, Mr. Farrington gave the property to the Massachusetts General Convention which in turn transferred title the same day to the St. John's Universalist Parish, Dorchester. The Rev. Mr. Leonard continued to preach until 1883 when Rev. Clarence Rice followed, also as a non-resident pastor. Two years later, in 1885, Rev Robert T. Polk was installed as the first resident pastor since the Rev Mr. Mellen 25 years before. The parish continued until 1877 when the Massachusetts Convention was forced to withdraw its support. The property then reverted to the Convention.

See: "Historical sketch of Dorchester Universalist Society," prepared by Rev. Charles H. Leonard and read at dedication of church, September 12, 1875, in possession of Mr. Charles B. Pear, last clerk of society, 148 State Street, Boston. William H. McGlaulin, What the Universalist Church is Doing, 1907 to 1909, p. 31 for picture of church.

Personal statements of Mr. Charles B. Pear; Mr. Alvar W. Polk, son of the Rev. Mr. Polk, 51 Manthorne Road, West Roxbury; and Mr. Samuel W. Mendum, (early member), 16 Arlington Road, Woburn.

Property recordings at Suffolk County Registry of Deeds, Boston: Land at Adams and Gibson Streets, transfer from and to Massachusetts Universalist Convention, vol. 1323, p. 86, recorded April 24, 1876; vol 1774, p. 254, recorded May 31, 1887.

229. UNIVERSALIST CIRCLE, (Union Circle), 1859-94 (defunct), Main Street, (Centerville), Barnstable

The Union Circle was organized in Centerville, a village of Barnstable, in 1859 by eight women. Meetings were held in Liberty Hall, opposite the Congregational Church (see forthcoming Inventory of Congregational Archives in Massachusetts), with Rev. Rufus S. Pope of Hyannis conducting the services whenever possible. Before many months, the membership of the Circle had increased to 64, and a Sunday School was established. The old hall became inadequate, and Howard Hall, now the Mary Young Theater, next to the Public Library on Main Street, was built to take its place. Liberty Hall was moved from its former site, and now stands on the lot of Miss Evelyn Crosby. About 1884, the name of the organization was changed to the Universalist Circle. A decade later, owing to deaths and removals, the Universalist Circle disbanded.

No records have been found.

No property recordings have been found.

230. AYER'S VILLAGE UNION EVANGELICAL CHURCH (Ayer's Village Associates; Ayer's Village Universalist Church), 1859-1900 (disbanded), Broadway, Haverhill.

The members of the First Universalist Church in the City of Haverhill (see entry 85), who were residents of Ayer's Village, a community near Methuen, objected to traveling so far to attend services. Two different attempts were made in parish meetings to have the church moved nearer to accommodate the then increasing population in Ayer's Village, due to the opening of shoe and hat factories there. Finally on May 30, 1859, a group of interested persons met at the Haverhill Young Men's Christian Association and organized under the name of the Ayer's Village Associates. Their object was to establish a new church and it was voted to purchase at once a site for a building. A lot was secured a few rods east of the "Four Corners" in the center of the village and work on the church building was begun immediately. The edifice was a wooden frame structure, Gothic in type, with tower and bell. The church was dedicated April 25, 1860. The first clergyman was Rev. James E. Pomfret, who served from 1859-60.

The land and buildings of the Universalist church in Ayer's Village appear in the records, as mortgaged to the Haverhill Y. M. C. A., May 13, 1882. On the discharge of this mortgage, June 1, 1896, the society took the name "The Ayer's Village Union Evangelical Church."

On January 17, 1900, at a special meeting, it was voted to sell the church property to the Methodist Episcopal Church (see forthcoming Inventory of Methodist Archives in Massachusetts), which was to be formed in Ayer's Village. The transfer was made February 1900. The last minister was Rev A. Arnold Ross who was also preaching at the Mt Washington Universalist Parish in Haverhill (see entry 258).

See: "Our Ayer's Village Church," a history of the building and records of the meetings of the "Ayer's Village Associates," 1859-96, and of the "Ayer's Village Union Evangelical Church," 1896-1900, 1 vol., a compiled, handwritten record by Miss Ida Remick, Crystal Street, Ayer's Village, Haverhill; "The Ayer's Village Universalist Church" in Haverhill Gazette, April 20, 1860; "Dedication of Universalist Church, Ayer's Village," Haverhill Tri-Weekly Publisher, April 29, 1860; "The Ayer's Village Association," Haverhill-Bradford Directory, 1860-61; "Historical Facts Concerning Ayer's Village Church," Haverhill Tri-Weekly Publisher, May 23, July 7, July 16, 1869; "The Ayer's Village Universalist Church," Haverhill Evening Gazette, April 6, 1923.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Church site, purchase in two parts, mortgage and discharge, sale, vol. 611, p. 264, recorded August 25, 1860; vol. 611, p. 267, recorded August 25, 1860; vol. 1083, p. 104, recorded May 26, 1882; vol. 1493, p. 9, recorded October 12, 1896; vol. 1600, p. 45, recorded February 7, 1900.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, vol. 118, p. 25; certificate of incorporation, book 100, p. 6425.

231. UNIVERSALIST SOCIETY, ca. 1860-81 (defunct), (North) Prescott.

The Minutes of the Massachusetts Universalist Convention for 1860 states: "The society having been but recently formed, is as yet without a church organization and Sunday School, but they are contemplated and will soon be organized."¹ The Directory lists Rev. J. D. Dyar as minister from 1861-63. Rev. James T. Powers is listed in 1866 and Rev. Alson Scott, 1872-75. Services were held in a leased hall. The society is last listed in the 1881 Directory.

No records have been found.

No property recordings have been found.

232. FIRST UNIVERSAL SOCIETY OF WEBSTER (Church of the Redeemer), 1861-1912 (defunct), School Street, Webster.

The doctrine of Universalism was preached in Webster long before any attempt was made to organize a church. Meetings were held in a school-house on School Street, which was used jointly by the Universalists, Baptists (see forthcoming Inventory of Baptist Archives in Massachusetts) and Methodists (see forthcoming Inventory of Methodist Archives in Massachusetts) in 1844.

The First Universalist Society was organized on April 22, 1861, and on May 1, 1864, Rev. George J. Sanger became the society's first pastor, serving the parish until 1869. At this time, a committee was chosen to contract for the building of a church, and on July 26 of that year a tract of land, bounded easterly by School Street, was purchased by the society. The edifice was dedicated on August 21, 1867. In 1876, a gale blew down the steeple of the church and damaged the interior, necessitating extensive repairs. In 1879, the society received a bequest of the greater part of the estate of Mrs. Julia Clemens Murdock, amounting to several thousand dollars. This will contained a proviso that if the society should cease to exist or should cease to hold regular meetings for 1 year, the residue of the estate should go to the Massachusetts Universalist Convention (see entry 9). Regular meetings were evidently not held from 1911 to 1912, and on June 9, 1912, the Massachusetts Universalist Convention took possession

1. Massachusetts Universalist Convention, Minutes, 1860, p. 14.

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of the land and buildings, and the society became defunct. The buildings are now occupied by St. Anthony's Slovakian Roman Catholic Church (see forthcoming Inventory of Roman Catholic Archives in Massachusetts). Rev. James Weakley was the society's last settled pastor, leaving in 1911. In its closing years, the church was called the Church of the Redeemer.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 95 for picture of church building.

Mass. Pub. Doc. No. 52, p. 131, cites records 1860-65, but no records have been found.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Church site on School Street, purchase, mortgage, assignment and discharge; mortgage, assignment, discharge; two mortgages and discharges; transfer to Massachusetts Universalist Convention, entry by Massachusetts Universalist Convention, vol. 724, p. 651, recorded July 26, 1866; vol. 761, p. 10, recorded January 4, 1868; vol. 761, p. 12, recorded January 4, 1868; vol. 988, p. 228, recorded April 22, 1879; vol. 988, p. 228, recorded July 25, 1876; vol. 988, p. 230, recorded July 25, 1876; vol. 1078, p. 601, recorded September 16, 1880; vol. 2003, p. 388, recorded August 30, 1912; vol. 1669, p. 575, recorded January 21, 1901; vol. 1873, p. 294, recorded March 9, 1908; vol. 1999, p. 368, recorded July 26, 1912; vol. 1896, p. 310, recorded January 14, 1909; vol. 2000, p. 507, recorded June 9, 1912; sale of two parcels of land in Oxford acquired under will of Laurent B. Corbin, vol. 1648, p. 569, recorded June 25, 1900; vol. 1944, p. 135, recorded September 10, 1910.

Worcester County Probate Court, Worcester: Probate Records, vol. 457, p. 469, allowed October 19, 1876: Item of Julia Clemens Murdock's will, residue of the estate both real and personal to set up a fund for the Webster Universalist Society.

233. SECOND UNIVERSALIST SOCIETY OF ROCKPORT (Pigeon Cove Universalist Association), 1861-ca. 1922 (federated), Granite Street, Pigeon Cove, Rockport.

The Second Universalist Society of Rockport had its origin in a Sunday School organized in August 1861, by a group of 20 persons. Regular meetings were maintained for a time in a hall of the Pigeon Cove Engine House; later the school was conducted in a building which housed Edmund's bowling alleys, and, after a period, it was relocated at Edmund's Hall. Here, preaching services were conducted, in connection with the school. In 1868, the membership had increased to 75, and a religious society was formerly established on March 31, 1869, under the name of Pigeon Cove Universalist Association. A few years later a meetinghouse on Phillips Avenue was erected, which was dedicated on June 12, 1873. Rev. Richard Eddy of Gloucester delivered the sermon. For many years, the pulpit was

supplied by visiting clergymen. The society was incorporated on February 28, 1878, its name being changed at that time to the Second Universalist Society of Rockport. About 1922, the society united with a Congregational church, forming the present Pigeon Cove Federated Church (see forthcoming Inventory of Federated Church Archives in Massachusetts).

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 101 for picture of church.

Mass. Pub. Doc. No. 52, p. 130, cites records 1869-85, but no records have been found.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Church site, purchase, mortgage and discharge, transfer to Second Universalist Society of Rockport, transfer to and from Massachusetts Universalist Convention, mortgage, vol. 842, p. 180, recorded December 19, 1871; vol. 871, p. 72, recorded December 28, 1872; vol. 1270, p. 200, recorded February 12, 1890; vol. 1040, p. 201, recorded June 26, 1880; vol. 1044, p. 264, recorded September 24, 1880; vol. 1052, p. 130, recorded February 2, 1881; vol. 2848, p. 571, recorded June 27, 1930.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 73, p. 337; certificate of incorporation, book 61, p. 817, granted June 14, 1878.

234. UNIVERSALIST SOCIETY, ca. 1863-ca. 1870 (defunct), Groton (Junction).

This church is carried as a new society in the 1863 Directory with Rev. William A. Start as minister. It is listed from 1864-65 with Rev. Quincy Whitney and from 1866-70 without a pastor. Throughout, it is identified as a union group.

No records have been found.

No property recordings have been found.

235. UNIVERSALIST SOCIETY, 1863-1915 (defunct), Granville (Corners).

Although Universalists in Granville cooperated with Baptists and Methodists in erecting a union meetinghouse which was dedicated on March 10, 1840, a Universalist society was not formally organized until 1863. During the latter year, the society built a meetinghouse at Granville Corners and held regular services there until 1879. Since then, the society held only occasional services. The last mention of its existence is in the 1915 Directory.

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See: Trumpet and Universalist Magazine, April 4, 1840; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 87 for picture of church.

No records have been found.

Property recordings at Hampden County, Registry of Deeds, Springfield: Church site, purchase, vol. 251, p. 576, recorded January 11, 1868. Record of sale not found.

236. FIRST UNIVERSALIST SOCIETY OF EVERETT (South Malden Universalist Society), 1863-- , Broadway, corner of Summer Street, Everett.

Breaking away from the established church (see forthcoming Inventory of Congregational Church Archives in Massachusetts), a small group of South Malden worshippers organized a Universalist society in 1863. The Directory for that year lists Rev. Benjamin K. Russ as minister. Their first recorded business meeting was on March 28, 1865 at Badger's Hall, when a committee was appointed to arrange with the Rev. Mr. Russ to preach for 1 year. Services were held in Badger's Hall until September 1872. Final organization took place on July 8, 1869. Known as the South Malden Universalist Society, the name was changed by warrant in 1870 to the First Universalist Society of Everett.

At the annual meeting in 1871, a plan to build a chapel was submitted. It was decided to start building when subscriptions reached \$3,000. On September 24, 1871, a building committee was chosen, which later purchased a lot at the corner of what was then Charlestown and Summer Streets. The corner stone, taken from the church of the Second Society of Universalists in the Town of Boston on School Street (see entry 66), was laid May 14, 1872 and the church dedicated September 25, 1872. Rev. Alonzo Ames Miner preached the sermon.

Rev. William Henry Rider was engaged to preach for a year and this agreement was continued the year following. Supplies filled the pulpit for several years as it became more and more difficult to raise money for expenses. In 1878, it was proposed by some to close the chapel and cease holding services. However, it was decided best to arrange for a settled minister, and a young divinity student from Tufts College, Rev. Richard Perry Bush, was chosen and installed on June 13, 1880. During his pastorate, the church was enlarged and remodeled. The rededication service took place January 17, 1890. A Young People's Christian Union was organized in that year.

See: "Historical Outline, First Universalist Society," written for the 50th anniversary, by Miss Margaret Coburn, clerk, 291 Ferry Street, Everett, and in her possession; Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 49 for picture of church.

Minutes of parish, 1869--, 2 vols., in possession and custody of Mr. Charles B. Ladd, clerk, 21 High Street, Everett; Minutes of church, 1892--, 2 vols., the first volume contains list of church members, the second contains annual reports, loose leaves, later to be bound; Minutes of Church School, 1874-1918, 2 vols.; Register: baptisms, 1893--, admissions, 1893-1914, marriages, 1892-1918, deaths, 1892-93, with lists of deacons, church and parish officers, 1 vol.; Receipts and expenditures, 1869--, 2 vols., in possession and custody of Mr. Charles B. Ladd, treasurer; Receipts and expenditures of Church School, 1868--, 2 vols.; List of church and parish members, 1939, 2 vols.; Calendars, 1923--, printed, 4 pkgs.; unless otherwise specified, all records in possession and custody of Miss Margaret Coburn, clerk, 291 Ferry Street, Everett.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Church site, purchase and partial sale, vol. 1137, p. 534, recorded November 14, 1870; vol. 4883, p. 2, recorded August 25, 1925.

237. UNIVERSALIST SOCIETY, ca. 1864-71 (defunct), Conway.

A Universalist Society in Conway, with Rev. Earl Guilford as pastor, is listed in the Directory for the years 1864, 1866, 1867, and 1871, and is not listed thereafter.

No records have been found.

No property recordings have been found.

238. FIRST UNIVERSALIST SOCIETY OF GARDNER (Church of the Unity and Restoration; First Universalist Church of Gardner), 1864--, Cross Street, corner of Lincoln Street, Gardner.

The First Universalist Society of Gardner was organized on June 4, 1864, due to the efforts of Rev. Jacob Baker, a state missionary, who had conducted services in the Town Hall. The following year, he became the society's first resident pastor, preaching in Gardner half the time. Meetings were held in the Town Hall until 1867, when the society purchased at auction the Bell Meetinghouse from the First Congregational Parish (see forthcoming Inventory of Congregational Archives in Massachusetts) This meetinghouse was located near the site of the present edifice of the First Congregational Parish. The church organization was formed on April 23, 1868, under the name of the Church of the Unity and Restoration, and was publicly recognized on the first Sunday in June of that year. This name was soon changed to the First Universalist Church of Gardner. In 1871, the

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Congregationalists, desiring to use the land on which the Bell Meetinghouse stood, requested the Universalists to move the building. The expense of moving was so great that the Universalists decided to erect a new meetinghouse, and Mr. William S. Lynde donated land on the corner of Lincoln and Cross Streets, as a site for the new building. The Bell Meetinghouse was moved to 32 Chestnut Street and remodeled for business purposes.

This building was later destroyed by fire. During the period when the society was without a meetinghouse, no regular services were held. The first service was held in the new edifice in January 1874, with the dedication exercises taking place on May 26, 1874. This same year, a shed with a hall above it was built at the corner of Maple and Cross Streets. The shed was used for the horses and carriages of the parishioners, and Unity Hall was used for parish socials. The society found itself unable to finance the building of the horse shed and hall, which was taken over by Mr. Ezra Osgood. In 1877, a part of the church land was leased to Mr. Ezra Osgood and Mr. James Harris, who built a parsonage thereon. After Mr. Osgood's death, this building was taken over by the society. During the pastorate of Rev. Clifford Davis Newton, 1919-22, a vestry was furnished in the basement of the church building. A church school was formed in the first year of the society, but was discontinued in 1934. There are two women's societies, the Ladies' Social Circle, which organized in 1864, and the Loyalty Club, organized about 1914. Since September 1934, Rev. E. James Abar of Westminster has supplied the pulpit.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 69 for picture of church.

Minutes of Ladies' Social Circle, with lists of members, treasurer's accounts, and reports of officers and committees, 1864-1910, 1917--, 5 vols., in custody of Mrs. Ada Knapp, secretary, 59 Richmond Street, Gardner; Receipts and expenditures, 1939--, 1 vol., in custody of Mrs. Henry Buzzell, treasurer, 126 High Street, South Gardner; Church Directory, 1934, in possession of Mrs. Ada Knapp. A Brief History of Our Church, (Yearbook clipping), 1934, 1 item, in possession of the Universalist Historical Society and in custody of Professor Alfred Storer Cole.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Site of first meetinghouse, purchase, mortgage and discharge, and sale, vol. 742, p. 417, recorded April 1, 1867; vol. 742, p. 418, recorded April 1, 1867; vol. 742, p. 419, recorded April 1, 1872; vol. 863, p. 592, recorded April 1, 1872; Site of present meetinghouse at Cross and Lincoln Streets, purchase, mortgage and discharge, partial lease and duplicate, 5 mortgages and respective discharges, and outstanding mortgage, vol. 742, p. 48, recorded September 25, 1871; vol. 97, p. 272, recorded January 20, 1874; vol. 1275, p. 288, recorded August 1, 1888; vol. 1029, p. 616, recorded June 4, 1878; vol. 1320, p. 81, recorded March 19, 1890; vol. 1275, p. 289, recorded August 1, 1888; vol. 2045, p. 380, recorded January 17, 1914; vol. 1470, p. 100, recorded March 25, 1895; vol. 2147, p. 122, recorded June 18, 1918; vol. 2253, p. 346, recorded September 26, 1921; vol. 2391, p. 181, recorded December 7, 1925; vol. 2391, p. 182,

recorded December 7, 1925; vol. 2550, p. 154, recorded September 2, 1931; vol. 2435, p. 447, recorded May 3, 1927; vol. 2549, p. 97, recorded August, 1931; Adjacent lot at Cross and Maple Streets, purchase, mortgage and discharge, partial sale, mortgage and discharge, and sale, vol. 937, p. 610, recorded September 28, 1874; vol. 1275, p. 289, recorded August 1, 1888; vol. 2045, p. 380, recorded January 17, 1914; vol. 2698, p. 583, recorded July 7, 1937; vol. 1470, p. 100, recorded March 25, 1895; vol. 2147, p. 122, recorded January 18, 1918; vol. 1650, p. 205, recorded May 10, 1900; Three lots on "an old road leading from Gardner Centre to the depot at North Ashburnham," two quitclaims, and sale, vol. 1793, p. 250, recorded October 26, 1904; vol. 1793, p. 251, recorded October 26, 1904; vol. 1820, p. 289, recorded December 6, 1905.

239. INDEPENDENT UNIVERSALIST SOCIETY, 1867 (defunct), Boston.

The 1867 Directory lists an Independent Society in Boston. It is not clear whether or not that society is the same as the one organized in 1867 by Rev. Rowland Connor. On January 2, 1867, the Rev. Mr. Connor was installed as colleague pastor of the Second Society of Universalists in the Town of Boston (see entry 66). During the annual meetings of the Unitarians in the spring of that year, a meeting was called at Horticultural Hall in Boston by a group of the younger and more radical ministers and laymen. From this meeting the Free Religious Association was organized (see forthcoming Inventory of Unitarian Archives in Massachusetts). The Rev. Mr. Connor attended this meeting, spoke in its deliberations, and accepted an office in the new movement. Immediately, there was opposition among his church members who were especially concerned over his alleged "rejection of the authority of Christ." The standing committee met on June 27, 1867 and asked for his resignation. At first, he refused to submit it, but finally presented it July 27, to take effect January 1, 1868. He was summarily dismissed July 30.

The Rev. Mr. Connor then led a number of his followers to Mechanics Hall in Boston, where, in the words of Rev. Alonzo Ames Miner, he "soon conspicuously failed."¹

No records have been found.

No property recordings have been found.

1. Rev. Alonzo Ames Miner, The Century of Universalism, in Justin Winsor, ed., The Memorial History of Boston, vol. 3, p. 500.

240. UNIVERSALIST PARISH OF WESTPORT, 1870-73, Westport.

This group is reported in the Directory from 1871-73, indicating that the "parish" was organized in 1870.

No records have been found.

No property recordings have been found.

241. FIRST UNIVERSALIST SOCIETY IN ASHLAND, 1871-75 (defunct), Alden Street, corner of Railroad Street, Ashland.

This society was organized May 13, 1871. A hall in the Adams Building at the corner of Railroad and Alden Streets was leased for services. Rev. George Proctor was the first regular pastor, and Rev. Anson Titus, Jr., the last. There was insufficient support for the society and it was soon discontinued.

No records have been found.

No property recordings have been found.

242. ST. PAUL'S UNIVERSALIST CHURCH (Jamaica Plain Universalist Parish), 1871-1928 (defunct), Rockview Street, (Jamaica Plain), Boston.

Universalist services were first held in the meetinghouse of the Central Congregational Society on Greenough Avenue (see forthcoming Inventory of Congregational Archives in Massachusetts) purchased by the Jamaica Plain Universalist Parish in 1871. The church was organized April 2, 1888.

Land was acquired on Rockview Street in 1889 and subscriptions taken for the erection of a church building, but there was difficulty in raising funds and the church was not built until 1892. The first church meeting was held in the vestry on April 28, 1892. Rev. Isaac P. Coddington, pastor of the Winter Hill Universalist Church, Somerville (see entry 249) supplied the pulpit for a time and was succeeded by Rev. Franklin Kent Gifford. The last minister was Rev. Harvey Hastings Hoyt. Services ceased in 1927. On January 16, 1928, at a called meeting of the members of the church, the treasurer was instructed to execute a deed for the property to the Massachusetts Universalist Convention. Loss of members and financial difficulties forced the discontinuance of this church.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 57 for picture of church.

Minutes of corporation and trustees with constitution, bylaws and amendments, lists of members, 1888-1906, 1919-28, 2 vols.; Register, pastors, 1888-1922, deacons, 1888-1916, parish officers, 1888-1917, baptisms, 1878-1918, marriages, 1895-1920, deaths, 1905-22, attendance at church, 1894-1900, 1878-1922, 1 vol.; Receipts and expenditures, 1926-27, 1 vol.; Reports of treasurer for church, 1923-24, 1926-27, 4 items; Reports of treasurer for Sunday School, 1923-25, 3 items; Subscription paper, n.d., 1 item; Receipts for building fund, 1892, 14 items; Agreement to purchase Mason and Hamlin organ, 1896, 1 item; Notice of meeting to organize, April 2, 1888; List of 52 who associated together to form a church, April 2, 1888; Certificate of an existing corporation by Secretary of State, November 7, 1888; Agreement to purchase land on Rockview Street, April 5, 1889; Mortgage deed for land on Rockview Street, April 28, 1889; Warranty deed for land on Rockview Street, April 29, 1889; Constitution and Bylaws of the Jamaica Plain Universalist Parish, adopted May 12, 1873 (Jamaica Plain, Farrar's West Roxbury Gazette Print, 1873), 16 pp.; Bylaws of St. Paul's Universalist Church, n.d., typewritten; Cradle Roll, 1908-24, 1 pamphlet; Newspaper clipping on completion of church building, November 21, 1891; Cut of church; Sixty-Ninth Annual Report of the Secretary of Universalist Sabbath School Union, presented at the Jamaica Plain Universalist Church, by Elizabeth Yemington, 1920.

The Bible of the church (University Press, Oxford, England, 1897), and the silver communion plate are stored in a trunk and are in the possession of Mrs. Mitchell, 11 Warren Street, Jamaica Plain.

Property recordings at Norfolk County Registry of Deeds, Dedham: Land on Greenough Avenue, purchase from Central Congregational Society of Jamaica, and quitclaim from Mather Society, vol. 407, p. 118, recorded May 15, 1871; vol. 407, p. 117, recorded May 15, 1871.

Property recordings at Suffolk County Registry of Deeds, Boston: Land on Greenough Avenue, agreement to convey, transfer to Massachusetts Universalist Convention, four quitclaims to the Massachusetts Universalist Convention, sale by Massachusetts Universalist Convention, vol. 1208, p. 28, recorded April 22, 1874; vol. 1705, p. 1, recorded December 12, 1885; vol. 1705, p. 328, recorded December 12, 1875; vol. 1705, p. 9, recorded December 12, 1885; land on Rockview Street, purchase, mortgage and discharge, transfer to and from the Massachusetts Universalist Convention, two mortgages and discharges, grant to Massachusetts Universalist Convention, sale by Convention, mortgage to Convention and discharge, vol. 1874, p. 14, recorded April 29, 1889; vol. 185, p. 225, recorded June 27, 1889; vol. 1910, p. 30, recorded November 21, 1889; vol. 1887, pp. 273-75, recorded July 10, 1889; vol. 2041, p. 248, recorded February 3, 1892; vol. 2041, p. 248, recorded June 7, 1906; vol. 4046, p. 213, recorded July 28, 1917; vol. 4972, p. 549, recorded January 21, 1928; vol. 4972, p. 549, recorded January 25, 1928; vol. 4972, p. 551, recorded January 25, 1928; vol. 4972, p. 552, recorded January 25, 1928; vol. 5222, p. 3, recorded October 24, 1930.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 82, p. 295; certificate of incorporation, book 66, p. 3428, granted November 7, 1888.

243. NEWTON UNIVERSALIST SOCIETY, 1871-1932 (defunct), 61 Washington Park, Newtonville, Newton.

The Newton Universalist Society of Newtonville was the outgrowth of a missionary movement in 1870, a tracting a number of individuals formerly connected with the Newton and Watertown Universalist Society (see entry 96) and the First Universalist Society of Waltham (see entry 159). The first meetings were held in a small hall on Washington Street in Newtonville Square. In the spring of 1871, the society transferred its place of meeting to Music Hall, over Tremont Hall, on Walnut Street.

The legal organization of the society took place early in April 1871. On July 22, 1872, the society voted to purchase land on Washington Park in Newtonville, and to erect an edifice thereon. The cornerstone of the building was laid three months later, on October 22, the dedication of the edifice taking place on July 26, 1873.

Rev. John Coleman Adams became the first settled minister in 1872, and was ordained on December 19 of that year, serving a pastorate of 8 years. The church was established in February 1873 with 13 members. During the pastorate of Rev. Rufus A. White (1884-92), a parish house was added to the church building. In 1932, the society voted to dissolve, and the property was sold to the Newtonville Women's Club.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 81 for picture of church.

The following records are, except when otherwise noted, in the custody of Mr. Clarence A. Wentworth, clerk, 20 Foster Street, Newtonville: Minutes of society, 1872-77, 1889-1932, with minutes of trustees, 1872-77, and register of members, 1872-77, 3 vols.; Minutes of trustees, 1877-1932, 4 vols.; Minutes of final meeting of officers, including vote to dissolve society, 1937, and treasurer's reports, 1931-37, loose sheets, in custody of Mr. Charles Raymond Cabot, treasurer, 75 Federal Street, Boston; Register: Baptisms, marriages and deaths, 1871-1932, 1 vol.; Receipts and expenditures of society, 1871-76, 1929-37, 3 vols., latest volume in custody of Mr. Charles Raymond Cabot, treasurer; Check book of society, 1931-37, 1 vol., in custody of Mr. Charles Raymond Cabot, treasurer; Deeds: To land, mortgage and discharge, 1872, 3 items, Directory, 10 pp., 1914.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Church site, purchase and sale, vol. 1227, p. 501, recorded September 10, 1872; vol. 5659, p. 262, recorded July 29, 1932.

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244. SECOND UNIVERSALIST CHURCH IN CHARLESTOWN (Murray Chapel Mission), ca. 1875-84 (defunct), Baldwin Street, corner of Bunker Hill Street, (Charlestown), Boston.

The Directory lists this church for the period mentioned except for a year or two. It is not clear whether it was solely a mission of the First Universalist Society in Charlestown (see entry 58), or an independent church.

No records have been found.

No property recordings have been found.

245. MURRAY UNIVERSALIST CHURCH OF ATTLEBORO (Murray Universalist Parish; Murray Chapel; Murray Universalist Society), 1875-- , South Main Street, Attleboro.

About 1820, during the ministry of Rev. Richard Carrique at the First Universalist Society (see entry 65), there was occasional preaching of the Universalist message in what was then East Attleborough. The local opposition to Universalism was so great that the services were not long continued and no Universalist organization was formed. More than 50 years later, on June 19, 1875, the Murray Universalist Parish was established. Services were first held in Union Hall, but in December 1875, Murray Chapel, in the upper part of the Horton building on North Main Street, was dedicated. Rev. Franklin C. Flint was the first pastor, but his term was cut short by death in March 1876.

The church was organized February 27, 1878. Temporary officers were elected at this meeting, being replaced on April 5, 1878, by permanent officers. On April 7, 1878, the first communion was observed; 29 charter members were received and 12 baptized by Rev. Alphonso E. White, minister. In May 1881, the parish changed its name and incorporated as the Murray Universalist Society. Land was acquired in that year for a church building, but the cornerstone was not laid until December 11, 1884. Services were transferred to the church building late in 1885. The building was dedicated May 11, 1887. A parsonage was built during the pastorate of Rev. Daniel L. Fisher, 1892-93. In 1908, Murray Hall was added to the church building.

A church school and the Murray Mission Circle have existed since the founding of the church. There are several classes of women, a Clara Barton Guild for girls, and a Young People's Christian Union dating from 1889.

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See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 19 for picture of church.

Minutes of church, 1920-- , 2 vols., in possession and custody of Miss Edith L. Claflin, clerk, 38 Fifth Street, Attleboro; Minutes of Mutual Helpers, with dues account, 1894-99, 1907-33, 3 vols.; Register; births and baptisms, 1888-- , marriages, 1906-- , deaths, list of members and pastors, 1878-- , (lapse, 1884-89), 2 vols.; Pastoral book of ministers, 1914-- , 1 vol., these records are kept in the parsonage and are in the custody of Rev. Isaac V. Lobbell, minister, 140 County Street, Attleboro; List of members with admissions, signatures and deaths, 1924-- , 1 vol.; List of donors of flowers in memory of deceased, 1924-- , 2 vols., in possession of Miss Claflin. Sermons of Gabriel E. Fuller, pastor of Universalist Society, Dana, Massachusetts, n.d., 5 mss in custody of librarian Joseph L. Sweet, Memorial Library, Attleboro.

Property recordings at Bristol County, Northern District, Registry of Deeds, Taunton: Land on South Main Street, purchase, vol. 424, p. 93, recorded May 19, 1884; parsonage site, purchase, vol. 503, p. 496, recorded April 13, 1892.

Record of legislative enactments: Incorporation, Massachusetts Special Laws, 1817, ch. 160, approved February 20, 1818; change of time in holding annual meeting, Ibid., 1851, ch. 181, approved May 20, 1851; proceedings confirmed, Ibid., 1882, ch. 60, approved March 11, 1882.

Record of incorporation in Secretary of State's office, Boston: Certificate of organization, book 75, p. 133; certificate of incorporation, book 62, p. 1327, granted May 18, 1881; change of name from Murray Universalist Society to Murray Universalist Church of Attleboro, book 385, p. 343, approved December 16, 1920.

246. SOCIETY OF THE LANESVILLE UNIVERSALIST PARISH, 1876-ca. 1930, Washington Street, Lanesville, Gloucester.

In 1876, Universalists of the Lanesville section of Gloucester organized the Society of the Lanesville Universalist Parish. Two years later, their newly erected meetinghouse was dedicated. The first minister of the society was Rev. Byron G. Russell. The society became dormant about 1914, and has not been listed in the Directory since 1929.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 59 for picture of church.

Mass. Pub. Doc. No. 52, p. 130, cites records 1876-85, but no records have been found.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Church site, purchase, transfer to and from Massachusetts Universalist Convention, entry by Massachusetts Universalist Convention, vol. 816, p. 91, recorded January 30, 1871; vol. 979, p. 55, recorded June 26, 1877; vol. 1095, p. 77, recorded November 10, 1882; vol. 2762, p. 473, recorded May 9, 1928.

247. GROVE HALL UNIVERSALIST CHURCH (Grove Hall Universalist Parish), 1877-- , Washington and Wilder Streets, Grove Hall, Dorchester, Boston.

A group of Universalists, members of the First Universalist Church of Roxbury (see entry 75), withdrew from that church in 1877 to establish a new church in the Grove Hall section of Roxbury. Land was purchased and a church built at the corner of Blue Hill Avenue and Schuyler Street. This was dedicated in December 1877. Rev. Fred Augustine Dillingham was ordained as first settled pastor in 1878. Incorporation under the name of the Grove Hall Universalist Parish was granted on July 3, 1887. A new church building was erected in 1895 on the present site. On September 4, 1913, a change of name to the Grove Hall Universalist Church was legally granted.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 21 for picture of church built in 1895.

Minutes of parish and board of trustees, 1878-1930, 2 vols. which are reported to be at the church but not made accessible, and 1930-- . 1 vol. in custody of Mr. Frederick F. Redgate, clerk, 56 Claybourne Street, Dorchester; Minutes of Sunday School, 1877-- , 1 vol.; Minutes of Young People's Christian Union, 1898-1913, 1 vol.; List of those present at meeting for organization, January 9, 1878; Correspondence, 1900-- , filed by years in envelopes. These records are kept at the church and are in the custody of Mr. Redgate.

Warrant from Commonwealth of Massachusetts for organization of Grove Hall Universalist Parish, July 3, 1877, in possession of Mrs. J. Arthur Ross, 107 Rosseter Street, Dorchester, widow of a former clerk.

Property recordings at Suffolk County Registry of Deeds, Boston: Land at corner of Schuyler Street and Blue Hill Avenue, purchase, vol. 1398, pp. 185-86, recorded November 10, 1877; affidavit that on April 1, 1878 deed was given to Massachusetts Universalist Convention, vol. 1420, p. 87, recorded April 1, 1878; purchase, from Massachusetts Universalist Convention, vol. 1420, p. 86, recorded April 1, 1878; sale, vol. 2366, p. 563, recorded June 15, 1896; land at corner of Washington and Wilder Streets, purchase, vol. 2193, pp. 287-88, recorded April 28, 1894; sale to Massachusetts Universalist Convention and repurchase, vol. 2366, pp. 566-68, recorded June 15, 1896; vol. 2366, pp. 568-70, recorded June 15, 1896.

Record of incorporation on file in Secretary of State's Office, Boston: Certificate of organization, book 73, p. 227; certificate of charter, book 61, p. 686, granted July 3, 1887; certificate of petition to change name, book 289, p. 547; certificate of change of name, book 229, p. 101, granted September 4, 1913.

248. BETHANY UNIVERSALIST CHURCH (First Universalist Parish), 1878--
Franklin Street, Framingham.

Bethany Universalist Church was formed on April 28, 1878, in what was then known as South Framingham. The society held its first services in Liberty Hall, now the gymnasium of the Young Men's Christian Association. Rev. Albert Hammatt became pastor in 1881 and the society was reorganized on April 5, 1882. A meetinghouse on Franklin Street was dedicated on November 9, 1882. It was a wooden structure, with belfry and steeple. At present there is no settled minister and the pulpit is supplied by students from Crane Theological School of Tufts College.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 81 for picture of the church.

Minutes of society, with constitution, bylaws, and reports of committees, 1904-- , 2 vols., in custody of Mr. Albert F. Roach, clerk, 393 Union Avenue, Framingham; Minutes of Ladies' Association, with constitution, bylaws, and reports, 1910-- , 4 vols., in custody of Mrs. Dorothy E. Roach, 393 Union Street or Avenue, Framingham; Receipts and expenditures of church, 1930-- , 1 vol., in custody of Mrs. L. Alberta Bearse, 39 Leland Street, Framingham.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Church site, purchase, transfer mortgage and discharge, mortgage, transfer to and from Massachusetts Universalist Convention, sale of part to town, mortgage, vol. 1562, p. 468, recorded March 21, 1881; vol. 1620, p. 528, recorded January 12, 1883; vol. 3047, p. 226, recorded July 7, 1903; vol. 4015, p. 23, recorded November 23, 1915; vol. 4061, p. 29, recorded June 16, 1916; vol. 4061, p. 30, recorded June 16, 1916; vol. 4186, p. 187 recorded February 13, 1918; vol. 5377, p. 578, recorded July 16, 1919.

249. WINTER HILL UNIVERSALIST CHURCH (Winter Hill Universalist Parish), 1879-1927 (merged), corner of Thurston and Evergreen Streets, Somerville.

On June 10, 1879, a meeting was held in the Methodist Episcopal.

chapel (see forthcoming Inventory of Methodist Episcopal Archives in Massachusetts) at the corner of Broadway and Marshall Streets, to organize a Universalist church in the Winter Hill section of Somerville. Early services were held in this chapel, but were transferred to Union Temple in 1882. Rev. William A. Start, secretary of the Massachusetts Universalist Convention (see entry 9) served as pastor during the first year. In June 1880, Rev. R. Perry Bush, was secured as acting minister. A church building was erected in 1887 and was dedicated October 6 of the same year. The first settled pastor was Rev. Isaac P. Coddington, from 1888-98. The name was changed from Parish to Church in 1889. A Sunday School Chapel and vestry were added to the church in 1892. On June 27, 1927, this church merged with the First Universalist Society of Somerville (see entry 216) and sold the church property to Paul Revere Lodge 184, I.O.O.F.

See: Josiah B. Mayhew, last clerk, "Twenty-fifth Anniversary of the Winter Hill Universalist Church" in the Somerville Journal, October 2, 1904, copy in possession of Mrs. James Emerson, 364 Brighton Street, Belmont.

Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 83 for picture of church.

No records have been found.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Church site, purchase, mortgage and discharge, transfer to and from Massachusetts Universalist Convention, sale, vol. 1743, p. 159, recorded April 15, 1886; vol. 1819, p. 201, recorded October 6, 1887, vol. 1819, p. 201, recorded January 1, 1916; vol. 1841, pp. 462-63, recorded March 23, 1888; vol. 5104, p. 582, recorded June 6, 1927; lot on Thurston Street, purchase, two mortgage and respective discharges, sale in two parts, vol. 3938, p. 201, recorded December 29, 1914; vol. 3938, p. 202, recorded December 29, 1914; vol. 3938, p. 202, recorded January 1, 1916; vol. 5012, p. 216, recorded September 3, 1926; vol. 5139, p. 351, recorded August 31, 1927; vol. 5104, p. 582, recorded June 6, 1927; vol. 5139, p. 352, recorded August 31, 1927; lot on Oakland Avenue, purchase, mortgage, sale, mortgage taken by the church, and discharge, vol. 4311, p. 337, recorded November 19, 1919; vol. 4311, p. 338, recorded November 19, 1919; vol. 4788, p. 600, vol. 4311, p. 400, recorded January 12, 1922; vol. 4806, p. 242, recorded January 13, 1925; vol. 4487, p. 399, recorded January 12, 1922.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 73, p. 443; certificate of incorporation, book 62, p. 957, granted July 14, 1879.

Record of legislative enactments: Change of name, Massachusetts Special Laws, 1889, ch. 369, approved May 24, 1889.

250. WEST SOMERVILLE UNIVERSALIST CHURCH (Third Universalist Society and Parish of Somerville), 1881-- , College Avenue, corner of Morrison Street, Somerville.

Early in 1881, some Universalists living in West Somerville met under the leadership of Mr. Cormi D. Chamberlain to discuss the formation of a new Universalist society. The Third Universalist Society and Parish of Somerville was formally organized on July 13, 1881. Services were first held in the 'Royal Arcanum hall in the Clarendon Building on Dover Street. There was no regular pastor until September 1882 when Rev. Rufus A. White, a student at Tufts, was called. He remained scarcely a year. In 1883, land at the corner of Elm and Morrison Streets (now College Avenue and Morrison Street) was purchased. A chapel was erected and was dedicated December 31, 1884. The chapel was enlarged to the present church which was dedicated November 21, 1897. In 1917, the society and parish united and took the name West Somerville Universalist Church.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 83 for picture of church.

Minutes, 1881-- , 4 vols., last two books loose-leaf, in custody of Mr. Arthur Knox, clerk, 65 Bromfield Street, West Somerville; Minutes of Home Welfare Club, and financial accounts, 1940, 1 vol., in custody of Mrs. George R. Erickson, president, 11 Morrison Place, West Somerville; Minutes of Men's Club, with financial reports, 1939-- , 1 vol., in custody of Mr. Arthur Knox, Jr., president, 63 Bromfield Street, West Somerville; Register; christenings, marriages, deaths, members, 1881-- , 2 vols., earlier volume at church, current one at home and in custody of Mrs. Walter Rushworth, registrar, 51 Willow Avenue, Somerville; Receipts and expenditures, 1881-- , 3 vols., in custody of Mr. Harris Neal, treasurer, 13 Henry Avenue, Somerville; Sunday School records, 1939-- , 1 vol., in custody of Mr. Walter Rushworth, superintendent, 51 Willow Avenue, Somerville; Directory, 1934-35, with historical sketch by Mr. F. Elwood Smith, in custody of Mr. Arthur Knox, clerk; History, Directory and Year Book, 1934-1935, 16 pp., in possession of Universalist Historical Society, Tufts College, and in custody of Professor Albert Storer Cole.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge: Church site, purchase, vol. 1642, p. 102, recorded August 22, 1883.

Record of incorporation on file in Secretary of State's Office, Boston: Change of name from Third Universalist Parish of Somerville to West Somerville Universalist Church, book 418, p. 48, approved March 16, 1927.

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251. FIRST UNIVERSALIST PARISH IN MONSON, 1882-- , Main Street, Monson.

Universalist preaching had occasionally taken place in Monson long before the First Universalist Parish was organized in November 1882. Regular services were held thereafter in Central Hall, and in 1883, the Rev. Albert Hammatt, a graduate of Tufts Theological School, settled as pastor, remaining until 1885. In 1889, the present building was dedicated. It is constructed of Monson granite, in Gothic style, with a bell tower and spire.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 9 for picture of church. Historical papers by William L. Ricketts, 25th and 50th anniversaries of dedication of church, in Palmer Journal, December 10, 1914; Monson Register, November 17, 1938; in possession of Mr. Ricketts, clerk, Main Street, Monson.

Minutes, with bylaws, list of original members, 1889-- , 1 vol., in possession and custody of Mr. William L. Ricketts, clerk, Main Street, Monson; Register: births, baptisms, marriages, deaths, 1889-- , 1 vol., in possession and custody of Rev. Brainard F. Gibbons, minister, 177 Main Street, Monson; Receipts and expenditures, 1889-- , 1 vol., in possession and custody of Mr. Frank Entwistle, treasurer, Main Street, Monson

Property recordings at Hampden County Registry of Deeds, Springfield: Church site, purchase, vol. 463, p. 120, recorded November 25, 1889

252. EAST GLOUCESTER PARISH, 1884-95 (defunct), (East) Gloucester.

On March 22, 1884, a Universalist society was organized in East Gloucester. A church building was erected in 1886, a church was gathered and Rev. Byron G. Russell became pastor. Rev. Mr. Russell stayed but a few months and was succeeded by Rev. Nathaniel R. Wright. The society does not appear in the Directory after 1895.

Mass. Pub. Doc. No. 52, p. 147, cites records 1884-85, but no records have been found.

Property recordings at Essex County Registry of Deeds, Salem: Land on Main Road leading from Gloucester, purchase, vol. 1162, p. 295, recorded December 8, 1885; mortgage, vol. 1313, p. 233, recorded June 18, 1891; sale to Massachusetts Universalist Convention and repurchase, vol. 1313, p. 236, recorded June 18, 1891; vol. 1318, p. 195, recorded August 6, 1891; sale to Methodist Episcopal Church, vol. 1442, p. 313, recorded April 23, 1895.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 78, p. 63; certificate of incorporation, book 64, p. 2024, granted April 1, 1884.

253. ALL SOULS UNIVERSALIST PARISH, 1884--, corner of Woodland and Norwood Streets, Worcester.

On October 13, 1884, a South Worcester group of Universalists incorporated as the All Souls Universalist Parish. Rev. Moses H. Harris, pastor of the First Universalist Church, (see entry 186) Worcester, had for some time desired a Universalist Church in South Worcester to meet the demands of a growing population. Accordingly, on January 27, 1884, a mission Sunday School was opened in the home of Mrs. Martin Russell, 10 May Street. Two weeks later the Rev. Mr. Harris conducted the first of several prayer meetings at the Russell home. Mrs. Lucy A. Stone deeded a lot of land on Kilby Street to the First Universalist Church, which was held in trust, and transferred to the South Worcester group after formal organization. A small Gothic chapel was erected on this land and the building dedicated January 27, 1885. On June 21, 1885, the church was organized and on June 23, the Rev. Mr. Harris received 21 members, 12 of whom were admitted by letter from the First Universalist Church. For the first year, the pulpit was supplied by Mr. Lee Howard Fisher, a senior at Tufts College, and in April 1886, Rev. Frederick W. Bailey, was settled and served until January 1889. The membership grew steadily, and in 1891, it was necessary to secure larger quarters. Land was purchased March 13, 1891, at Norwood Street, corner of Woodland Street, and the cornerstone of the present edifice was laid June 3, 1891. The building was completed and dedicated November 20, 1891. On January 12, 1892, the land and chapel on Kilby Street was sold to the Westminster Corporation of the First Presbyterian Church (see forthcoming Inventory of Presbyterian Archives in Massachusetts). Excepted from the sale was the church organ, pulpit and chairs, which were placed in the new church. Rev. Moses H. Harris, who was instrumental in the founding of the church, became its pastor in 1896, serving until 1902.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 43 for picture of church. "Rev. Fenwick L. Leavitt, Historical Sketch," written for 50th anniversary, t., 1935.

The following records, unless otherwise noted, are in custody and possession of Mrs. J. Elmer Hall, historian, 24 McKinley Road, Worcester: Minutes of church, with admissions, deaths, baptisms, marriages, 1885--, 3 vols., current volume in custody of Mrs. C. Nelson Potter, church clerk, 28 Dayton Street, Worcester; Minutes of parish, with covenant, members, officers, warrants, 1884--, 2 vols., current volume in custody of Mr. Albert R. Miller, parish clerk, 920 Pleasant Street, Worcester; Minutes of church school, with account of organization as mission Sunday School, 1884--, receipts and expenditures, 1884-1911, 1884--, 3 vols., in custody of Mr. J. Elmer Hall, secretary, 24 McKinley Road, Worcester; Minutes of Ladies' Aid Society, with receipts and expenditures, 1885-1930 (defunct), 3 vols.; Minutes of Unity Club, with constitution and bylaws, receipts and expenditures, 1930--, 1 vol., in custody of Mrs. Elson Stanhope, Jr., secretary, 25 Florence Street, Worcester; Minutes of St. Makrina Club,

with constitution, 1890-- , 2 vols., current volume in custody of Mrs. Charles Howe, secretary, 5 Cuba Road, Worcester; Receipts and expenditures of church, 3 vols., 1885-- , current volume in custody of Mrs. Forrest E. Atwood, church treasurer, 14 Lowell Street, Worcester; Receipts and expenditures of parish, 1884-- , 5 vols., current volume in custody of Mr. James E. Low, parish treasurer, 12 Newton Avenue, Worcester; Receipts and expenditures of St. Makrina Club, 1890-- , 2 vols., in custody of Mrs. Bertha Cady, secretary, 12 West Oberlin Street, Worcester; Newspaper clippings, 1884-1927, 1 vol., in custody of Worcester Historical Society, Worcester.

Property recordings at Worcester County, South District, Registry of Deeds, Worcester: Land on Kilby Street, grant from First Universalist Society, correction deed, sale to Massachusetts Universalist Convention, conditional repurchase from Massachusetts Universalist Convention, sale to Westminster Corporation of First Presbyterian Church, vol. 1184, p. 164, recorded November 21, 1884; vol. 1187, p. 81, recorded January 17, 1885; vol. 1187, p. 52, recorded January 22, 1885; vol. 1216, p. 105, recorded April 12, 1886; vol. 1374, p. 117, recorded January 25, 1892; consent to permit erection of boarding stable on Gardner Street within 100 feet of its chapel on Kilby Street, vol. 1219, p. 642, recorded September 3, 1886; land at corner of Woodland and Norwood Streets, purchase, sale to Massachusetts Universalist Convention, repurchase from Massachusetts Universalist Convention, vol. 1343, p. 585, recorded March 13, 1891; vol. 1377, p. 218, recorded April 19, 1892; vol. 1377, p. 220, recorded April 19, 1892; seven mortgages and discharges, vol. 1343, p. 586, recorded March 13, 1891; vol. 2152, p. 223, recorded April 26, 1918; vol. 1357, p. 217, recorded July 20, 1891; vol. 2152, p. 223, recorded April 26, 1918; vol. 1360, p. 158, recorded August 12, 1891; vol. 1777, p. 447, recorded April 5, 1904; vol. 1371, p. 136, recorded January 13, 1892; vol. 2152, p. 223, recorded April 26, 1918; vol. 1620, p. 347, recorded July 27, 1899; vol. 1777, p. 447, recorded April 5, 1904; vol. 2152, p. 224, recorded April 26, 1918; vol. 2164, p. 314, recorded November 20, 1918; vol. 2164, p. 315, recorded November 21, 1918; vol. 2462, p. 127, recorded March 13, 1928; parsonage at 43 Oberlin Street, purchase, vol. 2147, p. 322, recorded January 26, 1918; mortgage and discharge, vol. 2164, p. 317, recorded November 21, 1918; vol. 2462, p. 127, recorded March 13, 1928; mortgage and discharge, vol. 2152, p. 224, recorded April 26, 1918; vol. 2164, p. 314, recorded November 20, 1918; vote and mortgage, vol. 2566, p. 413, recorded July 8, 1932.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 78, p. 159; certificate of incorporation, book 64, p. 2135, granted October 16, 1884.

254. FIRST UNIVERSALIST PARISH OF BRAINTREE, 1886-1904 (federated),
Pythian Hall, Washington Street, corner of Elm Street, Braintree.

On November 21, 1886, a group of liberals of Braintree, hoping to start a Universalist church, gathered to hear Rev. George Landor Perin and Rev. William A. Start, at the old Town Hall on Washington Street. During 1887, preaching services were continued and on December 28, 1887, an agreement of association was drawn up for the purpose of forming the First Universalist Parish of Braintree. It was incorporated on January 4, 1888. During the 13 years of the church's existence, services were held first at the Old Town Hall and later at Pythian Hall, corner of Elm and Washington Streets, now the location of the Braintree National Bank. In 1899, during the pastorate of Rev. Charles Huntington Pennoyer, the congregation united with the Unitarians of Braintree (see forthcoming Inventory of Unitarian Archives in Massachusetts), and formed All Soul's Church (see forthcoming Inventory of Federated Archives in Massachusetts). On August 29, 1900, a petition for a petition to organize the new church was filed. On September 6, 1900, the last services were held. Four days later, a meeting was held at Cochato Hall, 199 Elm Street, and officers of the new group were chosen. The Universalist business society continued as a separate organization until October 14, 1904, when all funds were turned over to All Soul's Church. The new church became affiliated with both the Universalist and Unitarian denominations and voted on January 28, 1901, that its ministers follow suit.

No records have been found.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 80, p. 535; certificate of incorporation, book 65, p. 3096, granted January 24, 1888.

255. FIRST UNIVERSALIST PARISH OF HARWICH, 1887-90 (defunct), Society Hall, Orleans Road, (East) Harwich.

The organization of the Universalist church in East Harwich in 1888 was preceded by the establishment of a Sunday School. On February 20, 1887, the school was organized in Society Hall, on the west side of Orleans Road, about 400 feet north of Pleasant Bay Avenue junction. Rev. Henry N. Condon, of Chatham, spoke, and in the evening held a service. When the school was formed, there were 6 officers, 3 teachers and 60 pupils. Sessions were held each week, with occasional preaching in the evening. In August, an organ was purchased, and on Christmas day a library was started. The following spring, after several organization meetings, a parish was established on May 21, 1888. The parish did not hire the hall after 1888, and the Sunday School met in the homes of its members, moving organ and books from time to time as occasion demanded. On August 5, 1889, the Sunday School

voted \$5 to the parish for the services of the Rev. Mr. Condon. On February 10, 1890, the school voted to disband, sell the organ and dispose of its library.

Minutes of church and Sunday School, with treasurer's accounts, 1887-90, 1 vol., in custody of Miss Marjorie Kendrick, clerk of First Universalist Society of Chatham, Chatham.

Record of incorporation on file at the Secretary of State's office, Boston: Certificate of organization, vol. 82, p. 49; certificate of incorporation, vol. 66, p. 3201, granted April 10, 1888.

256. FIRST UNIVERSALIST PARISH OF AMHERST, 1887-99 (defunct), Pleasant Street, corner of Kellogg Street, Amherst.

In 1887, articles of agreement to form a Universalist society were signed by 19 persons living in Amherst and on November 17 of that year a charter was granted by the State under the corporate name of First Universalist Parish of Amherst, Massachusetts. For a time, services were held in various halls in the center of the town; the Grand Army Hall, 1887, Palmer's Block, 1888, and Pacific Hall, 1889-93, with supply ministers. The first settled minister was Rev. J. Harry Holden, a graduate of Tufts College, who occupied the pulpit from 1888 to 1895. On October 12, 1893, a new Gothic type of church building was dedicated. After the Rev. Mr. Holden concluded his pastorate, membership fell off so that on February 24, 1899, the parish voted to deed the church building to the American Unitarian Association.

Minutes of parish, with record of standing and special committees, financial reports, certificate of incorporation, lists of clergymen, 1887-99, 1 vol., in possession and custody of Mr. Charles Green, librarian, Jones Library, Amherst.

Property recordings at Hampshire County Registry of Deeds, Northampton: Land on Pleasant Street, purchase, mortgage and discharge, sale, vol. 426, p. 475, recorded July 24, 1889; vol. 426, p. 489, recorded July 24, 1889; vol. 443, p. 340, recorded September 3, 1891; vol. 443, p. 545, recorded September 3, 1891; Site of church on Pleasant Street, purchase, mortgages, transfer to and from the Massachusetts Universalist Convention, mortgage, release from the Massachusetts Universalist Convention, and sale, vol. 439, p. 57, recorded February 14, 1891; vol. 439, p. 19, recorded February 14, 1891; vol. 461, p. 71, recorded July 6, 1893; vol. 469, p. 141, recorded July 23, 1894; vol. 522, p. 193, recorded May 12, 1899; vol. 522, p. 201, recorded February 24, 1898; vol. 522, p. 206, recorded May 12, 1899; vol. 522, p. 565, recorded May 12, 1899.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 80, p. 455; certificate of incorporation, book 65, p. 3028, granted November 17, 1887.

257. UNIVERSALIST SOCIETY, ca. 1889-91 (defunct), (Barrowsville) Norton.

The Directory for 1889-91 lists a Universalist group here, terming it in 1890 a "mission." Rev. Jabez Newton Emery is listed in 1889 as the pastor. There is no evidence that there ever was a definite organization in Barrowsville, but the minister of the Murray Universalist Church in Attleborough (see entry 245) is said to have preached in the Unitarian church (see forthcoming Inventory of Unitarian Archives in Massachusetts).

No records have been found.

No property recordings have been found.

258. MT. WASHINGTON UNIVERSALIST PARISH IN HAVERHILL, 1889-1911 (defunct), 430 Washington Street, Haverhill.

In 1891, members of the First Universalist Church in Haverhill, (see entry 85), living in the Mt. Washington section of the city, tired of the long distance they were forced to go to attend church services and decided to form a separate society. Many retained their membership in the mother church to which they returned when the new society later became defunct. The first meetings of this group were held in a chapel on Beacon Street. Rev. A. Arnold Ross, a graduate of Tufts College in 1887, was the first settled pastor. He served the Mt. Washington people as minister during the time the new society was forming and remained with them until 1897. The cornerstone of a new Gothic type church was laid July 27, 1892, and it was dedicated in April 1893. A decline in membership forced the church to discontinue on September 26, 1911. At this time, it was voted to transfer the membership in a body to the First Universalist Church. The building vacated is now occupied by St. George's Society, a mission of St. Rita's Catholic parish (see forthcoming Inventory of Roman Catholic Archives in Massachusetts).

See: "History of the Mount Washington Universalist Church" by Leonard Woodman Smith, in the Haverhill Evening Gazette, 1931; and collection of articles by Mr. Smith in Haverhill church collection of Haverhill Public Library: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts), p. 85 for picture of church.

Minutes of church, with baptisms, 1893-1909, marriages, 1902, deaths, 1899-1925 (added by former clerk after lapse of church), members dismissed by letter, 1900-02, and constitution and bylaws adopted May 26, 1898, amendments adopted 1902, church covenant, 1898, rules for annual meeting, 1898, 1893-1911, 1 vol., in possession and custody of Miss Carrie Adams, former clerk, 8 Lowell Avenue, Haverhill; Programs of special services, scattered, 1893-1911; List of ministers and deacons with term of office, 1893-1911;

Resolutions on deaths of members, 1901-02. Unless otherwise specified, records are in folder marked "Mt. Washington Universalist Church" in church collection, Haverhill Public Library.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Land on southerly side of Washington Street, purchase and sale to Massachusetts Universalist Convention, vol. 1306, p. 439, recorded April 21, 1891; vol. 1346, p. 38, recorded January 13, 1892; purchase from Massachusetts Universalist Convention and reconveyance with restrictions, vol. 1359, p. 55, recorded October 25, 1892; vol. 1359, p. 57, recorded October 25, 1892; sale to Massachusetts Universalist Convention, repurchase, and resale, vol. 1414, p. 543, recorded June 19, 1894; vol. 1414, p. 545, recorded June 19, 1894; vol. 2112, p. 377, recorded October 27, 1911; mortgage and discharge, vol. 1306, p. 441, recorded April 21, 1891; vol. 1359, p. 54, recorded May 23, 1892; two mortgages and discharges of same, vol. 1359, p. 59, recorded October 25, 1892; vol. 1410, p. 459, recorded May 15, 1894; vol. 1748, p. 547, recorded July 28, 1904.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 86, p. 115; certificate of incorporation, book 68, p. 3859, granted October 28, 1889.

259. FIRST UNIVERSALIST PARISH OF EASTHAM, 1889--, Somerset Road, Eastham.

A Universalist Sewing Circle was organized in Eastham on July 18, 1889. On August 12, 1889, at a meeting in the Town Hall, 23 members organized the First Universalist Parish of Eastham. Rev. Donald Frasier of Orleans, who assisted in the organization of this society, conducted services during the summer. A Sunday School was organized at the same time. The school continued in existence until 1921. Arrangements were made 1 week after the parish was organized to build a church. A building committee was chosen which approved the site donated by Mr. William H. Nickerson located on the right side of Somerset Road within a few feet of the railroad station. Here a small chapel was constructed and dedicated on January 29, 1890. Before the chapel was completed, it was arranged to have Rev. Donald Frasier come from Orleans to supply the pulpit. He began serving on October 1, 1889 and remained until 1892. At the annual meeting in December 1891, it was voted to continue the plan of having the same minister at Orleans conduct the services. This plan was continued until 1934. In 1897, for the first time, summer services were held in the evening. In 1903, a small piece of land east of the chapel was sold to the public library trustees on which was constructed a library building. In 1912, a team was hired to convey the minister from Orleans and back every Sunday. In 1918, with the resignation of Rev. Hazel I. Kirk, preaching was no longer maintained with regularity. Two years later, when the Methodist Episcopal Church of Eastham (see forthcoming Inventory

of Methodist Episcopal Archives in Massachusetts), lost their church by fire, the Universalists offered them the use of their chapel. In 1932, the parish joined the "Cape Cod Conference of Unitarian, Congregationalists and other Liberal Christian Churches" (name later changed to "Cape Cod Conference of Unitarian, Universalist and other Liberal Christian Churches") (see forthcoming Inventory of Unitarian Archives in Massachusetts). Preaching was held only monthly from April to October in 1934, after which time the chapel was closed for 2 years. During the summers of 1937-39, services were conducted by Rev. Robert T. Weston of Schenectady, New York, who had a summer home in Eastham. On August 20, 1939, the 50th anniversary of the founding of the parish was observed. Services are now held only on Sunday evenings in the summer.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 27 for picture of church.

Minutes of organization, with constitution and bylaws, list of members, pledges and payments, 1889, accounts and reports of treasurer and clerk, Sunday School collections, 1892, 1889-1894, 1 vol.; Minutes, 1889--, 1 vol.; Minutes of Ladies' Circle, with constitution, list of members and treasurer's report, 1890-94, 1921--, 3 vols.; Pencil duplicate of minutes of Ladies' Circle, 1927-29, 1 vol.; Receipts and expenditures, 1894--, 4 vols.; Sunday School minutes, 1889, with attendance record, receipts and expenditures, 1889-1921, 8 vols.; List of ministers, 1889-1934, Program of 50th anniversary observance, August 20, 1939, 4 pp., mimeographed; Order of service at dedication of chapel, January 29, 1890, 4 pp., printed; all the above records and items are in the possession and custody of Miss Bessie Penniman, clerk, Fort Hill Road, Eastham.

Property recordings at Barnstable County Registry of Deeds, Barnstable: Land on Somerset Road, gift to Massachusetts Universalist Convention, purchase from Massachusetts Universalist Convention, partial sale, vol. 186, p. 291, recorded December 6, 1889; vol. 187, p. 176, recorded December 21, 1889; vol. 292, p. 471, recorded March 3, 1909.

260. SWAMPSCOTT UNIVERSALIST SOCIETY, 1889--, 65 Burrill Street, Swampscott.

Universalist preaching in Swampscott was held as early as 1831 when Rev. Sylvanus Cobb preached on alternate Thursday evenings in Swampscott and Lynn. In 1832, the Swampscott group joined the Lynn group and this led to the organization of the First Universalist Society in Lynn (see entry 133). In 1877, meetings to interest Swampscott residents in establishing a Universalist Sabbath School were conducted by Rev. Charles Wesley Biddle of the Lynn society, sponsor of the plan. On February 4, 1887, the school was organized and the first session of the school was held a week later. Then, in 1889, the Swampscott Universalist Society was organized on February 8 at

a meeting held at the home of Frank E. Ingalls. A church building was erected 2 years later and in 1892, Rev. Anthony Cilkosky, a graduate of Tufts Divinity School, became first pastor.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 53 for picture of church.

Minutes of church, with baptism, members, deaths, 1889--, 1 vol.; receipts and expenditures of Sabbath School, 1889--, 1 vol.; Attendance and class records of Sabbath School, 1930--, 1 vol.; all records in cabinet in church office in custody of Mr. Douglas E. Nulzard, clerk, 82 Farragut Road, Swampscott.

Property recordings at Essex County, South District, Registry of Deeds, Salem: Burrill Street, purchase, vol. 1246, p. 435, recorded April 25, 1889; additional lot, purchase, vol. 1312, p. 458, recorded June 25, 1891; both parcels on Burrill Street, mortgage, vol. 1333, p. 549, recorded February 3, 1892; sale to and purchase from Massachusetts Universalist Convention, vol. 1335, p. 372, recorded March 9, 1892; vol. 1335, p. 374, recorded March 9, 1892; resale to and repurchase from Massachusetts Universalist Convention, vol. 1894, p. 163, recorded October 6, 1909; vol. 1894, p. 163, recorded October 6, 1909; mortgages, vol. 1894, p. 167, recorded October 6, 1909; vol. 2363, p. 168, recorded May 4, 1917; vol. 2549, p. 565, recorded April 2, 1923; vol. 2626, p. 576, recorded January 26, 1925; vol. 2705, p. 147, recorded November 26, 1926; vol. 2790, p. 427, recorded December 4, 1928; vol. 2914, p. 539, recorded April 14, 1932; release of conditions in previous deed, vol. 2626, p. 574, recorded January 26, 1925.

261. UNIVERSALIST SOCIETY, ca. 1891-92 (defunct), (east) Walpole.

The Directory for 1892 lists group with Rev. George Hill as pastor. It is not reported thereafter.

No records have been found.

No property recordings have been found.

262. BROOKLINE UNIVERSALIST PARISH, 1891-1905 (merged), 286 Harvard Street, Brookline.

A small number of Universalists, members of the Shawmut Universalist Society (see entry 157), who found it too much of a journey to go to church in Boston, banded together in 1891 and began to hold services in a

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hall in Brookline (probably Whitney Hall, Coolidge Corner). Rev. Thomas E. Potterton was serving as minister in 1893. In 1904, when the Shawmut Universalist Church decided to move to Brookline, the Brookline society joined with it in building a new church at 286 Harvard Street, Brookline. The new church organized under the name of the Beacon Universalist Parish.

No records have been found.

Property recordings at the Norfolk County Registry of Deeds, Dedham: Site at Washington and Cypress Streets, purchase, two mortgages and respective discharges, transfer to and from the Massachusetts Universalist Convention, grant to Beacon Universalist Parish, vol. 740, p. 261, recorded July 12, 1895; vol. 740, p. 262, recorded July 12, 1895; vol. 1044, p. 93, recorded December 21, 1906; vol. 740, p. 265, recorded July 12, 1895; vol. 1044, p. 94, recorded December 21, 1906; vol. 769, p. 487, recorded September 25, 1896; vol. 769, p. 489, recorded September 25, 1896; vol. 1010, p. 491, recorded October 12, 1905.

Record of incorporation in Secretary of State's office, Boston: Certificate of organization, book 99, p. 183; certificate of incorporation, book 98, p. 5272, granted January 27, 1893.

263. WAYSIDE MISSION CHAPEL, 1891-1912 (defunct), Maplewood Avenue, Malden.

The Wayside Chapel was organized by Rev. Elizabeth Bruce, who had been ordained as a Universalist minister in England. In 1872, the Rev. Mrs. Bruce came to Melrose and ministered to the needy around Boston. In 1878, she moved to Malden, and several years later, in 1891, started the Wayside Mission Chapel. The chapel was a simple addition in Gothic style built on to her own home. Services were held daily, and the Rev. Mrs. Bruce carried on a sort of ministry at large. She died in 1912 and the work ceased.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 77 for picture of church.

264. UPHAMS CORNER UNIVERSALIST PARISH OF BOSTON, 1892-1911 (defunct), Virginia Street, (Dorchester) Boston.

This group was organized and incorporated in 1892. The 1893 Directory lists Rev. Charles Arthur Knickerbocker as pastor. A church was built on Virginia Street about 1896. The society became defunct about 1911.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 73 for picture of church.

No records have been found.

Property recordings at Suffolk County Registry of Deeds, Boston: Land on Virginia Street purchase and grant to the Massachusetts Universalist Convention, vol. 2251, p. 623, recorded January 22, 1895; vol. 3344, p. 252, recorded February 25, 1908.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 87, p. 411; certificate of incorporation, book 69, p. 4785, granted January 8, 1892.

265. ASHMONT UNIVERSALIST PARISH OF BOSTON, 1892-1912 (defunct), Bushnell Street, (Dorchester) Boston.

This society was organized and incorporated in 1892. A small, wooden church was built on Bushnell Street about 1897. It did not survive long and appears to have become defunct by 1912.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 57 for picture of church.

No records have been found.

Property recordings at Suffolk County Registry of Deeds, Boston: Land on Bushnell Street, purchase, transfer to and from Massachusetts Universalist Convention and grant to Convention, vol. 2077, p. 103, recorded August 6, 1892; vol. 2228, p. 52, recorded October 2, 1894; vol. 2228, p. 156, recorded October 4, 1894; vol. 3616, p. 117, recorded March 9, 1912.

266. UNIVERSALIST SOCIETY, 1893-95 (defunct), Watertown.

A Universalist society in Watertown was organized in 1893, with Rev. Hiram A. Philbrook as minister, according to the 1895 Directory. The society is not listed in the Directory the following year.

No records have been found.

No property recordings have been found.

267. HAZELWOOD UNIVERSALIST PARISH OF HYDE PARK, 1893-1913 (defunct), 130 Arlington Street, (Hyde Park) Boston.

About 1868, the Christian Fraternity (later called the Second Congregational Society) which was the Unitarian church in Hyde Park (see forthcoming Inventory of Unitarian Archives in Massachusetts), had Universalists among its members.¹ Some years later, the Universalists decided to have their own church, organizing into the Hazelwood Universalist Parish in 1893. A building was erected in June of that year at 130 Arlington Street. The first settled pastor, Thomas A. Dwyer, came in 1896. Rev. John E. Porter, who was there in 1909, may have been the last pastor. The church was dormant during 1912 and in 1913 it became defunct. The property was later sold to the Third Church of Christ, Scientist (see forthcoming Inventory of Christian Science Archives in Massachusetts).

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 97 for picture of church.

No records have been found.

Property recordings at Norfolk County Registry of Deeds, Dedham: Purchase, mortgage and discharge, transfer to and from Massachusetts Universalist Convention, transfer to Massachusetts Universalist Convention, vol. 698, p. 95, recorded August 3, 1893; vol. 698, p. 96, recorded August 3, 1893; vol. 1108, p. 419, recorded April 28, 1909; vol. 702, p. 265, recorded November 2, 1893; vol. 887, p. 233, recorded January 8, 1901; vol. 1102, p. 219, recorded February 21, 1909.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 99, p. 197; certificate of incorporation, book 98, p. 5288, granted February 3, 1893.

268. FIRST UNIVERSALIST SOCIETY OF LEOMINSTER, 1894-- , Union Street, corner of Adams Street, Leominster.

In January 1894, Rev. Charles Sumner Nickerson, a state missionary, conducted the first Universalist services in a small hall in Kendall Block, 534 Main Street, North Leominster. Directly thereafter, Rev. James Francis Albion of Fitchburg established a regular mission in that place. On April 6, 1894, the women formed the Helping Hand Society; the name was changed on May 16, 1895 to the Ladies' Circle. In June 1894, Rev. Alfred Newton Blackford, of Shirley (see entry 61) started to preach there, carrying on for a year. In 1895, the services were transferred to the second floor of the Wood Block, 14 Main Street, Leominster Centre. A little later, services were again transferred, this time to the Music Hall, 27 Mechanic Street, where

1. Boston Globe, February 19, 1875, p. 8.

the Plymouth Theatre now stands. The society was incorporated on October 9, 1895. During the summer of 1895, Mr. C. Guy Robbins, a student at Tufts School of Religion, preached. While he was there, a Young People's Christian Union was formed. For a short period following, other students supplied regularly the pulpit. Rev. C. Guy Robbins was installed as the first settled pastor on June 21, 1897. The church was organized April 7, 1898. In that year a wooden, shingled church building was erected on Union Street, the present site, and dedicated June 28, 1898. In 1913, plans were made for a new church and land was bought on the corner of Central Street, Central Square, and Lancaster Street. This church did not materialize and the land was sold in 1921. The church on Union Street was raised because of flood conditions in 1905, so that the auditorium was on the second floor, and the vestry on the ground floor. Shortly after the World War, the German Lutheran Church of Clinton (see forthcoming Inventory of Lutheran Archives in Massachusetts), began holding separate services in the Universalist Church, and these services were continued until 1925. In 1936, the society sold its building to the Wachusett Grange No. 252 on terms which provided for the continued use of the building for worship and parish activities for a nominal rental as long as the society exists.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 25 for picture of church. Historical sketches of church in Leominster Enterprise, July 1, 1898, December 5, 1935.

Minutes of parish, with history of church, 1894-1913, by Mrs. Fanny M. Bacon, 1895-1921, 1 vol.; 1922-- , 1 vol., in custody of Miss Clarice McKenney, clerk, 47 South Street, Leominster; Minutes of church, covenant and bylaws, 1898-- , 1 vol., kept at home and in custody of Rev. Miss Helene Ulrich, pastor, 129 Manchester Street, Leominster; minutes of board of trustees, 1895-1912, discontinued thereafter, 2 vols.; minutes of Ladies' Circle (originally Helping Hand Society), 1894-98, 1921-36, 4 vols.; 1937-- , 1 vol., in custody of Mrs. Esther T. Parker, secretary, 281 Pleasant Street, Leominster; minutes of Young People's Christian Union, 1897-1902, 1909-10, 1931-34, 3 vols.; 1935-- , 1 vol., in custody of Miss Clarice McKenney, secretary-treasurer; register (church members, 1898-- , baptisms and dedications, 1897-- , marriages, 1897-- , funerals, 1895-- , with history of church, 1894-1928 by Mrs. Fannie M. Bacon, attendance, 1898-1910, 1912-19), 1894-- , 1 vol., at home and in custody of Rev. Miss Ulrich; receipts and expenditures of society, 1903-25, 3 vols.; 1926-- , 2 vols., in custody of Mrs. Grace Lewis, treasurer, 119 Central Street, Leominster; receipts and expenditures of church school, 1932-- , 1 vol., kept at home of minister who is also church, school treasurer; receipts and expenditures of Ladies' Circle, 1898-- , 1 vol., in custody of Mrs. Olive Thayer, treasurer, 27 Hammond Street, Leominster; receipts and expenditures of Young People's Christian Union, 1901-11, 1931-34, 2 vols.; 1935-- , 1 vol., in custody of Miss Clarice McKenney; constitution and bylaws, with amendments, personal signatures of voting members, 1898-- , 1 vol., in custody of Miss Clarice McKenney, clerk; constitution, and list of members of Ladies' Circle, 1894-1925, 1 vol.; constitution and membership lists of Young People's Christian Union, 1895-1904, 1 vol.; agreement

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of association for incorporation, July 25, 1895, in cardboard file; charter of incorporation, October 9, 1895, in cardboard file; contract with Wachusett Grange, No. 252, February 3, 1936, in possession and custody of Miss McKenney; Church Directory, 1934, with history of church by Rev. Miss Ulrich, minister; 1936, with all Universalist professions of faith since 1803; 1937-38, with revised constitution of society, 4 vols., printed; sketch, pen and ink, of chapel, planned in 1913; newspaper clippings relating to proposed chapel; honor roll of members who served in World War, framed, hanging on wall of vestry; cut of present building; newspaper clipping giving history of society, n.d., 1 item, in possession of the Universalist Historical Society, Tufts College, Medford and in custody of Professor Alfred Storer Cole.

Unless otherwise specified, all records are kept in the church safe, in an ante-room off church auditorium, and are in the custody of Gordon Phillips, chairman of board of trustees, 132 West Street, Leominster.

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Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 109, p. 6464, granted October 9, 1895; certificate of incorporation, book 118, p. 51.

269. HILLSIDE UNIVERSALIST PARISH OF MEDFORD, (Medford Hillside Universalist Church) 1895-- , Boston Avenue, Medford.

On December 14, 1895, a meeting was held in the home of Mr. and Mrs. G. H. Folger on Capen Street to consider the establishment of a church at the Hillside. A committee was appointed to find a proper location for the church. Meanwhile, services began January 26, 1896, in rented rooms of a dwelling at 312 Boston Avenue. They continued at that place until October, and then for a time at 322 Boston Avenue. The Hillside Universalist Parish of Medford was organized and officers elected on April 28, 1896. A Sunday School was also formed at this time. During the summer, the present site was purchased, and the church building was erected in the next year and was dedicated November 14, 1897. Rev. Benjamin Franklin Eaton became minister on April 9, 1897. At a meeting on April 11, 1900, the Medford Hillside Universalist Church was formed.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 67 for picture of church.

Minutes of parish and church with preface on history of church by Mrs. S. T. Kirk, 1900-17, 1927--, bylaws, baptisms, marriages, deaths, 1899-1917, 1932, 1936, signatures of members, 1901-10, 2 vols.; receipts and expenditures, 1907-27, 1 vol.; ledger, 1923--, 2 vols.; offertory accounts, 1931--, 1 vol.; weekly pledge account, 1910-14, 1919-25, 3 vols.; all books in possession and custody of Mr. Donald N. Sleeper, treasurer, 356 Boston Avenue, Medford, except current volume of minutes which is in custody of Mr. J. A. Riley, clerk, 54 Greenleaf Avenue, Medford.

Property recordings at Middlesex County, South District, Registry of Deeds, East Cambridge; Boston Avenue, purchase, vol. 2487, p. 167, recorded August 4, 1896.

Record of incorporation on file in Secretary of State's office, Boston: Certificate of organization, book 118, p. 285; certificate of incorporation, book 120, p. 6752, granted May 6, 1896.

270. SECOND UNIVERSALIST SOCIETY IN SPRINGFIELD, 1895--, Bay and Princeton Streets, Springfield.

In 1895, Rev. Charles Conklin, then pastor of the St. Paul's Universalist Church (see entry 98), organized a social group among the members living in the vicinity of Bay and Princeton Streets in Springfield. Occasional mission preaching took place, and finally, on February 18, 1898, this church was incorporated. Later the Rev. Mr. Conklin resigned his other work to become the first pastor of this new church and the mission in the "North End" of the city (see entry 272). Religious meetings were held in Steel's Hall, on the corner opposite the present site of the church. In 1899, a church building of Gothic architecture was built. The last regular pastor was Rev. Fort H. Miller, who left in 1933. Since that time the church has had supply pastors.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 105 for picture of church.

Minutes of parish and of standing committee, with articles of incorporation, 1898-1936, 1 vol., in possession and custody of Mr. Guy E. Moran, 360 Hancock Street; minutes of church, 1899-1923, baptisms, 1910-23, with constitution and covenant of faith, 1 vol.; receipts and expenditures, 1909--, 1 vol.; pledge and contributions account, 1 vol., self-indexed; treasurer's monthly reports, 1926--, loose papers; constitution and bylaws of Princeton Men's Club, May 1, 1923, typed; unless otherwise specified, records are in possession and custody of Mr. James Stevens, 25 Cambridge Street, Springfield.

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Property recordings at Hampden County Registry of Deeds, Springfield: Church site, purchase, mortgage, mortgage and discharge, three mortgages, transfer to and from Massachusetts Universalist Convention, vol. 574, p. 512, recorded March 28, 1898; vol. 570, p. 359, recorded March 28, 1898; vol. 570, p. 77, recorded January 10, 1899; vol. 1037, p. 108, recorded April 26, 1919; vol. 1001, p. 437, recorded April 23, 1919; vol. 1165, p. 429, recorded May 14, 1923; vol. 1309, recorded October 23, 1925; vol. 1292, p. 520, recorded October 26, 1925; vol. 1316, p. 335.

Record of incorporation on file in the Secretary of State's office, Boston: Certificate of organization, book 123, p. 357; certificate of incorporation, book 125, p. 7570, granted March 5, 1898.

271. UNIVERSALIST MISSION, 1897, (East) Douglas.

A mission church "not in formal fellowship" in East Douglas is listed in the 1897 Directory, with Rev. Benjamin Franklin Eaton of Tufts College as pastor.

No records have been found.

No property recordings have been found.

272. THIRD UNIVERSALIST SOCIETY IN SPRINGFIELD, 1898-1911 (merged), North and Waverly Streets, Springfield.

In 1898, a Universalist mission was started in a store on North Main Street by Rev. Charles Conklin. The Rev. Mr. Conklin was pastor of the St. Paul's Universalist Church in Springfield (see entry 98), but about 1902 gave it up to minister to this missionary enterprise and the Second Universalist Society in Springfield (see entry 270), which he had started a few years before. These churches had a combined pastorate until 1908 when Rev. Ernest Linwood Staples became minister. In 1911, the church merged with St. Paul's.

See: Percy Metcalf Leavitt, Souvenir Portfolio of Universalist Churches in Massachusetts, p. 105 for picture of church.

No records have been found.

Property recordings at Hampden County Registry of Deeds, Springfield: Purchase of five lots numbered 23, 25, 27, 29, 31, on Waverly Street, vol. 584, p. 215, recorded November 25, 1898; mortgage on all five lots, vol. 587, p. 538, recorded November 26, 1898; lots 29 and 31, discharge of

mortgage, mortgage and discharge, and sale, vol. 631, p. 320, recorded April 24, 1901; vol. 639, p. 277, recorded August 5, 1901; vol. 840, p. 312, recorded December 19, 1912; vol. 863, p. 87, recorded December 18, 1912; lot 23, discharge of mortgage, and sale, vol. 683, p. 197, recorded June 19, 1905; vol. 694, p. 167, recorded June 19, 1905; lots 25 and 27, discharge of mortgage, and sale, vol. 735, p. 11, recorded August 20, 1907; vol. 721, p. 495, recorded August 20, 1907.

Record of incorporation in the Secretary of State's office, Boston: Certificate of organization, book 123, p. 379; certificate of incorporation, book 125, p. 7597, granted March 25, 1898.

273. SECOND UNIVERSALIST PARISH IN MALDEN (Second Universalist Church of Malden; Maplewood Universalist Mission), 1899-1922 (defunct), Pythian Block, Maplewood Square, Malden.

The Second Universalist Parish in Malden, was organized March 5, 1899, as the Maplewood Universalist Mission. This action was taken by members of the First Universalist Parish in Malden (see entry 31), who lived some distance from the mother church. Quarters were obtained in the Pythian block in Maplewood Square, and Mr. Samuel G. Spears, a divinity student at Tufts College, was engaged as minister, and served until 1902. A Sunday School was organized April 2, 1899, and a Ladies' Social Circle organized the following month, May 17. The Mission prospered and continued, with the assistance of the First Parish until 1902, when it organized as the Second Universalist Parish in Malden. The Second Parish carried on until 1922, when it dissolved. Most of the members returned to the First Parish.

No records have been found.

Record of incorporation on file in Secretary of State's office, Boston: "Second Universalist Church of Malden, Mass.," Certificate of organization, book 132; p. 633; certificate of incorporation, book 142, p. 8736, granted September 17, 1900; "Second Universalist Parish of Malden," certificate of organization, book 148, p. 227; certificate of incorporation, book 147, p. 9813, granted November 24, 1902.

274. UNIVERSALIST MISSION, 1902-09 (defunct), (South) Ashfield.

Thirty-four years after the dissolution of the First Universalist Society of Ashfield (see entry 183) in 1868, a Universalist mission was being carried on in South Ashfield under the leadership of Rev. William B. Potter. Only occasional services were being held by 1907, and the Directory for that year reports 12 families. The society is not listed after 1909.

No records have been found.

No property recordings have been found.

A. [FIRST PARISH, Berlin.]

Although the 1839 Directory lists a society in Berlin, with Rev. David R. Lamson as minister, there seems little doubt that the society referred to was the First Parish (see forthcoming Inventory of Congregational Archives in Massachusetts). In 1830, Rev. Robert F. Walcutt had been chosen minister by the parish. The church, which had voted against the selection of the Rev. Mr. Walcutt because of his alleged Unitarian views, protested against his settlement and all but a few members withdrew. He was ordained on February 10, 1830, and served the parish until November 1833. The small handful of parishioners known as the Unitarian party, who had retained the house of worship, then engaged Rev. David R. Lamson, a member of the Massachusetts Association of Universal Restorationists (see entry 27), who served the parish until 1839. Following his pastorate, there was no settled minister until 1843, when the secessionists reunited with the original parish and an orthodox minister, Rev. Henry Adams, was installed; the Unitarians losing control of the parish at this time.¹

B. [FIRST PARISH, Mendon.]

Though a Universalist Society in Mendon was listed in the Directory from 1836 to 1839, with Rev. Adin Ballou as minister, the reference is actually to the First Parish of Mendon (see forthcoming Inventory of Unitarian Archives in Massachusetts), which had been Unitarian since 1802. The Rev. Mr. Ballou, who had been minister of this church since 1831, had seceded from the Universalist fellowship that year, as he writes, "on account of the dogmatism and intolerance of its then-dominant wing, the no-further retributionists toward out-spoken Restorations. For several ensuing years, I was attached to the Massachusetts Association of Restorationists, who fraternized with a portion of the Unitarian denomination."²

During his pastorate here, he was one of the founders and the first editor of The Independent Messenger, which later served as the organ of the Massachusetts Association of Universal Restorationists (see entry 27).

1. William A. Houghton, History of the Town of Berlin, p. 123.

2. Adin Ballou, An Elaborate History and Genealogy of the Ballous in America, p. 365.

Churches in Massachusetts

C. [FIRST CHURCH IN NEEDHAM, Needham.]

The 1866 Directory lists a "union" group in Needham with Rev. George H. Emerson as pastor. In reality, the Rev. Mr. Emerson was the third, and last, Universalist minister to serve as pastor of the First Church in Needham (see forthcoming Inventory of Unitarian Archives in Massachusetts). His successors were all Unitarians and the parish formally affiliated with the Unitarian denomination in 1882.

D. [FIRST CONGREGATIONAL SOCIETY, West Bridgewater.]

The Directory lists a society here in 1836 with a meetinghouse. It reappears intermittently through 1871. In 1866, it is called a "union" church with Rev. Theodore L. Dean as pastor. Rev. J. G. Forman is listed as last pastor.

The First Congregational Society (see forthcoming Inventory of Unitarian Archives in Massachusetts), founded in 1660, had both the above preachers as its ministers. Rev. J. G. Forman settled over the First Congregational Society on April 1, 1849. He was followed by Rev. Russell A. Ballou in 1852. The Rev. Mr. Dean was pastor from 1865-67. The Rev. Mr. Forman returned as pastor in 1867, remaining until 1870.

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ICMe	Meadville Theological School Library, Chicago, Ill.
M	Massachusetts State Library, Boston
MBAT	Boston Athenaeum, Boston
MAU	American Unitarian Association, Boston
MBC	Congregational Library, Boston
MBUGC	Universalist General Convention, Boston
MBUPH	Universalist Publishing House, Boston
MCE	Centerville Public Library, Centerville
ME	Harvard University Library, Cambridge
MH-L	Harvard Law School Library, Cambridge
MHS	Massachusetts Historical Records Survey, Boston
MHy	Hyannis Public Library, Hyannis
MMeT-Hi	Universalist Historical Society, Tufts College, Medford
MOr	Wheeler Memorial Library, Orange
MWA	American Antiquarian Society, Worcester

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- Abstract and Index of the Records of the Inferiour Court of Pleas, (Suffolk County Court) Held at Boston, 1680-1698, (iii, 224 pp., mim., 1940).
- American Portraits, 1620-1825, Found in Massachusetts, 2 vols., (iv, 254 pp. and 318 pp., mult. dupl., May, 1939).
- American Portraits, 1645-1850, Found in Maine, 1 vol., (90 pp., mim., 1941).
- Brief History of the Town of Braintree in Massachusetts, 1640-1940, compiled and written for the Tercentenary Committee, Marion Sophia Arnold, ed., (64 pp., Boston, Thomas Todd Co., 1940).
- Calendar of the General Henry Knox Papers in the Boston Public Library, (ii, 19 pp., mult. dupl., May, 1939).
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- Description of the Manuscript Collections of the Massachusetts Diocesan Library, (ii, 80 pp., mult. dupl., February, 1939).
- Diary and Journal, 1755-1807, of Seth Metcalf, (iii, 31 pp., mult. dupl., October, 1939).
- Guide to Manuscript Depositories in Massachusetts, (ii, 160 pp., mim., September, 1939).
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